

AN HISTORICAL
DICTIONARY
OF ALL
RELIGIONS

FROM THE
Creation of the WORLD
To this present TIME.

CONTAINING,

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|---|---|--|
| I. A Display of all the Pagan Systems of Theology, their Origin, their superstitious Customs, Ceremonies, and Doctrines. | ✻ | IV. A Survey of the several Objects of Adoration; Deities and Idols. Of Persons dedicated to the sacred Function; Priests and Religious Orders. Times, and Places of Divine Worship; Fasts, Festivals, Temples, Churches, and Mosques. |
| II. The Jewish, Christian, and Mohammedan Institutions, with the Ecclesiastical Laws, and History respecting each Denomination. | ✻ | V. Of Sacred Books and Writings, the Vestments of Religious Orders, and a Description of all the Utensils employed in Divine Offices. |
| III. The Rise and Progress of the various Sects, Heresies, and Opinions, which have sprung up in different Ages and Countries; with an Account of the Founders and Propagators thereof. | ✻ | VI. The Changes and Alterations, which Religion has undergone both in ancient and modern Times. |

Compiled from the best AUTHORITIES,

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- I. A Display of all the Pagan Systems of Thought, their Origin, their Principles, Customs, Ceremonies, and Doctrines.
- II. The Jewish Religion, and its various Branches, including the Rites, Customs, and Doctrines.
- III. The Christian Religion, and its various Branches, including the Rites, Customs, and Doctrines.
- IV. The Mohammedan Religion, and its various Branches, including the Rites, Customs, and Doctrines.
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L A.



ACHESIS. One of the Fates. See FATES.

LÆTARE JERUSALEM. [*Lat.*] In English, *Rejoice Jerusalem*. This phrase was formerly used, in England, for the *customary Oblations*, made, on Midlent-Sunday, by the inhabitants within a Diocese, to the Mother-Cathedral-Church.

These Offerings were so called, because the proper hymn for the day was *Lætare Jerusalem*, &c. They were by degrees settled into an annual composition, or pecuniary payment, charged on the Parochial Priest, who was presumed to receive them from the people of his Congregation, and obliged to return them to the Cathedral Church. This, among other burthens, was thrown on the poor oppressed Vicarages, as appears by the Ordination of the Vicarage of *Erdele*, in the Archdeaconry of Huntington, A. D. 1290, where it is provided, *Qui quidem vicarius solvet synodalia, Lætare Jerusalem*, &c. From the ancient custom of processions at that time, began the practice, still retained in many parts of England, of *Mothering*, or going to visit Parents on Midlent-Sunday.

L A G. [*Hebr.*] A modern Jewish Festival, so called. It is the thirty-third day following the day after the Passover; the Letters L and G, in Hebrew, standing for *thirty-three*.

LEO of Modena, Hist. Dissert. on the Ceremonies, &c. of the Jews, p. 3. c. 3.

It is kept with great demonstrations of joy, and as a sort of Holy-day, because (as the Jews relate) there happened formerly, from the day after the Passover to the thirty-third day following, a great mortality among the disciples of Rabbi *Hachiba*, who was an eminent man among them; which mortality, after the death of many thousands, ceased on the thirty-third day.

L A M A. The name of the sovereign pontiff, or high-priest, of the Asiatic Tartars, inhabiting the country of *Barantola*,

This kingdom is governed by two kings, or chief governors; the first of whom, called *Deva*, applies himself to the government of the state; the other, called **L A M A**, lives retired from the world, and is not only adored by the inhabitants of the country as a Deity, but also by the other kings of Tartary, who send him rich presents, and go in pilgrimage, to pay him adoration, calling him *Lama-congiu*, i. e. *God the everlasting father of Heaven*. He is never to be seen but in a secret place of his palace, amidst a great number of Lamps, sitting cross-legged upon a cushion, and decked all over with gold and precious stones; where, at a distance, they prostrate themselves before him, it being not lawful for any so much as to kiss his feet. He is called *The Great Lama* or *Lama of Lama's*, that is, *Priest of Priests*. And, to persuade the people that he is immortal, the inferior priests, when he dies, substitute another in his stead, and so continue the cheat from generation to generation.

KIRCHER, China illustr.

These priests persuade the people, that the *Lama* was raised from death many hundred years ago, that he has lived ever since, and will continue to live for ever. He is honoured to that degree, that the greatest lords and princes esteem it the highest favour to have a small particle of his excrements, which they hang about their necks, as an approved amulet against all manner of Evils. See D A L A I-L A M A.

LAMENTATIONS of JEREMIAH. A canonical book of the Old Testament. See JEREMIAH.

2 Chron.
xxxv. 25.

Antiq. 1. 10.
c. 6.

This book is a kind of Funeral Elegy on the death of the good king Josiah, as appears from what is recorded: *Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel; and behold they are written in the Lamentations.* This is confirmed by the Jewish Historian Josephus.

St Jerom imagines, this prophet laments the loss of Josiah, as the beginning of those calamities which followed: accordingly he prophetically bewails the miserable state of the Jews, and the destruction of Jerusalem; though some are of opinion, the *Lamentations* were composed after the taking of Jerusalem.

The two first Chapters of this book are employed in describing the calamities of the siege of Jerusalem. In the third, the author deplores the persecutions he himself had suffered. The fourth turns upon the desolation of the city and temple, and the misfortune of Zedekiah. The fifth Chapter is a kind of form of Prayer for the Jews in their dispersion and captivity. At the end of all, he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery.

The four first Chapters of the *Lamentations* are in Acrostic Verse, and *Abecedary*; every verse or couplet beginning with one of the letters of the Hebrew Alphabet, in their alphabetical Order.

There is a *Preface* to the *Lamentations of Jeremiah*, in the Greek, and in the Vulgar Latin, which is not in the Hebrew, nor in the Chaldee Paraphrase, nor in the Syriac; and which was manifestly added by way of *Argument* of the book.

The style of Jeremiah's *Lamentations* is lively, pathetic, and affecting: the subject is of the most moving kind. It was usual among the Hebrews to make *Lamentations* or mournful songs on the death of great men, princes, and Heroes. Of this sort are those composed by David on the deaths of Absalom and Jonathan.

BLACK-
WALL,
Sacred Claf-
ficks defend-
ed, &c. V. 1.
p. 10.

' There is nothing (says an ingenious modern author) in all the Tragædians, not in Euripides himself, so masterly in his mourning strokes, that is equally moving and tender with the *Lamentations* of the prophet *Jeremy*: *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!* ix. 1. *O all ye that pass by, behold and see, if there be any sorrow like mine,* i. 12. The Complainer is so very miserable, that he has no friend or comforter left to open his grief to; he is forced to implore the pity of strangers and passengers; and then his distress is so great and visible, that he needs no words to raise compassion; he only desires them to look upon his distressed state, and then judge whether any sorrow could be equal to his. It is a piece of superlative beauty, and in one thought comprizes all the eloquence of mourning.'

Serm. Vol.
IV. p. 31.

' Did we ever find (says the eloquent Dr South) sorrow flowing forth in such a natural prevailing *pathos*, as in the *Lamentations* of *Jeremy*? One would think that every Letter was wrote with a tear; every word was the noise of a breaking heart; that the author was a man compacted of sorrows, disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan.'

LAMMAS-DAY. The first of August; celebrated as a Festival, in the Romish Church, in memory of St Peter's imprisonment.

Eudoxia, the wife of Theodosius the emperor, having made a journey to Jerusalem, was there presented with the Fetters, which St Peter was loaded with in prison: these she presented to the Pope, who afterwards laid them up in a church built by Theodosius in honour of St Peter. Eudoxia, in the mean time, having observed, that the first of August was celebrated in memory of Augustus Cæsar (who had on that day been saluted *Augustus*, and had upon that account given occasion to the changing the name of the month from *Sextilis* to *August*) that prince's thought it not reasonable, that a Holy-day should be kept in memory of an Heathen emperor, and therefore obtained a decree of Theodosius, that this day should for the future be kept holy in remembrance of St Peter's bonds.

This

This Festival is known, in the Roman Kalendar, by the name of the *The Feast of St Peter (in vinculis) in fetters*. It was called, among us, *Lammas-day*, from a fond conceit the popish people had, that *St Peter* was Patron of the *Lambs*, because our Saviour said to him, *feed my Lambs*. Upon which account they thought the mass of this day very beneficial to make their Lambs thrive. See *St PETER'S DAY*.

LAMPADARY. An Officer in the antient Church of Constantinople; so called, because it was his business to see that the *Lamps* of the Church were lighted, and to carry a Taper before the Emperor, the Empress, and the Patriarch, when they went to church, or in procession. The Taper, born before the Emperor, was encompassed with several golden circles representing Crowns: those carried before the Empress and Patriarch had but one. These Tapers were emblematical, and signified, that these illustrious personages were to enlighten the rest of the world by the splendor of their virtues.

LAMPADOPHORIÆ. See *LAMPS*.

LAMPETIANS. A sect of Christian Heretics, about the latter end of the VIIth Century, followers of *Lampetius*. J. DAMASC. in Lamp.

This Herefiarch seems to have been a Monk of Syria. About the year 699, he made profession of Arianism. The desire of gaining a reputation among the people put him upon a new way of thinking in relation to the liberty of man. He pretended, that, as man is born free, and that a Christian, in order to please God, ought to do nothing by necessity, it is therefore unlawful to make any vows, even those of obedience. To this system he added the extravagances of the *Carpocratians*, and other heretics. SANDERUS, Hæref. 128.

LAMPS. This kind of Utenfil has its place in the external service of Religion, being employed, both by the antients and moderns, in places of Religious Worship. The custom of lighting Lamps on Festival Days was observed both by the Jews and the Heathens. The Athenians lighted Lamps on the Festivals of Minerva, because she was the Inventress of Arts; on those of Vulcan, because he invented Fire; and on those of Prometheus, because he had fetched fire from Heaven. These Feasts they called *Lampadophoriæ*. The Romans also used Lamps in their Temples, and on their solemn days; and, on certain Festivals, they placed a great number of them at their doors and windows, and even upon trees: they also lighted Lamps on the Kalends of each month.

There are no antient Monuments, of which there are such numbers left, as of these Lamps. All the Cabinets of Europe are full of them, and new ones dug up every day. They are for the most part of Earth; though a great many are of brass, and some few of gold and silver. They are usually inscribed with the images and representations of the Heathen deities. See F. MONT-FAUCON. V. 5. P. 2. B. 1. c. 1, 2, &c.

Lamps and Tapers make no small part of the pomp of the Romish Churches. The oil and wax, of which they are composed, have performed many miracles, according to Casalius; such as driving away devils, curing the sick, and raising the dead. Besides, that author tells us, they are a type of the gospel-light, which scatters the darkness of ignorance and infidelity. De Ritib. Eccles.

The Maronite Christians use a particular Unction for the sick, which they call the *Lamp*, because it is the oil of such a vessel. It is applied in the following manner. They make a little cake, and place upon it seven pieces of cotton, and put all together into a basin of oil. Then they set fire to the cotton, and, whilst it is burning, anoint the patient with the oil, repeating these words; *May the Almighty by this sacred Unction pardon all thy sins, and strengthen thy limbs*. Then they let the Lamp burn, till the oil is exhausted.

LAMPTERIA. [Gr.] An antient Greek Festival, celebrated at *Pellene* in Achaia, in honour of Bacchus, surnamed *Λαμπτήρ*, from *λάμπειν*, to shine: for, this solemnity being in the night, the worshippers went to Bacchus's Temple with lighted torches in their hands. It was customary at this time to place vessels full of wine (Bacchus having been the inventor of that liquor) in several parts of every street of the city. PAUSAN. in Achaic.

L A N-

LE COMPTE,
Hist. of Chi-
na, T. 2.

LANTHORNS. (THE FEAST OF.) A Chinese Festival, observed on the fifteenth day of the first Month.

On this Anniversary, every Chinese sets out a large *Lanthorn*, illuminated with a great number of wax Candles. These Lanthorns are more or less splendid, in proportion to the circumstances of the owner. Some of them are valued at ten thousand Crowns, on account of the decorations bestowed on them, and are from twenty to thirty feet diameter. These serve as a kind of Halls or Apartments, in which they make sumptuous entertainments, and have balls and assemblies.

The Chinese ascribe the rise of this Festival to an unhappy accident, which happened in the family of a certain Mandarin, whose daughter, as she was walking one evening on the bank of a river, fell in, and was drowned. Her father, in order to find her, embarked on board a vessel, carrying with him a great number of Lanthorns. The whole night was spent in search of her, but to no purpose. However this ceremony is annually kept up in memory of the Mandarin's daughter.

This Festival is not unlike one, observed by the antient Pagans, in honour of Ceres; when her votaries ran up and down the streets with lighted torches in their hands, in imitation of that hurry and confusion the goddess was in, when in quest of her daughter Proserpine.

Others ascribe the rise of this Chinese Festival to an extravagant Project of one of their emperors, who shut himself up, with his Concubines, in a magnificent palace, which he illuminated with a great number of splendid Lanthorns. The Chinese, scandalized at his behaviour, demolished his palace, and hung the Lanthorns all over the City.

TAVERNIER,
KIRCHER.

LANTHU or LANCU. The name of a Religious Sect in the kingdom of Tonquin, bordering upon China; so named from the author of it, who was a Chinese by birth, and one of the most famous and skillful magicians that ever appeared in the East. He had a great number of disciples, who gave out, that their master was miraculously born, that his mother conceived him without losing her virginity, and that she had carried him in her womb seventy years. These people pretend to avert all kinds of Evils by the help of Charms, to cast out Devils, &c. *Lanthu* or *Lancu* signifies *The antient Philosopher*.

DU PIN, Ca-
non of Scrip-
ture, T. 2.
c. 2. §. 8.

LAODICEA (THE EPISTLE FROM). A Letter, or Epistle, mentioned by St Paul, *Colos. iv. 16.* *When this Epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.*

The Latin Version falsely renders it *The Epistle of the Laodiceans*; whence some have inferred, that St Paul wrote a particular Letter to the Laodiceans. But the Greek *ἐκ Λαοδικείας* puts it past doubt, that it was written *from Laodicea*. Some therefore imagine, it was written by St Paul from Laodicea, and that it is one of the *Epistles to Timothy*.

Others, as Chrysostom, Theodoret, Photius, and Oecumenius, more naturally understand it of a Letter, which the Laodiceans had written to St. Paul, and which that Apostle judged might be useful to the Colossians.

St Jerom mentions a forged Letter from St Paul to the Laodiceans, which he says was universally exploded. There is at present one extant in Sixtus Siennensis, and in some German Bibles. It is not in St Paul's Style, and is shorter than the *Epistle to Philemon*. It is manifestly a forgery.

F. MARTI-
NI, Hist. of
China, B. 4.
F. LE
COMPTE,
Memoirs of
China.

LAOTUN or LAOKUN or LI-LAOKUN (THE SECTOR). An antient Chinese Sect, whose doctrines in a great measure resembled those of Epicurus.

Laotun was born in the reign of Tingu, about six hundred years before Christ, and about fifty before Confucius. This Sectary boasted himself to be the Offspring of Heaven. In order to maintain this high character with a better grace, he endeavoured to persuade his disciples, that he had lain concealed fourscore and one years in his mother's womb, and that, the moment before she expired, he issued out of her left side, through a passage of his own making. The number nine, which he imagined to be the number of perfection, being multiplied by nine, and making fourscore and one, was the origin and foundation of this belief.

Laotun soon gained a prodigious reputation by his doctrine, the substance of which was as follows. He taught, that the supreme Being is corporeal, and that he governs the subordinate Deities, as an absolute monarch does his subjects. He maintained, that the soul dies with the body, and that *Pleasure* is the *Summum Bonum*. The Eternal Reason (he said) produced One; that One brought forth Two; from those Two proceeded Three; and those Three created all things. From this doctrine F. Le Compte would infer, that this Chinese Doctor had some Idea of the sacred Trinity.

Under the pretence of searching after Pleasure, which was acknowledged to be the *summum bonum*, his disciples made it their whole study to prolong their lives, in order to keep a lasting possession of their sole felicity; for which purpose they gave into the most scandalous and ridiculous schemes, that could possibly be invented. They vainly imagined, they could make themselves immortal by their medicinal preparations. This prompted them to an indefatigable pursuit after the knowledge of Chemistry. Hiao-vu, one of the emperors of China, who gave into the notions of this sect, was so conceited of the immortality he expected, that he assumed the title of *Emperor of a thousand years*. This dangerous notion insensibly gained ground, and was generally embraced by persons of the highest rank and distinction. The Adepts of this Sect had the honourable title of *Cælestial Doctors* confer'd on them, and several spacious edifices were erected for them, that they might form themselves into regular societies: even Temples were erected in honour of their founder, and both the emperor and the people paid him divine honours.

The philosophy of Confucius, which appeared not long after, put a stop to the progress of this ridiculous Sect in China.

LAPHRIA. [Gr.] An anniversary Festival, antiently observed at *Patræ* in PAUSAN. in Achaia. in honour of Diana, surnamed *Laphria*, either *Ἰσὶ τῶν λαφύρων*, i. e. from *spoils*, because she was the goddess of hunting; or, because she desisted from her anger, and became every year *ἐλαφροτέρα*, i. e. more *favourable* and propitious to Oeneus, king of the Calendonians; or, from one *Laphrius*, a Phocensian, who had erected a statue to her in Caledonia: for this title was given to Diana in Caledonia, and thence, together with her statue, translated to *Patræ*.

At the approach of this festival, they made an ascent to the altar, heaping up soft earth in the manner of stairs: round the altar they placed in order pieces of green wood, every one of which was sixteen cubits long: upon these they laid the driest wood they could get. The solemnity lasted two days; on the former of which there was a solemn procession, followed by Diana's priestess, who was a virgin, and rode in a chariot drawn by stags. On the day following, they assembled to offer sacrifices, which consisted of birds and beasts of various kinds, and fruits, which were thrown upon the altar, and consumed by fire. Sometimes it happened, that the wild beasts, having their fetters loosed by the flames, jumped from the altar, and escaped.

LARARIUM. See the next article.

LARES. Certain *Inferior Deities* of the antient Romans. They were the guardians of their houses. *Lar*, according to Scaliger, is a Tuscan word, which signifies a *Prince*. The *Lares* and *Penates* are often confounded together; though there is this proper distinction between them, that the *Lares* were the guardians of particular houses, the *Penates* of Cities and Towns. They are both comprehended under the general name of *Genii*. See **GENII** and **PENATES**.

The *Lares* were the lowest Class of Pagan Divinities. According to Ovid, they Fast. 1. 2. were the sons of Mercury and *Lara*, whose tongue Jupiter cut out, because she revealed his adulteries to Juno: not content with which, he delivered her to Mercury, to conduct her to Hell. Mercury by the way fell in love with her, and had twins by her, called from their mother the *Lares*.

These domestic Deities were sometimes represented under the figure of a dog, the symbol of fidelity, because the dogs have the same function as the *Lares*, which is, to guard the house. At other times, their Images were covered with the skin of a dog, and they had the figure of that domestic animal standing by them. Hence Ovid:

PLAUT. in Aulul. PLUT. Quæst. Rom. 50.

Fast. l. 2.
v. 138.

Servat uterque domum, domino quoque fidus uterque ; ---
Pervigilantque Lares, pervigilantque canes.

*Both guard the house, both faithful to their Lord ;
The Lares, and the Dogs, keep watch and ward.*

They were sometimes taken, not only for the Guardians of houses, but also of streets and ways. Thus Ovid, speaking of their mother *Lara*, says ;

Fast. l. 2.
v. 615.

Fitque gravis, geminosque parit, qui compita servant,
Et vigilant nostra semper in æde Lares.

*She prov'd with child ; twin deities she bore ;
These guard, abroad, the street ; at home, the door.*

And Tibullus makes them the guardians of the fields :

Lib. i. Eleg.
i. v. 19.

Vos quoque, felicitis quondam, nunc pauperis agri
Custodes, fertis munera nostra, Lares.

*And you, kind Lares, whose indulgent care
Was large, when larger my possessions were,
Now small, receive the little we prefer.*

} DART.

Besides the domestic *Lares*, there were others, which were called *Permarini*, who, it is probable, were the *Lares* of ships : nor is it unreasonable to suppose, that these floating houses should have their tutelar deities, as well as others.

The Festival of the *Compitalia* was instituted by Servius Tullus, in honour of the *Lares*, guardians of the (*Compitæ*) high-ways. See COMPITALIA.

When the sons of the Roman Nobility were grown to the age, in which they laid aside the *Bullæ*, they usually hung them up to the *Lares* of the house :

PERS. Sat. 5.
v. 31.

Bullaque succinctis Laribus donata pependit :

*When now my golden Bulla (hung on high
To household gods) declar'd me past a boy.*

DRYDEN.

The slaves likewise, when they obtained their liberty, hung up their chains to these Deities.

The Romans had a private place in their houses, called *Lararium*, in which, among other statues of their gods, were their *Lares*, and the Images of their ancestors.

The *Lares*, called *Grundiles*, were instituted by Romulus, in honour of a sow, that brought forth thirty pigs at one time. The name *Grundiles* was given them, à *grunntu*, from *grunting*.

The principal sacrifices to the *Lares* were, Incense, Fruit, and a Hog. Hence Horace :

Od. 23. l. 3.
v. 3.

Si Thure placaris, & horna
Fruge Lares, avidaque porca, &c.

*If for the Lares you design
Fruit, Incense, and the greedy swine, &c.*

Tertullian tells us, that the custom of worshipping the *Lares* arose from hence, that they antiently interred their dead in their houses ; whence the credulous people took occasion to imagine, that their souls continued there likewise, and thence proceeded to pay them divine honours. To which may be added, that the custom of burying them in the high-ways might occasion them to be considered likewise as gods of the high-ways.

LAT.

L A T. An Idol, worshipped by the antient Pagan Arabians. The Mohammedans pretend, it is a corruption of the word *Allah*, which signifies the True God. D' HERBE-
LOT. Bibl.
Orient.

Lat is likewise the name of an Indian Idol, worshipped in the town of *Soumenat*. His statue was a single stone, an hundred yards high, placed in the middle of a Temple, supported by 56 pillars of massy gold. Mahmoud, son of Sebestegin, who conquered this part of India, broke down this Idol with his own hands, and established Mohammedism, as far as he was able.

L A T O N A. A Pagan Goddess of the antient Romans. She was the daughter of Cæus and Phœbe, or, according to others, of Saturn. Being extremely beautiful, Jupiter fell in love with her: but Juno, discovering that she was with child by that god, drove her from the heavens, and obliged the *Earth* to swear, that she would not afford her any place to bring forth in. At that time the Island Delos, which had been broken from Sicily, lay under water; and not having taken the oath, Neptune commanded it to rise in the Ægean Sea, and afford a reception for the distressed Latona.

Latonam—cui maxima quondam
Exiguam sedem parituræ terra negabat.
Nec cœlo, nec humo, nec aquis, Dea vestra recepta est.
Exul erat mundi; donec miserata vagantem,
Hospita tu terris erras, ego, dixit, in undis,
Instabilemque locum Delos dedit.

OVID. Met.
l. 6. v. 183.

*To her, in travel, the whole spacious Earth
No room afforded for her spurious birth.
Not the least part in Earth, in Heav'n, or Seas,
Would grant your outlaw'd goddess any ease.
Till, pitying hers from her own wandering case,
Delos, the floating Island, gave a place.*

CROXAL.

Lucian humorously represents this affair, in a *Dialogue* between *Iris* and *Neptune*, as follows:

Ir. Jupiter commands you to stop the Island, which broke loose from Sicily by stormy weather, and now floats in the Ægean Sea. *Nept.* Why so? *Ir.* For *Latona*, who is in labour, to be brought to bed in. *Nept.* What! Are not Heaven and Earth sufficient for this service? *Ir.* Juno is angry, and won't suffer her in heaven; and the Earth has sworn, that she won't receive her: wherefore there is only this Island, which, being now no part of the world, is not bound by the oath. *Nept.* Stop at my command, floating Island!—Let the winds be still, while the Tritons bring her to lye in—Go, and tell Jupiter, all is ready; she may come when she pleases.

In this Island *Latona* was delivered of the twin Deities, *Apollo* and *Diana*.

Latona had a temple in the Island Delos, concerning which Athenæus relates a pleasant story. *Parmeniscus*, the Metapontine, a man of the first rank in his country for birth and riches, rashly venturing to enter the cave of *Trophonius*, was punished for that offence by the loss of his risible faculty; so that nothing ever after could provoke him to laughter. Upon this he consulted the Oracle, and was answered, in the name of *Apollo*, that his mother in her house would restore to him the faculty he had lost. *Parmeniscus*, imagining that by his mother was to be understood his country, and that upon his arrival there he should laugh, as the oracle had told him, returned home: but not being yet able to laugh, he fancied the oracle had deceived him. After this, making a voyage to the island of Delos, and observing every thing with admiration, he went into the temple of *Latona*, expecting to see some curious image of that goddess: but it so happened, that he found nothing but a wooden statue, of so uncouth a form, that he immediately burst out into laughter. He then understood the sense of the Oracle; and finding himself cured of his misfortune, he paid great honours to *Latona*.

As *Jupiter* is taken for the *Workman*, or maker, of all things, so *Latona* is physically understood to be the *Matter* of the universe; which, according to Plato, is Voss. de Ido-
lol. l. 2. c. 12.
called

called *Λατώ* or *Latona*, from *λῆθαι*, to *lye hid* or *concealed*, because all things originally lay hid in darkness, till the production of *Light*, or birth of *Apollo*.

LAVERNA. The goddess of *Thieves*, according to the absurd Theology of the Pagans. Horace supposes an hypocrite secretly addressing himself to this goddess:

Epist. 16. 1. 1.
v. 60.

—————Pulchra Laverna,
Da mihi fallere, da iusto sanctoque videri:
Noctem peccatis, & fraudibus objice nubem.

*Good, Good Laverna, hear me, grant me aid
For such a cheat; let all believe me good;
Let me seem just and honest to the crowd,
And o're my cheats and forgeries spread a cloud.*

} CREECH.

Festus tells us, the antients called thieves *Laverniones*, from the goddess *Laverna*, who had a wood consecrated to her, where they shared their booty. One of the gates of Rome was called, after her name, *The Lavernal*.

1 Kings vii.
27, &c.

LAVERS. Sacred Utensils, in the Temple of Solomon at Jerusalem. They were vessels, supported by four Cherubims, standing upon Bases or Pedestals, mounted upon brazen wheels. They consisted of a Basin, which received the water that fell from another square vessel above it, from which they drew water by cocks. The square vessel was adorned with hieroglyphical figures, as the heads of a lion, an ox, and a cherubim. Each Laver contained ten barrels of water. They were used in washing the victims, vessels, &c. They were ten in number; and their situation was, five on either side of the Court, over-against the altar and place of slaughtering.

BINGHAM,
Orig. Ecclef.
B. 7. c. 2.
§. 2.

LAURA. In Ecclesiastical history, is the name given to a collection of little cells, at some distance from each other, in which the Hermits, in antient times, lived together in the wilderness. These Hermits did not live in community, as the *Cænobites* did, but each Monk provided for himself in his distinct cell.

Hæref. 89.
n. 1.

Epiphanius tells us, that *Laura* or *Labra* was the name of a street or district in Athens, where a church stood; and it is probable that from thence the name was taken, to signify a multitude of cells in the wilderness, united as it were in a certain district, yet so divided as to make many separate habitations.

Hist. des Ord.
Relig. T. 1.
c. 16.

The first *Laura*, we are told, was founded by St Chariton, of Lycaonia, in the reign of the Emperor Aurelian. This Holy Man, having been, violently persecuted by the Pagans, and being released after the death of the Emperor, went to Jerusalem, where, at six Miles distance from the city, he founded the *Laura* of *Pharan*, and afterwards two others, one near *Jericho*, and the other in the desert of *Theuca*, in which he had many disciples. He died in the year 340.

The most celebrated *Laura's*, we read of in Ecclesiastical History, were in *Palestine*: such as, 1. The *Laura* of St *Euthymius*, at four or five leagues distance from Jerusalem. 2. The *Laura* of St *Saba's*, near the brook Cedron, three leagues from Bethlehem, and five from Jerusalem. 3. The *Laura* of the *Towers*, near the River Jordan, &c.

S. LAURENCE (REGULAR CANONS OF). A Religious Congregation, in the province of *Dauphiné*; so called from the monastery of St *Laurence d'Oulx*, in that country.

This Monastery is said to have been founded by St Benedict, founder of the Benedictin Order. It was destroyed by the Vandals, and continued uninhabited till the middle of the XIth Century. In the year 1057, Odo, Count of Savoy, gave it to one *Gerard* and his Canons. This donation was confirmed, in 1065, by Cumbert, Bishop of Turin, who added to it above forty other churches. By this means a very considerable congregation was formed, to whom the succeeding Popes, and counts of Savoy, granted a great many privileges. It had formerly thirty Priors. The chief, who

who is the Prior of the congregation, bears the title of *Provost*, and exercises a spiritual jurisdiction throughout his Provostship.

The LAW (THE BOOK OF). Among the Jews, was a written copy, or Transcript, of the *Mosaical Institutions*, called emphatically *The Law*. It consisted of the *Pentateuch* or *Five Books of Moses*. See PENTATEUCH.

Moses gave a copy of *the Law* to the Levites, to be deposited by the side of the Ark; but whether in the inside or outside, is not agreed; though most probably without. We are not to suppose, this was the only copy, because the high-priest was not allowed to fetch it out but on the great day of Expiation; whereas the public reading of the Law was to be on the Feast of Tabernacles. We may therefore suppose, with the Jews, that there were several copies of it, and that this prototype was thus carefully preserved to prevent the rest from being corrupted.

The Jews tell us, there were thirteen Copies of the *Book of the Law*, one for each tribe, and one to be preserved in the Ark.

In the 18th year of the reign of Josiah, when the Temple, by order of that pious prince, was repairing, the high-priest, who presided over the work, sent word to the king, that he had found *The Book of the Law*. This is generally agreed to have been the Archetype, written by Moses, to be deposited, with the Ark, in the most holy place, but which some pious high-priest had caused to be hidden, in the reign of Ahaz or Manasseh, to prevent its being destroyed with all the other copies of it; for it plainly appears, by the tenor of the history, that this was the only perfect one left.

If it be asked, how it came to pass, that all the copies of this book should be so soon vanished, that neither Josiah, nor the high-priest, had ever seen any of them, till this was brought to light; all that can be said, is, that Manasseh had made such havoc of them, that, if there were any left, they were only in a few private hands, who preserved them with the utmost caution and privacy.

The Jews had such a veneration for the *Book of the Law*, that they would not allow it to be laid upon the bed of a person leaving the world, lest it should be polluted by touching the dead.

LAWN-SLEEVES. See ROCHET.

LAY-BAPTISM. See BAPTISM.

LAY-BROTHERS. Among the Romanists, are those pious, but illiterate, persons, who devote themselves, in some Convent, to the service of the Religious.

A *Lay-brother* wears a different habit from that of the Religious: he never enters into the choir, nor is present at the Chapters. He is not in any orders, nor makes any vow, except of constancy and obedience. He is employed in the temporal concerns of the Convent, and has the care of the kitchen, gate, &c.

The institution of *Lay-brothers* began in the XIth Century. The persons, on whom this title and office were conferred, were too ignorant to become Clerics, and therefore applied themselves wholly to bodily work, in which they expressed that zeal for religion, which could not exert itself in spiritual exercises.

In the *Nunneries* there are also *Lay-sisters*, who are retained in the Convents for the service of the *Nuns*, in like manner as the *Lay-brothers* are for that of the *Monks*.

LAY-SISTERS. See the preceeding article.

LAZARITES, or FATHERS OF ST LAZARUS. A Religious Congregation of Regular Clerics, instituted in France, in the XVIIth Century, by M. Vincent. They take their name from a house in the *Fauxbourg*, or *Suburbs*, of Paris, where they have a Seminary called *Seminaire des bons enfans*, The Seminary of good Children. The vows they make are simple, and on occasion may be dispensed with.

LEAP-YEAR. See YEAR.

LECTIONARIUM. See LESSONS.

LIV. l. 5. c.
13.
CICERO Orat.
de Haruspic.

LECTISTERNIUM. [*Lat.*] A Religious Feast, or Banquet, of the ancient Romans. In times of public danger or calamity, or thanksgiving for any happy event, the Republic used to order solemn feasts to be made for the gods. This solemnity was called *Lectisternium*, because on this occasion they spread tables, and placed *beds* round them, on which their heavenly guests were to lye and eat. These beds, which were placed near the altars, were *strewed* with leaves and odoriferous herbs. Every bed had a *cushion* to support the head of the god, for whom the feast was made. To this custom Horace alludes :

Od. 37. Lib.
1. v. 2.

— Nunc saliaribus
Ornare *pulvinar* deorum
Tempus erat dapibus.

'Tis time, my friends, to banish care;
And costly feasts,
With thankful hearts, prepare,
In hallow'd shrines; and make the gods your guests. CREECH.

The statues of the gods were laid upon these beds, as if they were to partake of the Feast. As for the goddesses, they were placed in chairs, after the manner of the Roman Ladies, this being thought the more decent posture for their sex.

During the time this religious ceremony lasted, the Romans crowded to the temples: the Senators, preceded by the Pontifex Maximus, came to the place where the ceremony was performed, having crowns on their heads, and branches of laurel in their hands. They sang hymns in praises of the gods, whose statues were carried in triumph, on biers, and in chariots, accompanied with music.

LIV. l. 27 &
33.

A great *Lectisternium* was celebrated at Rome, in the year 536, after the Battle of the Lake *Thrasimenus*. On this occasion the Decemvirs prepared six beds of state, and ordered six religious repasts: the first for Jupiter and Juno; the second for Neptune and Minerva; and the four others for Mars and Venus, Apollo and Diana, Vulcan and Vesta, Mercury and Ceres.

Journey thro'
Greece, p. 2.

Spon gives a description of a *Lectisternium*, prepared for Isis and Serapis, which is still to be seen at Athens. The bed is marble, two feet long, and a foot high. Serapis is placed on it, with a bushel on his head, and a Cornucopia and fruit before him. Isis is represented sitting somewhat lower.

LECTURERS. In England, are an Order of *Preachers* in Parish Churches, distinct from the Rector or Vicar. They are chosen by the Vestry, or chief Inhabitants of the Parish, and are usually the Afternoon Preachers. The Law requires, that they have the approbation and admission of the Ordinary, and that, at the time of their admission, they subscribe to the thirty-nine Articles of Religion, &c. required by the statute, 14 Car. II. They are to be licensed by the Bishop, as other Ministers.

There are *Lectures* founded by the Donations of pious persons, the Lecturers whereof are appointed by the Founders, without any interposition or consent of Rectors of Churches, &c. though with the leave and approbation of the Bishop; such as that of Lady Moyer at St Paul's, &c.

WICQUE-
FORT, Of an
Embassador.

LEGATE. In Latin, *Legatus*. A Cardinal, or Bishop, whom the Pope sends as his ambassador to sovereign princes.

There are three kinds of *Legates*, viz. *Legates à latere*, *Legates de latere*, and *Legates by office*, or *Legati nati*. Of these the most considerable are *Legates à latere*. Such are those, whom the Pope commissions to take his place in Councils; so called, in regard that the Pope never gives this office to any but his favourites and confidants, who are always at his side, *à latere*: these are usually Cardinals. A *Legate à latere* has the power of conferring Benefices without mandate, of legitimating bastards to hold offices, and has a cross carried before him as the ensign of his authority.

The *Legates de latere* are those, who are not Cardinals, but yet are intrusted with an Apostolical Legation. *Legates by office* are those, who have not any particular Legation given them, but who, by virtue of their dignity and rank in the church, become

become Legates. Such are the archbishops of Rheims and Arles. But the authority of these Legates is much inferior to that of the Legates *à latere*. The power of a Legate is sometimes given without the title. Some of the *Nuncio's* are invested with it.

It was one of the Ecclesiastical Privileges of England, from the Norman Conquest, that no foreign Legate should be obtruded upon the English, unless the king should desire it, upon some extraordinary emergency, as when a case was too difficult for the English Prelates to determin. Hence, in the reign of *Henry II*, when Cardinal Vivian, who was sent Legate into Scotland, Ireland, and Norway, arrived in England on his journey thither, the king sent the Bishops of Winchester and Ely, to ask him by whose authority he ventured into the kingdom without his leave: nor was he suffered to proceed, till he had given an oath not to stretch his commission beyond his Highness's pleasure in any particular.

EADMER,
HISTOR. 1. 5.

HOVEDEN,
Fol. 316.

LEGENDS. By this word we are to understand those idle and ridiculous stories, which the Romanists tell concerning their Saints, and other persons, in order to support the credit of their religion.

The *Legend* was, originally, a book used in the old Romish Churches, containing the Lessons that were to be read at divine service. Hence the lives of Saints and Martyrs came to be called *Legends*, because Chapters were to be read out of them at Matins, and in the Refectories of the Religious Houses. The *Golden Legend* is a Collection of the Lives of the Saints, composed by James *de Voragine*, better known by his Latin name of *John de Voragine*, Vicar-General of the Dominicans, and afterwards Archbishop of Genoa, who died in 1298. It was received in the church with great applause, which it maintained for 200 years; but, in truth, it is so full of ridiculous and romantic stories, that the Romanists themselves are ashamed of them.

The Romish *Breviaries* are full of *Legendary* stories, which are appointed to be read on the Saints-days: which being almost as numerous as the days in the year, there is hardly a day free from having idle tales mixed in its service. However there have been considerable reformatations made in this matter, several Legends having been, from time to time, retrenched; insomuch that the service of the Church of Rome is much freer from these fooleries than formerly. See BREVARY.

But, besides these *written Legends*, there are others, which may be called *traditionary*: by which I mean those idle stories, which are delivered by word of mouth, and with which every traveller is entertained in his passage through Popish countries. I shall just give the reader a taste of these kind of Legends from Skippon.

At Mentz, in Germany, they relate, that a drunken fellow swearing he would kill the first man he met, a crucifix coming by him, he struck at it with his sword, which drew blood from the crucifix, and the fellow immediately sunk up to the knees in the ground, where he stood till the magistrates apprehended him.

Journey thro'
the Low-
Countries,
Germany,
Italy, &c.

At Landsberg, in Bavaria, the Franciscans shew a crucifix, in their church, over the altar, which, they pretend, a fellow spewed upon, and immediately the devil carried him away through the South Wall, a round window being made where the hole was.

At Aken, in Germany, is a church of our Lady, on the south side of which is a great pair of brass gates, one of which has a crack in the brass, occasioned, as the Legend says, thus. When Charlemagne began the building of this church, the devil came and asked him what he intended: the emperor told him he designed a gaming-house; which the devil being very well satisfied with went away. The emperor having set up some altar-tables, the devil came again, and enquired what these meant: Charlemagne replied, they were only for gamesters to play on; which encouraged the devil to give his assistance toward the building. Accordingly he brought a great pair of brass gates on his shoulders; but, seeing a crucifix, he took to his heels, letting the gates fall, one of which in the fall received the crack, which is still shewn.

At Milan, they tell you, that St Ambrose, who was bishop of that city, after a fight between the Catholics and Arians, prayed that it might be revealed how to distinguish the bodies of one party from the other. His request was granted, and he found all the Catholics with their faces upwards, and the Arians with their faces downward.

At St Agatha, a city of Calabria, is a Chapel, in which they shew a piece of a pillar, kept in a glass case, which they say shined when St Paul preached there. It was broken by the Turks, when they took this place, and this piece was kept at Messina, till they brought it hither. The Jesuits would have carried it to their college; but

but several men, they pretend, could not stir it: nevertheless, when it was resolved to place it in this chapel, one man's strength was sufficient.

I shall add but one Legend more——At Malta they tell this story. Three Maltese knights were taken prisoners by the Turks, and carried before the Grand Signor, who endeavoured, by sending priests to them, to convert them from the Christian Religion; but they continued stedfast. The Grand Signor's daughter, observing them, fell in love with them, and told her father she would endeavor their conversion. After this, she discovered to them her affection: but they informed her of their obligation to live chastly, and discoursed about the Christian Religion, and their Order, and promised to shew her the true representation of the Virgin Mary. Accordingly they undertook to carve a piece of wood: but none of them being skillful in that art, they prayed for assistance, and suddenly appeared the image of the Virgin shaped exactly like her. Upon the sight of this, the princess turned Christian, and, procuring the means of their escape, went away with them, and placed herself in a Nunnery.

LEMUEL. See AGUR.

LEMURIA. [*Lat.*] A Festival of the antient Romans, solemnized on the ninth of May, to pacify the *Manes* of the Dead, who were the *Lemures*, or Phantoms, that came in the night to torment the Living.

OVID. Fast.
l. 5. v. 419.

Hinc ubi protulerit formosa ter Hesperus ora,
Ter dederint Phœbo sidera victa locum;
Ritus erit veteris nocturna Lemuria sacri:
Inferias tacitis manibus illa dabunt.

*When thrice fair Hesperus has lent his ray,
And thrice the stars have fled before the day,
The sacred Rites, ordain'd of old, are paid
To the thin Manes of the silent Dead.*

Ibid. v. 429,
&c.

The chief ceremony of this Festival was as follows: About midnight, the person, who offered, being barefooted, made a signal, having the fingers of his hand joined to his thumb, by which he fancied he kept off the bad spirit or phantom from him. Then he washed his hands in spring water; and, putting black beans into his mouth, threw them behind him, uttering these words, *I deliver myself and mine by these beans.*

His, inquit, redimo meque meosque fabis.

At the same time he made a great noise with brass pans and kettles, desiring the Ghosts nine times to depart from his house; with which the ceremony ended.

Cum dixit novies, Manes exite paterni,
Respicit, & pure sacra peracta putat.

Ibid. v. 451,
&c.

The institution of this Festival is ascribed to *Romulus*, who, to rid himself of the phantom of his brother *Remus*, which was perpetually appearing to him, ordained a Feast, to pacify his brother's ghost; whence it was likewise called *Remuria*.

Upon this festival the Temples of the gods were shut up, and no marriages were allowed to be celebrated.

Ibid. v. 485.

Fana tamen veteres illis claudere diebus,
Quæ nunc ferali tempore operta vides.
Nec viduæ tædis eadem, nec virginis apta
Tempora: quæ nupsit, non diuturna fuit.

*The Fanes were shut (so did our fires decree)
Which open, now, on festal days we see;
Nor Maids, nor Widows venture now to wed;
This season smiles not on the nuptial bed.*

The celebration of the *Lemuria* lasted three nights.

LENT. A solemn time of Fasting, in the Christian Church, so called. The word *Lent*, in the old Saxon language, signifies the *Spring*, and is therefore used to denote this holy season, which belongs to that part of the year, it being observed by Christians as a time of Humiliation before *Easter*, the great festival of our Saviour's Resurrection.

The observation of this Fast is of very great antiquity in the Christian Church. The Greeks called it *πεντηκοστή*, and the Latins *Quadragesima*, both which words denote the number *forty*; whence this Fast was called *Quadragesimal*; but whether from its being a Fast of *forty days*, or only *forty hours*, is matter of dispute among the learned. They of the Romish Church, and some of the Protestant communion, maintain, that it was always a Fast of forty days, and, as such, of apostolical institution. Others think it was only of ecclesiastical institution, and that it was variously observed in different Churches, and grew by degrees from a fast of forty hours to a fast of forty days. This latter is the sentiment of Morton, Bishop Taylor, du Moulin, Daillé, and others.

The Church seems to have limited the term of fasting to *forty days*, in regard either to the *forty days*, in which God drowned the world; or to the *forty days*, in which the children of Israel did penance in the wilderness; or to the *forty stripes*, where-with malefactors were to be corrected; or, because Moses fasted this number of days, as did Elias the same space of time; or, because the Ninevites were allowed precisely as many days for Repentance; or, lastly, and most probably, because our blessed Saviour himself, when he was pleased to fast, observed the same length of time. For some, or all, of these reasons, the Church used this number of days, as the common solemn number belonging to extraordinary humiliation.

As to the original of this *Quadragesimal Fast*, learned men are inclined to believe, it was not instituted by the apostles, at least not as any necessary rule obliging all men to fast forty days; and that for the following reasons. First, because there is some probability, that at first it was only a fast of forty hours, or the time that our Saviour lay in the grave, that is, the Friday and Saturday before Easter. This appears from Tertullian and Irenæus, who speak of Christians observing those days, in which the bridegroom was taken from them, agreeable to those words of our Saviour; *The days will come that the bridegroom shall be taken from them, and then shall they fast.* However it must be confessed, these authors speak of more days than two as observed in many churches, only with this difference, that the one were observed as more necessary, being founded on the words of Christ himself, and the other were at the church's free liberty and choice, as being purely of ecclesiastical institution.

Secondly, Because, if this Fast was of apostolical institution, it is scarce accountable how such a great variety in point of time should immediately happen in the observation of it; some churches keeping it only three weeks, some six, some seven, and yet none of them hitting upon the precise number of *forty days*. It is observable however, that they all agreed in calling this Fast *Quadragesimal*, and assigned different reasons for this appellation.

Lent consisted not of above *thirty-six* fasting-days in any Church. For though some Churches kept it six weeks, which make forty-two days, yet all Sundays were excepted out of the Fast; and then, six days being subducted, there remained but thirty-six days of fasting. Who first added Ashwednesday, and the other three days, to the beginning of Lent, in the Roman Church, to make them completely forty, is not agreed among their own writers. Some say, it was the work of Gregory the Great; but others ascribe it to Gregory II, who lived about an hundred years after, in the beginning of the VIIIth Century.

The general design of this institution is thus set forth by St Chrysostom: 'Why do we fast these forty days? Many heretofore were used to come to the communion indevoutly and inconsiderately, especially at this time, when Christ first gave it to his disciples. Therefore our forefathers, considering the mischiefs arising from such careless approaches, meeting together, appointed forty days for fasting and prayer, and hearing of Sermons, and for holy assemblies; that all men, in these days, being carefully purified by prayer and almsdeeds, and fasting, and watching, and tears, and confession of sins, and other the like exercises, might come, according to their capacity, with a pure conscience, to the holy table.'

But if we enquire more particularly into the reasons of instituting the *Lent-fast*, we shall find them to be these following. First, The Apostles sorrow for the loss of their Master. For this reason, the antients observed those two days, in which our Saviour lay in the grave, with the greatest strictness. Secondly, The declension of Christian piety from its first and primitive fervour. Thirdly, That the Catechumens might prepare themselves for Baptism, and the Penitents for absolution; Easter being one of the settled times of baptizing the Catechumens, and absolving the Penitents.

This solemn season of Fasting was universally observed by all Christians, though with a great liberty, and a just allowance for mens infirmities; and this was in a great measure left to their own discretion. If men were in health, and able to bear it, the rule and custom was for them to observe it. On the other hand, bodily infirmity and weakness were always admitted as a just apology for their non-observance of it.

The manner of observing *Lent*, among those who were piously disposed to observe it, was to abstain from all food till evening. Whence it is natural to conclude, that the pretence of keeping *Lent* only by a change of diet from flesh to fish, is but a mock fast, and an innovation utterly unknown to the antients, whose Lent-fast was a strict and rigorous abstinence from all food till the evening. Their refreshment was only a supper, and then it was indifferent whether it was flesh, or any other food, provided it was used with sobriety and moderation. But there was no general Rule about this matter, as appears from the story, which Sozomen tells of Spiridion, Bishop of Trimithus in Cyprus; that a stranger once happening to call upon him in Lent, he, having nothing in his house but a piece of pork, ordered that to be dressed and set before him: but the stranger refusing to eat flesh, saying he was a Christian; Spiridion replied, for that very reason thou oughtest not to refuse it; for the word of God has pronounced all things clean to them that are clean.

Lent was thought the proper season for exercising more abundantly all sorts of Charity. Thus what they spared from their own bodies, by abridging them of a meal, was usually given to the poor. They likewise employed their vacant hours in visiting the sick and imprisoned, in entertaining strangers, and reconciling differences. The imperial Laws forbade all prosecution of men in criminal actions, which might bring them to corporal punishment and torture, during this whole season. *Lent* was a time of more than ordinary strictness and devotion; and therefore, in many of the great churches, they had religious assemblies for prayer and preaching every day. They had also frequent Communion at this time, at least on every Sabbath and Lord's Day. All public Games and Stage-plays were prohibited at this season; as also the celebration of all Festivals, Birth-days, and marriages, as unsuitable to the present occasion.

These were the common Rules observed in keeping the *Lent-fast*, when it was come to the length of forty days. But there was one Week, called the *Hebdomas magna*, or the Great Week before Easter, which they observed with a greater strictness and solemnity than all the rest. This is usually called The *Passion-week*, because it was the Week, in which our Saviour *suffered*. See PASSION-WEEK.

The Christians of the Greek Church observe *four Lents*. The first commences on the fifteenth of November, or forty days before Christmas. The second is our Lent, which immediately precedes Easter. The third begins the Week after Whitsunday, and continues till the Festival of St Peter and St Paul. The number of days therefore comprized in this Lent is not settled and determined, but they are more or less according as Whitsunday falls sooner or later. Their fourth Lent commences the first of August, and lasts no longer than till the fifteenth. These Lents are observed with great strictness and austerity. On Saturdays and Sundays they indulge themselves in drinking Wine, and using Oil, which are prohibited on other days.

Lent was first commanded to be observed, in England, by Ercombert, seventh king of Kent, before the year 800. No meat was, formerly, to be eaten in Lent, but by licence, under certain penalties. And Butchers were not to kill flesh in Lent, except for victualling of Ships, &c.

LENTULUS, *His LETTER concerning JESUS CHRIST*. Lentulus was supposed to have been Proconsul of Judea, and to have written a Letter to the Roman Senate concerning Jesus Christ; which, though generally looked upon to be spurious,

spurious, may serve to amuse the curious Reader. It has been often printed: this is a translation of it.

‘ There has appeared here a person, still living, whose name is Jesus Christ. His power is extraordinary: he is called the great prophet, and by his disciples the Son of God. He raises the dead, and heals all manner of diseases. He is tall, and well-proportioned: there is an air of serenity in his countenance, which attracts the love and reverence of all who behold him. His hair is of the colour of new wine, and falls on his shoulders in curls: on the forehead it parts in two, after the manner of the Nazareens. His forehead is flat and fair, his face without any defect, and adorned with a graceful Vermillion. His air is majestic and agreeable: His nose and mouth are well proportioned: His beard is thick and forked, and of the same colour as his hair. There is something wonderfully charming in his face, with a mixture of gravity. He was never seen to laugh, but has been observed to weep. His hands are large and spreading, and his arms very beautiful. He talks little, but with great gravity, and is the handsomest man in the World.’

FABRIC.
Oper. N. T.
Tom. 1. & 2.

LESSONS. In Latin, *Lectiones*. So we call the *Chapters*, or Portions, of the Holy Scripture, which are read, in Christian Churches, at the time of divine Service, for the instruction of the people.

In the antient Church, the Reading the Scriptures was one part of the service of the *Catechumens*, at which all sorts of persons were allowed to be present for instruction. The *Lessons* were always two at least, and sometimes three or four. The author of the *Constitutions* speaks of four Lessons, two out of Moses and the Prophets, and two out of the Gospels and Epistles. The Church of Rome seems to have been a little singular in this matter: for, till the time of Pope Celestine, about 400 years after Christ, they read no Lessons out of the Old Testament, but only out of the New; whereas, in all other Churches, they had Lessons out of both.

BINGHAM,
Orig. Eccles.
B. 14. C. 3.
Lib. 2. c. 57.
STILLINGF.
Orig. Britan.
c. 4.

The method of reading the Scriptures seems always to have been governed by some Rule, though this might vary in different Churches. St Austin tells us, there were some *Lessons* so fixed and appropriated to certain times and seasons, that no others might be read in their stead. He particularly instances in the Festival of Easter, when, for four days successively, the history of Christ's Resurrection was read out of the four Gospels. In like manner, on all other Festivals, they read those parts of Scripture, which related to the particular Festival.

Expos. in 1.
Johan in
Præf.

Particular Books of Scripture had their particular seasons of the year, in which they were more especially read. Thus the *Acts of the Apostles* was read immediately before the Feast of Pentecost. In Lent, they usually read the Book of *Genesis*. The Books of *Job* and *Jonah* were both read in the Passion-week. The prophet *Hosea* was read on the Vigil of our Saviour's passion. Though we have no complete *Lectionarium*, or *Kalendar of Lessons*, extant, yet we are sure their reading the scripture was some way methodized, and brought under Rule. The first *Kalendar* of this kind is thought to be Hippolytus's *Canon Paschalis*, which Scaliger and Gothofred take to be a rule appointing *Lessons* for the Festivals. But Bucherius, and others, give another account of it, which leaves the matter uncertain. There is a *Lectionarium* under the name of St *Jerom*; but the best Critics look upon it as counterfeit. Some time after, there were several books of this kind composed for the use of the French Churches. It is observable however, that *Lessons* were sometimes appointed by the Bishops at discretion. Ferrarius gives several instances of this practice out of St Austin and Chrysologus.

STILLINGF.
ubi supra.

De Ritu Con-
cionum, l. 1.
c. 17.

As to the persons, whose office it was to read the *Lessons*, it is probable, that, during the two first Centuries, they were the Deacons, or, in imitation of the Jewish Church, such as the Bishop or president for that time appointed. But, in the time of St Cyprian, it was the peculiar office of the *Readers*, who were become an inferior Order of the Clergy. The Reader, before he began to read, was used to say, *Pax vobis, Peace be with you*, which was the usual form of salutation at the entrance of the offices in the Church. This custom continued, till the third Council of Carthage made an order to the contrary, appointing that it should be said by some other Minister. St Chrysostom mentions two other customs introductory to the reading and hearing the Scriptures. The first is, the Deacon's enjoining silence and attention before the Reader began: The Second, The Reader's beginning every Lesson with, *Thus saith the Lord*.

CYPR. Ep.
34 & 38.
Id. Ep. 33 ad
Cler. Carth.

Hom. 19. in
Act. Apost.

There

DURANT.
de Ritib. l. 3.
c. 18.

There is a distinction made by some between the *longer* and *shorter Lessons*, used in the antient Church. The longer Lessons are said to be used at the long nocturnal or *Antelucan* Service, and the shorter at the other canonical Hours of Prayer. But this distinction could have no place till the *Canonical Hours* were settled; which was not till the fourth or fifth Century. It is probable, these shorter Lessons were no other than the Psalms, or *Antiphonal Hymns* collected out of the Psalms, for the service of the several Hours of Devotion.

Hist. Ecclef.
l. 3. c. 3.

Ib. l. 4. c.
23.

Hist. Ecclef.
l. 7. c. 19.

It is observable, that, in some churches, other books were allowed to be read by way of *Lesson* and Instruction, besides the Canonical Scriptures, such as the *Passions* of the Martyrs on their proper Festivals, the *Homilies* of the Fathers, the *Epistles* and *Tracts* of pious men, and the *Letters communicatory* of one church to another, with other writings of the like nature. Eusebius tells us, the book called *Hermes Pastor* was antiently read in the church. *Dionysius*, Bishop of Corinth, says, they read *Clemens Romanus's first Epistle* to the *Corinthians*, and another written by *Soter*, Bishop of Rome. Sozomen tells us, the *Revelations of Peter* was read once a year, on Good-Friday, in many of the Churches of Palestine. Many other instances are to be met with in Ecclesiastical Authors.

Our own church, in the choice of *Lessons*, proceeds as follows. For the *First Lesson* on ordinary days, she directs, to begin at the beginning of the year with *Genesis*, and so to continue on, till all the Books of the Old Testament are read over; only omitting *Chronicles* (which are for the most part the same with the books of *Samuel* and *Kings*) and other particular Chapters in other books, either for the same reason, or because they contain Genealogies, names of persons, or places, or other matters less profitable for ordinary Hearers, &c.

The course of the *First Lessons* for *Sundays* is regulated after a different manner. From *Advent* to *Septuagesima* Sunday, some particular chapters of *Isaiab* are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon *Septuagesima* Sunday *Genesis* is begun, because that book, which treats of the Fall of Man, and the severe judgment of God on the world for sin, best suits with a time of penance and mortification. After *Genesis* follow select chapters out of the books of the Old Testament, as they lie in order; observing that, on Festival-Sundays, such as *Easter*, *Whitsunday*, &c. the particular history relating to that day is appointed to be read. On the Festivals of the *Saints*, called *Saints-days*, the church appoints *Lessons* out of the moral Books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, as containing excellent Precepts and Instructions for the conduct of Life.

As to the *Second Lessons*, the church observes the same course both on Sundays and Week-days: reading the *Gospels* and *Acts of the Apostles* in the Morning, and the *Epistles* in the Evening, in the same order they stand in the New Testament; excepting on *Saints-days* and *Holy-days*, when such Lessons are appointed, as either explain the mystery, relate the History, or apply the example to us. Thus, by the prudence of our Church, the Old Testament is read over once, and the New thrice in a year, some particular parts of both (for particular reasons) excepted.

LETHE. The name of a River of Hell, according to poetical Theology. It is so called from the Greek word λήθη, which signifies *Oblivion* or *Forgetfulness*, it being the supposed quality of its waters, to make those who drank of it entirely forget every thing that was past. The fiction of the poets was, that the ghosts of persons, who were to return into the world, and animate other bodies, drank of this river, in order to forget all the miseries and pains of their past Life. Let us hear Virgil describing this fabulous stream.

Æn. l. 6. v.
703.

Interea videt Æneas in valle reducta
Seclusum nemus, & virgulta sonantia sylvis,
Lethæumque, domos placidas qui prænatat, amnem.
Hunc circum innumeræ gentes populique volabant:
Ac veluti in pratis, ubi apes æstate serena
Floribus insidunt variis, & candida circum
Lilia funduntur: strepit omnis murmure campus.
Horrescit visu subito, causasque requirit
Inscius Æneas, quæ sint ea flumina porro,
Quive viri tanto compleverint agmine ripas.

Tum pater Anchises : Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices & longa oblivia potant.

Now in a secret vale the Trojan sees
A separate grove, thro' which a gentle breeze
Plays with a passing breath, and whispers thro' the trees.
And just before the confines of the wood,
The gliding Lethe leads her silent flood.
About the boughs an airy nation flew,
Thick as the humming bees, that hunt the golden dew ;
In Summer's heat, on tops of lillies feed,
And creep within their bells, to suck the balmy seed :
The winged army roams the field around ;
The Rivers and the Rocks remurmur to the sound.
Æneas wond'ring stood ; then ask'd the cause,
Which to the stream the crowding people draws.
Then thus the Sire : The souls that throng the flood,
Are those, to whom, by fate, are other bodies ow'd.
In Lethe's lake they long Oblivion tast,
Of future life secure, forgetful of the past.

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DRYDEN.

There was, in reality, a River *Lethe* or *Letho*, in Africa, about the extreme point of the *Syrtes*, which flowed by the city *Berenice*. This River had a passage underground for a great number of miles, and emerged near that city ; whence the inhabitants might fancy, it took it's rise from Hell. Lucan mentions this River.

Quam juxta Lethes tacitus prælabitur amnis,
Infernis, ut fama, trahens oblivia venis.

Lib. 9. v. 355.

Here Lethe's streams from secret springs below
Rise to the light ; here heavily and slow
The silent, dull, forgetful waters flow.

ROWE.

LEVITES. An Order of Officers, in the Jewish Church, whose employment it was, to perform all the manual service of the Temple, under the direction of the priests.

Levites is a general name for all the descendants of *Levi*, among whom were the priests themselves, who, being descended from Aaron, were likewise of the race of *Levi*. But, in a restrained sense, it means only those, who were employed in the lowest ministries of the Temple ; such as fetching wood, water, and other things necessary for the sacrifices ; singing, and playing upon instruments of music, in the Temple ; and the like.

The *Levites* were subsisted by the tythe of all the corn, fruit, and cattle, throughout Israel ; a tythe of which tythe they were to give to the priests. God assigned them forty-eight cities for their habitation, with fields, pastures, and gardens. While they were actually employed in the service of the Temple, they were subsisted out of the daily offerings. The consecration of the *Levites* was to be performed with the following ceremonies. They were to be sprinkled with the water of Expiation, to shave all their flesh, and wash their cloaths. Then they were to bring two bullocks before the door of the Tabernacle, where the whole Congregation laid their hands upon the *Levites* heads. Next, the bullocks were to be offered ; one for a burnt-offering, the other for a sin-offering. Lastly, They were to be presented to the High-priest, who was to consecrate them to the Lord.

When the Hebrews encamped in the wilderness, the *Levites* were distributed round about the Tabernacle. Moses ordained, that the *Levites* should not do service in the Tabernacle, before they were twenty-five years of age, nor after they were fifty. But David obliged them to enter upon the service of the Temple at twenty years of age. They waited by turns, and weekly, in the Temple.

The *Levites* were divided into three principal Classes ; namely, the *Gershonites*, *Koathites*, and *Merarites*. When the *Israelites* departed out of Egypt, the *Gershonites*

Num. xviii.
21, &c.
Ib. xxxv. 1,
&c.

Ib. viii. 5, &c.

Num. viii.
24, &c.
1 Chron. xxiii.
24.

Num. i. 35.

were in number seven thousand, five hundred. Their Office, in the marches through the wilderness, was to carry the veils and curtains of the Tabernacle. The *Koathites*, in number eight thousand, six hundred, carried the Ark, and sacred vessels of the Tabernacle. The *Merarites*, in number six thousand, two hundred, were employed in carrying the several pieces of the Tabernacle, which they could not place upon the chariots.

The *Levitical Order* was designed by God as an exchange for all the First-born of the Israelites, to whom he had a just title by that great miracle, when he destroyed all the First-born of the Egyptians, and spared the children of the Hebrews.

Antiq. l. 20.
c. 8.

Josephus tell us, that in the reign of Agrippa, king of the Jews, about the year of Christ 62, and six years before the destruction of the Temple, the *Levites* desired permission of that prince to wear the *Ephod*, or linnen tunic, as the priests did; which request was granted. The historian observes, that this was an innovation, contrary to the laws of their country, which were never struck at with impunity.

LEVITICUS. A Canonical Book of the Old Testament. It is the third of the *Pentateuch*, or Five Books of Moses. It is called *Leviticus*, because it principally contains the Laws and Regulations relating to the Priests, the *Levites*, and Sacrifices.

The seven first chapters of this book prescribe the ceremonies to be observed in the offering of Burnt-Sacrifices, of Meat-Offerings, Peace-Offerings, &c. Then Moses relates in what manner the priests were to be consecrated, and the misfortune of Nadab and Abihu, who offered Incense to the Lord with strange fire. Upon this occasion, he prescribes some laws concerning the mourning of the priests, and forbids them drinking wine, while they were employed in the service of the Temple. In the eleventh, twelfth, thirteenth, fourteenth, and fifteenth chapters, he lays down rules for distinguishing clean and unclean beasts, and concerning Leprosy, Purification, &c. He appoints the ceremonies to be observed upon the great day of Expiation: He regulates the degrees of kindred, in which persons were allowed, or forbidden, to marry: He prohibits alliances with the Canaanites, Idolatry, Theft, Perjury, Calumny, &c. In the twenty-third chapter, he takes notice of the principal Festivals of the year, the Passover, Pentecost, &c. He prescribes what was to be observed in the Sabbatical and Jubilee years, and concludes with regulations concerning Vows, and Tythes.

LI. See **TAI KI.**

LIBATION. A religious ceremony, among the antient Pagans, which consisted in an effusion of liquors, poured on victims prepared for sacrifice. Thus Dido, in Virgil, pours wine on the head of the victim.

Æn. l. 4. v.
60.

*Ipsa tenens dextra pateram pulcherrima Dido,
Candentis vaccæ media inter cornua fundit.*

*The beauteous Queen before the altar stands,
And holds the golden goblet in her hands.
A milk-white heifer she with flow'rs adorns,
And pours the ruddy wine betwixt her horns.*

DRYDEN.

Again :

Virg. Georg.
l. 2. v. 191.

— — — — — hic fertilis uvæ,
Hic laticis, qualem pateris libamus & auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus & pandis fumantia reddimus exta.

*Strong stocks of Vines it will in time produce,
And overflow the Vats with friendly juice :
Such as our priests in golden goblets pour
To Gods, the givers of the chearful hour ;*

Then

*Then when the bloated Tuscan blows his horn,
And reaking entrails are in chargers born.*

DRYDEN.

Libations were in use among the *Hebrews*. The measure of wine for this purpose was the fourth part of an *Hin*; that is, two pints, and something over. Levit. vi. 20. —viii. 25, 26. —ix. 4. —xvi. 12, 20. —xxiii. 13. These *Libations* were made upon the victim, after it was killed, and the several pieces of the sacrifice were laid upon the altar, ready to be consumed in the flames.

The *Mingrelian Christians* use a sort of *Libation* at their meals. Before they sit down to table, they take up the first glass of wine that is poured out, and, after calling upon the name of the Lord, and paying their respects to the company, sprinkle part of it upon the floor. We meet with the same custom among the Romans; whence Horace:

Absumet hæres Cœcuba dignior
Servata centum clavibus, & mero
Tinget pavimentum superbo
Pontificum potiore cœnis.

Od. 14. l. 2.
v. 25.

*The wines, you keep so close, thy worthier heir
Shall soon possess,
And waste 'midst wanton luxury and ease;
Much nobler wine the squandering youth
Shall spill and costlier feasts prepare,
Than ever pleased a pamper'd Abbot's tooth.*

CREECH.

LIBELLATICI. [*Lat.*] In ecclesiastical antiquity, is the name given to certain Christians, who were charged with denying their religion, and lapsing into Idolatry. They were so called from certain *Libels*, or writings, which they either gave to the heathen magistrates in private, or received from them, to be excused doing sacrifice in public. BINGHAM, Orig. Eccles. B. 16. c. 4. §. 6.

There seems to have been three sorts of *Libellatics*. Some expressly gave it under their hands to the magistrates, that they were no Christians, and professed they were ready to sacrifice, if the magistrate called them to it. Another sort did neither abjure, nor sign any *Libel* of abjuration, themselves, but sent either an heathen friend, or a servant, to sacrifice or abjure in their names, and thereby procure them a *Libel* of security from the magistrate, as if they had done what the others did for them. The third sort of *Libellatics* were those, who, confessing that they were Christians, obtained of the Judges *Libels* of security, by means of a bribe. CYPR. de lapsis. Id. Ep. 30. Id. Ep. 52.

LIBERTY. An imaginary Goddess of the antient Greeks and Romans. She is represented carrying in her left hand the *Rudis* or wand, and in her right the *Cap of Liberty*. Horace mentions the former: ADDISON, on Medals.

— — — donatum jam rude quæris,
Mecænas, iterum antiquo me includere ludo.

Epist. 1. l. 1.
v. 2.

*Presented with the freedom—giving Wand,
You yet wou'd bring me on the stage again.*

And Martial the latter:

Lib. 2. Epig.
68.

Quod te nomine jam tuo saluto,
Quem regem & dominum prius vocabam,
Ne me dixeris esse contumacem:
Totis pilea farcinis redemi.

*By thy plain name tho' now addrest,
Tho' once my king and lord confest,
Frown not; with all my goods I buy
The precious Cap of Liberty.*

ADDISON.

Liberty

Liberty had a Temple on Mount Aventine, built, and adorned with paintings, by the *Gracchi*. This Temple had a court, called *Atrium Libertatis*. The Hostages of the Tarentines were placed in it, and the tables and acts of the Censors were there preserved in Archives. The Laws against the Vestals, who committed incest, were likewise kept there. And in this court they cast lots, into which of the four tribes the freedmen were to be enrolled.

The Ides of April were sacred to Liberty, as well as to Jupiter Victor :

OVID. Fast.
l. 4.

Occupat Apriles Idus cognomine Victor
Jupiter : hac illi sunt data templa die.
Hac quoque, ni fallor, populo dignissima nostro,
Atria Libertas cœpit habere sua.

*The Ides of April, which with rites divine
To Victor Jove in Festal Honours shine,
Beheld fair Liberty her temple grace ;
A Goddess, worthy of the Roman race !*

Orat. pro
Domo sua.

Every one has heard of the Temple erected to *Liberty*, on the spot of ground where Cicero's house stood, which was pulled down by P. Clodius. Cicero himself mentions it.

In Numa.

LIBITINA. Among the antient Romans, was the goddess, who presided over *Funerals*. Some confound her with Proserpine ; but the most learned of the Romans (according to Plutarch) did not distinguish her from Venus. Thus the same goddess, which gave life, presided over death, to shew, that we are born only to dye.

From the time of Servius, every head of a family, when any one died in his house, carried a piece of money to the Temple of *Libitina*. By this means it was easy to know how many persons died in Rome in a year. Round this temple, and in a part of the city called *Libitina*, lived the *Undertakers*, or those who furnished necessaries for funerals. These were called *Libitinarii*. They, who had the charge of the treasure of the Temple of *Libitina*, took care to enter the produce or amount of each year in a book of Accounts called *Ratio Libitinæ*.

The name of this Funereal Goddess was sometimes used to signify *Death* itself. Thus Horace :

Od. 30. l. 3.
v. 6.

Non omnis moriar, multaque pars mei
Vitabit *Libitinam*.

*Whole Horace shall no dye : his songs shall save
The greatest portion from the greedy grave.*

CREECH.

SIDON. Ep.
11.

Sometimes it signified the bed, on which the corps was carried to the place of burial ; and sometimes it imported the expences of the burial, the funeral pomp, and the last duties which were paid to the dead.

LIMNIADES. [*Lat.*] *Nymphs of the Lakes.* See **N Y M P H S.**

GEMELLI,
of Indostan.
B. 3. c. 3.

LINGON. The name of an Idol, worshiped by the Pagans of *Indostan*, a country of the East-Indies.

This Idol is made of Brass, and is a very leud figure, the parts of a man and a woman appearing joined together. It is placed in a Pagod, or Temple, which is opened but once a year. Some of the Votaries of **LINGON** wear his image about their necks out of devotion.

LITÆ. [*Gr.*] In English, *Prayers*. They are represented, by Homer, as Goddesses, the daughters of Jupiter ; whose office it was to deprecate the wrath of heaven, and to procure for men the good things they desired of God, or of other men. Hear that Poet's description of these imaginary Deities.

Καὶ γὰρ τε Λιταὶ εἰσι Διὸς κῆραι μεγάλοιο,
 Χωλαὶ τε ῥυσαί τε, παραβλῶπες τ' ὀφθαλμῶ.
 Αἱ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγχεσι κίχσαι.
 Ἡ δ' Ἄτι θανάτῳ τε καὶ ἄρτιον, ἕνεκα πάσης
 Πολλὸν ὑπεκπροθεῖ, φθάνειν δέ τε πᾶσαν ἐπ' αἶαν
 Βλάπτεισ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσω.
 Ὅς μὲν τ' αἰδέσεται κῆρας Διὸς ἄσπον ἰέσας
 Τόνδε μεγ' ὤνησαν, καὶ τ' ἐκλυον εὐχαμένοιο.
 Ὅς δ' ἡ ἀνύνηται καὶ τε σερεῶς ἀποείπη,
 Λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κίχσαι,
 Τῷ ἄτην ἄμ' ἐπέοδαι, ἵνα βλαρθεὶς ἀποτείσῃ.

Prayers are Jove's daughters, of celestial race;
 Lamè are their feet, and wrinkled is their face.
 With humble mien, and with dejected eyes,
 Constant they follow, where Injustice flies.
 Injustice swift, erect, and unconfin'd,
 Sweeps the wide Earth, and tramples o're mankind,
 While Prayers, to heal her wrongs, move slow behind.
 Who hears these daughters of Almighty Jove,
 For him they mediate the throne above:
 When man rejects the humble suit they make,
 The fire revenges for the daughters sake;
 From Jove commission'd, fierce Injustice, then,
 Descends, to punish unrelenting men.

Mr POPE.

‘ Nothing (says the excellent translator of Homer on this passage) can be more beautiful, noble, or religious, than this divine allegory—*Prayers* are said to be the daughters of Jove, because it is he who teaches men to pray. They are lame, because the posture of a suppliant is with his knees to the ground. They are wrinkled, because those that pray have a countenance of dejection and sorrow. Their eyes are turned aside, because through an awful regard to heaven they dare not lift them thither. They follow *Ate* or *Injury*, because nothing but prayers can atone for the wrongs that are offered by the injurious. This is the explanation of Eustathius, with which Dacier agrees.’

LITANY. In Greek λιτανεία, in Latin *Supplicatio* and *Rogatio*. The word *Litany*, in its original meaning, is but another name for *Prayer* in general, and is used as such by heathen authors: BINGHAM, Orig. Ecclef. B. 13. c. 1. § 10.

Πολλὰ δὲ καὶ σπενδῶν χρυσέῳ δέπαι ΛΙΤΑΝΕΥΕΝ.

Hom. Il. 4.

In the Christian sense of the word, A *Litany* is *A solemn Form of Supplication to God*. Eusebius, speaking of Constantine's custom of making his solemn addresses to God in his tent, says, he endeavoured to render God propitious to him by his supplications and *Litanies*. And Arcadius, in one of his Laws against heretics, forbids them to hold profane assemblies in the city, either by night or by day, to make their *Litany*. At that time the public prayers, hymns, and psalmody, were all comprized under the general name of *Litany*. Afterwards, the word came to signify a peculiar sort of prayers used in the church; concerning the original of which learned men are not agreed. In vit. Constant. l. 1. c. 14. Cod. Theod. l. 16. tit. 5.

At first, the use of *Litanies* was not fixed to any stated time, but they were employed only as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatening judgments of fire, earthquakes, inundations, or hostile invasions. The days, on which they were used, were called *Rogation-days*. Several of these days were appointed by the Canons of different Councils, 'till the 17th Council of Toledo decreed that *Litanies* should be used in every month throughout the year. And so, by degrees, these solemn supplications came to be used weekly, on Wednesdays and Fridays, the antient stationary days in all Churches. See ROGATION-DAYS. SIDON, l. 7. Ep. 1. ad Marcum.

As to the form, in which *Litanies* are made, namely, in short petitions by the priest, with responses by the people, St Chrysostom derives the custom from the primitive ages, when the priest began, and uttered by the Spirit, some things fit to be prayed for, and the people joined the intercessions, saying, *We beseech thee to hear us, good Lord*. When the miraculous gifts of the Spirit began to cease, they wrote down several of these forms, which were the original of our modern *Litanies*. St Ambrose has left us one, agreeing in many things with that of our own church.

NICEPH.
Hist. l. 14.
c. 3.

P. Diac. l.
18.

Conc. Colo-
nienf.

About the year 400, *Litanies* began to be used in Processions, the people walking barefoot, and repeating them with great devotion. It is pretended, several countries were delivered from great calamities by this means. About the year 600, Gregory the Great, out of all the *Litanies* extant, composed the famous *seven-fold Litany*, by which Rome, it is said, was delivered from a grievous mortality. This has been a pattern to all the western Churches since; to which ours of the Church of England comes nearer than that in the present Roman Missal, in which later Popes have inserted the invocation of saints, which our Reformers justly expunged. These *pro-cessional Litanies* having occasioned much scandal, it was decreed, that the *Litanies* for the future should only be used within the walls of the Church.

The days, appointed by the 15th Canon of our Church, for using the *Litany*, are *Wednesdays* and *Fridays*, the antient fasting-days of the primitive Church: to which, by the *Rubric*, *Sundays* are added, as being the days of the greatest assembly for divine service. Before the last review of the Common-Prayer, the *Litany* was a distinct service by itself, and used some time after the Morning-prayer was over. At present it is made one office with the morning service, being ordered to be read after the third Collect for *Grace*, instead of the intercessional prayers in the daily service.

By the 15th Canon, whenever the *Litany* is read, *every householder dwelling within half a mile of the Church, is to come, or send one at least of his household, to join with the minister in prayers.*

General Hist.
of China, V.
3. P. 53.

LITERATI. [*Lat.*] The *Learned*. So Authors style a Sect of Philosophers, or Doctors, in China, who are authors of a new doctrine, by which they pretend to explain whatever is obscure in the antient books.

The troubles, that the different Sects, and the wars, have caused in China, have banished from it the love of the Sciences, and introduced ignorance and corruption of manners, which have been predominant there many ages. There were then found but few Doctors, who were capable of rousing mens minds from so general a Lethargy: but the taste the imperial family of *Song* had for antient books revived, by little and little, an emulation for Learning. There appeared among the principal Mandarins men of genius and spirit, who undertook to explain not only the antient canonical books, but the interpretation made of them by Confucius, by his disciple Mencius, and other celebrated authors.

These Interpreters first appeared about the year 1070. In the year 1400, the emperor *Yong lo* made choice of forty-two of the most skillful of them, whom he commanded to reduce the doctrine into one body. The authority of the emperor, the reputation of these Doctors, their polite style, and their new method of handling the subject, gave a reputation to their works, and many of the learned were gained over thereby. These new Doctors pretended that their doctrine was founded on the most antient of the Chinese books: but their explanations were very obscure, and full of equivocal Expressions, that made it seem as if they were afraid of rejecting the old doctrines, and yet in reality what they advanced was entirely new.

It is difficult to make sense of their System, and perhaps the Inventers themselves had no clear notion of what they had written. They call the supreme Being *Tai ki*, and *Li*, and nothing is more surprizing than to read the perfections, which these modern Commentators ascribe to this Being. Their reasonings concerning the nature of *Tai ki* and *Li* are such as necessarily lead them into Atheism. See *TAI KI*.

CAVE, Hist.
Literar. Dif-
fert. II.

LITURGICUM. [*Gr.*] The name of a Book, in the Greek Church, containing the three Liturgies of St Basil, St Chrysostom, and that (ἡ τῆς ὑπερυψωμένης) of the *Presanctified*, said to be composed by Pope Gregory, called *Dialogus*.

In celebrating these three Liturgies, the Greeks observe the following order. The Liturgy of St Basil, as appears by the introduction, is sung over ten times in the year; namely,

namely, on the Eve of Christmas-day, on the feast of St Basil, on the Eve of the feast of Lights, on the Sundays of Lent, excepting Palm-Sunday, on the festival of the Virgin, and on the Great Sabbath. The Liturgy of the *Presanctified* is repeated every day in Lent, the forementioned days excepted. The rest of the year is appropriated to the Liturgy of St Chrysostom. See LITURGY.

LITURGY. The name given to those precomposed, set, forms of prayer, which have, at all time, and in all places, been used in the Christian Churches.

When the extraordinary Gifts of the Holy Ghost ceased, the Rulers of the Church supplied this want by proper forms of their own composition, according to Christian prudence and discretion. This seems to have been the true original of *Liturgies*, or stated forms of divine service. BINGHAM, Orig. Eccles. B. 13. c. 5.

Every bishop, in the first ages, was at liberty to order the form of divine service in his own Church; and accordingly each particular church, or diocese, had its proper Liturgy. This privilege the bishops retained for several ages. In after-times, they agreed by consent to conform their Liturgy to the model of the metropolitical church, to which they belonged. And then it was enacted into a Law by several councils, that the same order and uniformity should be observed in all churches. The rudiments of this discipline were first laid in the French churches. Soon after, the same rule was concerted, and agreed upon, in the Spanish churches. In length of time, when the Roman Empire began to be divided into different kingdoms, then came in the use of *national Liturgies*, or such whose use was commensurate to the bounds and limits of their respective nations and kingdoms. Conc. Agath. c. 30. Conc. Epaun. c. 37. Conc. Tolet. c. 2.

None of the *antient Liturgies* are now remaining, as they were at first composed for the use of particular churches. Several reasons may be assigned for this. 1. They being designed only for the use of particular churches, there was no great reason to be very solicitous, either to communicate the knowledge of them to other churches, or to preserve them entire to posterity. 2. It is not improbable, as a learned French Writer has observed, that the antient Liturgies were for some ages only certain forms of worship committed to memory, and known by practice rather than by writing. This seems the more probable, because, in the persecution under Dioclesian, when strict search was made after every thing belonging to the church, we never read of any Ritual Books, or books of divine service, discovered among them. This is an argument, that they did not so generally draw up their Liturgies, or forms of worship, in books and writings, as in after ages; which is the reason why none of those antient Liturgies are come to our hands perfect and entire, but only in scattered fragments, as the Fathers had occasion to mention them incidentally in their writings. 3. The last reason is, the interpolations and additions made to the antient Liturgies in after ages. For, though those antient Liturgies, which go under the name of St Chrysostom and St Basil, might originally have something of their composition in them, yet so many additions and alterations have been made in them by the Greek Church in following ages, that it is not easy to discern what is the genuine composition of the first authors. RENAUDOT. Collect. Liturg. Orient. Dissert. 1.

But, though none of the antient Liturgies are come down to us perfect and entire, yet are there several fragments and scattered Remains of them in the genuine writings of the Fathers; to which may be added such forms as we find in the antient book called *The Apostolical Constitutions*. This, though perhaps not so old as the title imports, nor of so venerable authority as Mr Whiston contends for, who will have it to be truly *Apostolical*, is allowed however to be a good collection of the *Liturgy* and Rituals of the Church, in the III^d and IVth Centuries.

It has been often wish'd by learned men, that some one would represent the *antient Liturgy* in its several parts and offices, as it may be collected out of the genuine and undoubted writings of St Chrysostom. Mr Hales of Eaton, a diligent reader of Chrysostom, is said to have designed such a collection; but he did not effect it. The learned Bingham, in view to this subject, has given, out of that Father's works, a *specimen* of such passages as plainly relate to the several parts of the *antient Liturgy*: to which I refer the Reader. Orig. Eccles. B. 13. c. 6.

There are extant some spurious *Liturgies*, falsely ascribed to the *Apostles*. There is, first, *The Liturgy of St Peter*, published by Lindanus in the year 1589, from a manuscript belonging to Cardinal Sirlet. This Liturgy was, most probably, compiled by a Greek Priest latinized, because it is collected partly from the Greek Liturgy, and partly from the Latin; and the name of St Peter was affixed to it, either DU PIN, Hist. Eccles. Cent. I.

ther to give it the greater authority, or because a great part of the Liturgy of the Church of Rome was contained therein. It cannot be St Peter's, because mention is made in it of St Sixtus Cornelius, and St Cyprian; and the Virgin Mary is called in it *the Mother of God*, a term not used in the apostolical times.

The *Liturgy*, or *Mass*, of the *Ethiopians*, inscribed with the name of St *Matthew*, appears more evidently to be forged. There are in it collects for popes, kings, patriarchs, and archbishops. The twelve Apostles are therein invoked: the four Evangelists are cited, as also the Synods of Nice, Constantinople, and Ephesus: The Nicene Creed is inserted, and mention is made in it of St Athanasius, St Gregory, and St Basil, together with the *Epaet*, the *Golden Number*, and the *Trisagium*; which plainly shew this Liturgy to be of very late date.

The same may be said of the *Liturgy of St Mark*, published by Cardinal Sirlet; for we find therein the term *Consubstantial*, and the *Trisagium*. Mention is likewise made in it of Deacons, Subdeacons, Monks, &c. which is an apparent demonstration of its novelty.

Divers learned men have taken pains to vindicate the *Liturgy of St James*, which is certainly of greater antiquity than those already mentioned; but it could not be composed by St James, or in his time, because it calls the Virgin *the Mother of God*, and uses the term *consubstantial*. There are likewise collects in it for Monks and other religious persons; and it contains citations from St Paul's Epistles, most of which were written after St James's death.

I omit to speak of other Liturgies, cited by some authors; such as That of the *twelve Apostles*, mentioned by Abraham Echellensis, and that of St Barnabas quoted by a certain Monk.

The *modern Liturgies* are diversified according to the diversity of nations professing the Christian Religion.

The *Armenians* have their Liturgy in the old Armenian tongue, composed by one of their patriarchs named John, who lived some time after the Council of Chalcedon. It was printed at Rome, in 1642, with a Latin translation: but the Roman Censors have reformed (or corrupted) it in several places.

The Liturgy of the *Cophti*, or Christians of Egypt, is written in the Coptic, or Egyptian language, which is now understood by very few persons; wherefore, in the manuscript copies of this Liturgy, there is an Arabic Version added, out of which it has been translated into Latin by Victor Scialac, a Maronite of mount Libanus, and is found in the *Bibliotheca Patrum*.

The *Æthiopian Liturgy* is written in the old Æthiopic tongue, notwithstanding that the Æthiopians, as well as the Syrians, call their Liturgies *Chaldaic*. Some Æthiopian Liturgies were printed at Rome in 1548, among which is one entitled *Canon Ecclesiæ Æthiopum*, printed there in Latin the year following, and afterwards reprinted in the *Bibliotheca Patrum*. The Liturgy, which the Æthiopians attribute to Dioscorus, patriarch of Alexandria, was printed in Æthiopic and Latin, at London in 1661, at the end of Ludolphus's Æthiopic Dictionary.

The *Greeks* have four Liturgies, viz. Those of St James, St Mark, St John Chrysostom, and St Basil; but they ordinarily read only the two latter, the Liturgy of St James being read only at Jerusalem, and that of St Mark only at Alexandria. We have shewn, that the two last mentioned Liturgies are falsely inscribed with the names of St Mark and St James. As for the Liturgies of St Chrysostom and St Basil, the authority of Proclus, Archbishop of Constantinople, is commonly made use of, who asserts, that St James was the first author of the Greek Liturgy, which being afterward in process of time much enlarged, was abridged by St Chrysostom and St Basil.

The *Syriac Liturgies* are much more numerous than the Greek. Father Simon tells us, that the Jacobites reckon up forty different Liturgies, all under different names, and all in manuscript.

The *Maronites* have printed at Rome, in 1592, their *Missal*, under the title of *Missale Chaldaicum juxta ritum Ecclesiæ nationis Maronitarum*, which contains twelve Liturgies, under the names of St Xystus Pope, St John Chrysostom, St John the Evangelist, St Peter chief of the apostles, St Dionysius, St Cyril, Matthew the Pastor, John Patriarch, St Eustathius, St Maruta, St James the Apostle, St Mark the Evangelist, and a second of St Peter.

The *Nestorians* have their Liturgies written in Syriac, which they make use of in the public service. Father Simon, who had a manuscript copy of these Liturgies, tells

tells us, they are three, viz. That of the twelve apostles, that of Theodorus of Mopsuesta, surnamed *the Interpreter*, and a third under the name of St Nestorius. The Indian Christians, called the *Christians of St Thomas*, who are of the sect of the Nestorians, make use of this Syriac Missal.

See BREVIARY, MISSAL, &c. See also the following article.

LITURGY of the CHURCH of ENGLAND. This book is entitled, *The Book of Common-Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England.* BURNET, Hist. of the Reformation.

Before the Reformation, the Liturgy was only in Latin, being a collection of prayers, made up partly of some antient forms used in the primitive Church, and partly of some others of a later original, accommodated to the Romish Religion, at that time the Religion of England. But, when the nation, in king Henry VIIIth's time, was disposed to a Reformation, it was thought necessary both to have the service in the English or Vulgar tongue, and to correct and amend the Liturgy, by purging it of those gross corruptions, which had gradually crept into it. STILLINGF. Orig. Britan. BONA, Rer. Liturg. l. 1, 2, &c. STRYPE, Life of archbishop Cranmer.

And, first, The Convocation appointed a Committee, A.D. 1537, to compose a book, which was entitled, *The godly and pious institution of a Christian man*, containing a declaration of the *Lord's Prayer*, the *Ave Maria*, the *Creed*, the *Ten Commandments*, and the *Seven Sacraments*, &c. This book was again published in 1540, with corrections and alterations, under the title of, *A necessary doctrine and erudition for any Chrysten man*. In the same year, a Committee of bishops and other Divines was appointed by king Henry VIII, to reform the Rituals and Offices of the Church; and the next year the king and clergy ordered the prayers for processions and litanies to be put into English, and to be publicly used. Afterwards, in 1545, came out the king's *Primer*, containing the whole *Morning and Evening Prayer* in English, not very different from what it is in our present Common Prayer. Thus far the reformation of our Liturgy was carried in the reign of Henry VIII. CAMDEN, in Eliz.

In the year 1547, the first of king Edward VI, the Convocation unanimously declared, that the Communion ought to be administered in both kinds: whereupon an act of parliament was made, ordering it to be administered. Then a Committee of bishops, and other learned divines, was appointed, to compose *an uniform order of communion, according to the rules of scripture, and the use of the primitive church*. The Committee accordingly met in Windsor Castle, and drew up such a form. This made way for a new Commission, empowering the same persons to finish the whole Liturgy, by drawing up public offices for Sundays and Holy-days, for Baptism, Confirmation, Matrimony, Burial, and other special occasions.

The Committee, appointed to compose this Liturgy, were :

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| 1. Thomas Cranmer Archbishop of Canterbury. | 9. Dr John Taylor, afterwards bishop of Lincoln. |
| 2. Thomas Goodrick, Bishop of Ely. | 10. Dr Simon Haynes, Dean of Exeter, and Master of Queen's Coll. Camb. |
| 3. Henry Holbech, Bishop of Lincoln. | 11. Dr John Redman, Dean of Westminster, and Master of Trin. Coll. Camb. |
| 4. George Day, Bishop of Chichester. | 12. Dr Richard Cox, Dean of Christ's Church, Oxon. |
| 5. John Skip, Bishop of Hereford. | 13. Mr Thomas Robinson, Archdeacon of Leicester. |
| 6. Thomas Thirlby, Bishop of Westminster. | |
| 7. Nicholas Ridley, Bishop of Rochester, and afterwards of London. | |
| 8. Dr William May, Dean of St Paul's. | |

Our excellent Liturgy, thus compiled, was revised and approved by the archbishops, bishops, and clergy of both the Provinces of Canterbury and York, and then confirmed by the king and three estates in parliament, A. D. 1548, second and third of Edward VI. ch. 1.

But, about the end of the year 1550, exceptions were taken against some parts of this book, which were thought to favour too much of superstition. Archbishop Cranmer therefore proposed a new Review, and, to this end, called in the assistance of Martin Bucer and Peter Martyr, two foreigners, whom he had invited over from the troubles in Germany. These, not understanding the English tongue, were furnished with Latin translations of the Liturgy. The principal alterations, occasioned

by this second review, were; the addition of the *Sentences, Exhortation, Confession, and Absolution*, at the beginning of the morning and evening services, which, in the first Common-prayer-book, began with the Lord's Prayer; the addition of the *Commandments* at the beginning of the Communion-office; the removing of some Rites and Ceremonies retained in the former book, such as, the use of oil in Confirmation, the unction of the sick, prayers for departed souls, the invocation of the Holy Ghost at the consecration of the Eucharist, and the prayer of oblation that used to follow it; the omitting the Rubric, that ordered water to be mixed with the wine; with several other less material variations. The habits likewise, which were prescribed in the former book, were in this laid aside; and lastly, a Rubric was added at the end of the Communion-office, to explain the reason of kneeling at the Sacrament. The Liturgy, thus revised and altered, was again confirmed by Parliament, A. D. 1551, with this declaration, that the alterations made in it proceeded from *curiosity rather than any worthy cause*. But both this, and the former act in 1548, were repealed in the first year of Queen Mary, as injurious to the Romish Religion, which she was resolved to restore.

Upon the accession of Queen Elizabeth, the Act of repeal was set aside, and several learned divines appointed to take another review of king Edward's Liturgies. These (according to Cambden and Strype) were;

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| 1. Dr Matthew Parker, afterwards Archbishop of Canterbury. | 6. Sir Thomas Smith. |
| 2. Dr Richard Cox, afterwards Bishop of Ely. | 7. Mr David Whitehead. |
| 3. Dr May. | 8. Mr Edmund Grindal, afterward Bishop of London. |
| 4. Dr Bill. | 9. Dr Edwyn Sandys, afterwards Bishop of Worcester. |
| 5. Dr James Pilkington, afterwards Bishop of Durham. | 10. Mr Edmund Gueft, afterwards Bishop of Rochester. |

It was debated at first, which of the two books of king Edward should be received. At length the second was pitched upon, and confirmed by Parliament, which commanded it to be used, *with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the Communicants, and none other, or otherwise*.

The alteration in the Litany here mentioned was the leaving out the deprecation, *From the tyranny of the bishop of Rome, and all his detestable Enormities*, and adding these words to the petition for the Sovereign, *Strengthen in the true worshipping of thee, in righteousness and holiness of Life*. The two sentences, added in the delivery of the Sacrament, were; *The Body of our Lord Jesus Christ, &c.* and *The Blood of our Lord Jesus Christ, &c.* which were taken out of king Edward's first book; whereas, in the second book, these sentences were left out, and in the room of them were used, *Take, Eat, or Drink this*, with what follows; but now, in Queen Elizabeth's book, both these forms were united.

There are some other variations in this book from the second of king Edward. The first Rubric, concerning the situation of the Chancel, and the proper place of reading divine service, was altered; the habits, enjoined by the first book of king Edward, and forbid by the second, were now restored; at the end of the Litany was added a prayer for the Sovereign, and another for the clergy. Lastly, The Rubric, that was added at the end of the Communion-office, in king Edward's second book, against our Saviour's corporeal presence in the Sacrament, was left out in this. This was done, that the aforesaid notion might remain as a speculative opinion, not determined; it being the Queen's design to unite the nation, as near as possible, in one faith.

In this state the Liturgy continued, without farther alteration, till the first year of king James I; when a Conference was held, at Hampton Court, between that prince, with archbishop Whitgift, and other bishops and divines, on the one side, and Dr Reynolds, with some other Puritans, on the other: the result of which was, the adding some forms of thanksgiving at the end of the Litany, and an addition to the Catechism in relation to the Sacraments. Likewise, in the Rubric at the beginning of the office for private baptism, the words *Lawful Minister* were inserted,

to prevent midwives and laymen from presuming to baptize; with one or two more small alterations.

But, immediately after the Restoration, king Charles II, at the request of several of the Presbyterian Ministers, issued out a commission for a new Review of the Liturgy, empowering twelve of the Bishops, and twelve Presbyterian Divines to make such reasonable and necessary alterations as they should jointly agree upon. Nine Coadjutors were added on each side, to supply the place of any of the twelve Principal, who should happen to be absent. Their names are these.

On the Episcoparian side.

Principals.

1. Dr Frewen, Archbishop of York.
2. Dr Sheldon, Bishop of London.
3. Dr Cousins, Bishop of Durham.
4. Dr Warner, Bishop of Rochester.
5. Dr King, Bishop of Chichester.
6. Dr Henchman, Bishop of Salisbury.
7. Dr Morley, Bishop of Worcester.
8. Dr Sanderson, Bishop of Lincoln.
9. Dr Laney, Bishop of Peterborough.
10. Dr Walton, Bishop of Chester.
11. Dr Stern, Bishop of Carlisle.
12. Dr Gauden, Bishop of Exeter.

Coadjutors.

1. Dr Earles, Dean of Westminster.
2. Dr Heylin.
3. Dr Hackitt.
4. Dr Barwick.
5. Dr Gunning.
6. Dr Pearson.
7. Dr Pierce.
8. Dr Sparrow.
9. Dr Thorndike.

On the Presbyterian side.

Principals.

1. Dr Reynolds.
2. Dr Tuckney.
3. Dr Conant.
4. Dr Spurstow.
5. Dr Wallis.
6. Dr Manton.
7. Dr Calamy.
8. Mr Baxter.
9. Mr Jackson.
10. Mr Cafe.
11. Mr Clark.
12. Mr Newcomen.

Coadjutors.

1. Dr Horton.
2. Dr Jacob.
3. Mr Bates.
4. Mr Rawlinson.
5. Mr Cooper.
6. Dr Lightfoot.
7. Dr Collins.
8. Dr Woodbridge.
9. Mr Drake.

These Commissioners had several meetings at the Savoy, but to very little purpose; the Presbyterians reviving all the old scruples of the Puritans against the Liturgy, and adding several new ones of their own. Baxter had the assurance to affirm, that our Liturgy was too bad to be mended, and confidently pretended to compose a new one, which he had the insolence to offer to the bishops. Upon this the conference broke up, without any thing being done, except that some particular alterations were proposed by the episcopal divines; which, the May following, were considered and agreed to by the whole Clergy in Convocation. The principal of these alterations were, that several *Lessons* in the *Kalendar* were changed for others more proper for the days; the *Prayers for particular occasions* were disjoined from the Litany, and the two Prayers to be used in the *Ember-weeks*, the Prayer for the *Parliament*, that for *all conditions of men*, and the *General Thanksgiving*, were added. Several of the *Collects* were altered; the *Epistles* and *Gospels* were taken out of the last translation of the Bible, being read before according to the old translation. The office for *baptism of those of riper years*, and the *Forms of Prayer to be used at Sea*, were added. In a word, the whole Liturgy was then brought to the state in which it now stands, and was unanimously subscribed by both houses of Convocation of both provinces, on Friday, Dec. 20, 1661. And being brought to the House of Lords the March following, both houses very readily passed an act for it's Establishment; and the Earl of Clarendon, then Lord Chancellor, was ordered to return the thanks of the Lords to the bishops and clergy, for their care and industry shewn in the Review of it.

I shall

I shall subjoin Dr Comber's character of the *Liturgy of the Church of England*.
 ' No church was ever blessed with so comprehensive, so exact, and so inoffensive a
 ' Liturgy, as ours; which is so judiciously contrived, that the wisest may exercise at
 ' once their knowledge and devotion, and yet so plain, that the most ignorant may
 ' pray with understanding; so full, that nothing is omitted, which ought to be ask-
 ' ed in public; and so particular, that it compriseth most things, which we would
 ' ask in private; and yet so short, as not to tire any that have true devotion. It's
 ' doctrine is pure and primitive; it's ceremonies so few and innocent, that most of
 ' the christian world agree in them: it's method is exact and natural, it's language
 ' significant and perspicuous, most of the words and phrases being taken out of the holy
 ' Scripture, and the rest are the expressions of the first and purest ages.—And, in
 ' the opinion of the most impartial and excellent Grotius (who was no member of,
 ' nor had any obligation to this church) the English Liturgy comes so near the pri-
 ' mitive Pattern, that none of the reformed Churches can compare with it.'

Again he says; ' In the Prayers a scholar can discern close Logic, pleasing Rhe-
 ' toric, pure Divinity, and the very marrow of the antient doctrine and discipline;
 ' and yet all made so familiar, that the unlearned may safely say, *Amen*.'

LIVINGS. See BENEFICE, RECTORY, &c.

LOLLARDS. See WICKLIFFITES.

S. LONGINUS'S DAY. A Festival of the Romish Church, observed, at Rome, on the fifteenth of March, at St Peter's, in the Oratory of St Marcellus, and at St Austin's, where some of his relics are deposited.

Longinus, according to the Legend, was an affranchized slave, and a soldier in the Roman Armies, and almost blind. He was the soldier, who pierced our Saviour's side, as he hung on the cross, with a lance. As the blood issued from the wound, some of it fell on his eyes, and immediately he recovered his sight. This miracle converted him to the Christian Faith; when, forsaking his military profession, and being instructed by the apostles, he lived a monastic life in Cæsarea of Capadocia. There, by the strictness of his doctrine and example, he converted many to the faith. At last he arrived at the Crown of Martyrdom under the president Octavius.

LORD'S DAY. See SUNDAY.

LORD'S PRAYER. A short form of Prayer, prescribed by our blessed Lord
 Matth. vi. 9. Luke xi. 2. to be used by his disciples, and from them taken up by the Christian Church, and used in her Liturgies, or forms of divine service.

It is evident beyond dispute, that the Primitive Church constantly used this form
 in all her holy offices; and the practice was so universal and well-known, that Lucian
 the heathen is thought to refer to it in one of his *dialogues*, where he speaks in the
 person of a Christian, of the Prayer, which began, *ὁ πατήρ*, with *Our Father*.
 LUCIAN. Philopatr.

There was indeed some difference in the manner of using it. In the Greek and
 the Gallican Churches, it was said by the priest and all the people together; but, in
 the Latin Church, by the priest alone. The Mosarabic Liturgy in Spain differed
 from both these, as to the use of the *Lord's Prayer*: for there the priest repeated
 every petition by itself, and the people answered to each petition separately, *Amen*.
 MABILL. de Liturg. Gallic. l. i. c. 5. GREG. l. 7. Ep. 64.

The author of the *Constitutions* orders every private person to use the *Lord's Prayer*
 three times a day; which some think was done in honour of the holy Trinity. And
 the fourth Council of Toledo makes it deprivation for any clergyman to omit using
 the *Lord's Prayer* every day, either in the public or private exercises of devotion.
 Hence it took the name of *Oratio Quotidiana*, the *daily prayer*.
 Lib. 7. c. 14. Can. 9.

The Pelagian Heretics objected to one petition, namely, *Forgive us our trespasses*:
 for they proudly thought, the saints were without sin, and had nothing to ask for-
 giveness of. Nevertheless, they continued to use it, and accounted for their practice,
 by putting this false gloss upon it, that they then prayed, not for their own sins, but
 for the sins of others.
 Conc. Milevitan. can. 8.

It is observable, in the discipline of the antient church, that the Catechumens, or Candidates for baptism, were denied the use of this Prayer, not being allowed to call God their *Father* 'till they were regenerated and made his *sons* by that holy sacrament. Upon this account the *Lord's Prayer* was called *εὐχὴ πιστῶν*, The *Prayer* of the Communicants or *Believers*, because none had a right to use it, but only such as had a right to communicate at the altar, and there hear it daily repeated.

CHRYSOST.
Hom. 62.

It is remarkable, that the last clause of this prayer, (*for thine is the kingdom, and the power, and the glory, for ever*) which we find in St Matthew, is omitted in St Luke; concerning which learned men differ in opinion, some thinking that it is, and others that it is not, a part of the original text. It is certain, some copies of St Matthew, and most of the Latin Fathers, omit it. It is not improbable, that our Saviour, delivering this prayer twice, did add this *doxology* at first, and leave it out the second time, and that the Latin Copies (which are known to be full of errors) because it was not in St Luke, left it out in St Matthew, that the Evangelists might not seem to differ in so considerable a matter.

LORD'S SUPPER. See EUCCHARIST.

LORETTO (THE CHURCH OF). A famous Church in Italy, dedicated to the honour of the Virgin Mary.

This Church is very remarkable for the *Santa Casa*, or *holy house*, which stands in the middle of it, surrounded with an inclosure. This *Santa Casa*, on which the Italians bestow the most lofty epithets, is, they say, the very house, wherein the blessed Virgin was born, betrothed, and married. This house (according to the Legend) had stood near thirteen Centuries at Nazareth, when, in the year 1291, the angels lifted it up, and carried it into Dalmatia. At the end of three years and seven months, they once more took it up, and carried it into the territory of *Recanati*. There celestial Concerts were heard, the harmony of which drew thither the neighbouring inhabitants. All nature rejoiced at the translation of this holy house: the very trees of the forest bowed down before it. It remained here but eight months, after which it was transported a little farther. But scarce were four months passed, when the angels carried it away for the fourth and last time. They then fixed it where it now stands, and where a church has been since built. This holy house is surrounded with four Walls, which enclose, without touching it. We must not omit, that all the original inhabitants of Loretto are descended from those, who saw the *Santa Casa* arrive.

This story of the *Santa Casa's* removal from place to place is hung up in the church, and translated into thirteen languages, viz. Hebrew, Arabic, Greek, Latin, Slavonian, Dutch, French, Spanish, Italian, Welch, English, Scotch, and Irish.

SKIPPON,
Journey thro'
Italy, &c.

They have a Legend, that *Suarez*, being at Trent at the time of the Council, desired one of the stones of the *Santa Casa*, in order to be put into a chapel he was building in Spain like this of *Loretto*: the Pope granted his request, and the stone was accordingly sent to him. But *Suarez* fell immediately sick, and, till he sent back the stone to *Loretto*, had no hopes of recovery: but it was observed, as the stone was brought nearer and nearer to the *Santa Casa*, so he gradually recovered. This stone is now distinguished from the rest in the wall by an iron grate about it.

The offerings and riches in the *Holy House* and Treasury are surprizingly great. Silver can scarce find admittance, and gold looks but poorly among such an incredible number of pretious stones. There will be, in a few ages more, the Jewels of the greatest value in Europe, if the devotion of its princes continues. 'I cannot (says Mr Addison) but look on those vast heaps of wealth, that are amassed together in so many religious places of Italy, as the hidden reserves and magazines of the church, that she would open on any pressing occasion for her last defence and preservation.'

ADDISON'S
Travels, 12^o.
P. 93.

The Image of the Virgin, in the church of *Loretto*, is apt at first sight to surprise a Traveller: 'for it's face (says an ingenious author) is as black as a Negro's, that one would take it rather for the representation of a Proserpine, or infernal deity, than what they impiously style it, the *Queen of Heaven*. But I soon recollected, that this very circumstance of its complexion made it but resemble more exactly the old idols of Paganism, which, in sacred as well as profane writers, are described to be black with the perpetual smoak of Lamps and Incense.'

Dr C. MIDDLETON'S
Letter from
Rome, p. 29.

Misson's
Journey to
Italy, V. I.

The church of *Loretto* is famous for the great resort of Pilgrims thither. In the years of the greatest concourse, there have been reckoned to the number of 200000 pilgrims at one time in the town. The great resort thither is at Easter, and about the Festival of the Virgin, which is in September. The Pilgrims form a kind of procession round the *splendid palace of our Lady*, as it is called; which is done on their knees: some go five times, some seven, and others twelve times round it, according to the mystery they are pleased to find in the number.

CAMDEN,
in Eliz.

LOVE (THE FAMILY OF). A Sect of Enthusiasts, which arose in Holland, and, being propagated cross the channel, appeared in England about the year 1580.

These Sectaries pretended to a more than ordinary sanctity, which gained upon the affections of the common people. They affirmed, that none were of the number of the Elect, but such as were admitted into their family, and that all the rest were reprobate, and consigned over to eternal damnation. They held likewise, that it was lawful for them to swear to an untruth before a magistrate, for their own convenience, or before any person, who was not of their society. In order to propagate their opinions, they dispersed books, translated out of Dutch into English, entitled, *The Gospel of the kingdom. Documental Sentences. The prophecy of the Spirit of Love. The publishing of peace upon Earth, &c.*

These *Familists* could by no means be prevailed upon to discover their author: nevertheless it was afterwards found to be Henry Nicholas of Leiden, who blasphemously pretended, that he partook of the divinity of God, and God of his humanity. Queen Elizabeth issued a Proclamation against these impious Sectaries, and ordered their books to be publicly burnt.

LOVE-FEASTS. See AGAPE.

LOW-SUNDAY. In the Christian Church, is the *Octave* or first Sunday after *Easter-day*. It is called *Low-Sunday*, because it was celebrated by the antients as a Feast, though of a *lower* degree than Easter itself, it being customary on this day to repeat part of the solemnity used on Easter-day.

The Latin Church calls this Sunday *Dominica in Albis*, or rather *post Albas* (*sc. depositas*) as some Ritualists call it, i. e. *The Sunday of putting off the Chrysmes*; because those, who were baptized on Easter-day, on this day laid aside the white Robe, or *Chrysome*, which they wore at their baptism, and which was from that time to be laid up in the churches, that it might be produced as Evidences against them, if they should afterwards violate or deny that Faith they had professed in baptism. See CHRYSOME.

LUA. Among the antient Romans, was the goddess, who presided over *Expiations*.

Annal. l. 15. Justus Lipsius, in his Commentaries on Tacitus, has brought this Goddess to light again, who had been lost through the ignorance of Editors. Tacitus says, that Servius Tullus dedicated an Altar to the goddess *Lua*. But the Editors, neither understanding the word, nor knowing who the goddess was, changed the word *Lua* into *Luna*, and gave us to understand, that the king built a temple to the Moon. But *Lua* was the goddess, to whom the sacrifice of the *Lustrum* was offered. From hence the *Lustrum* had it's name, as *Lua* took her's from the verb *Luo*.

Soldiers sacrificed to this goddess, by throwing their arms and spoils into the fire.

PAUSAN. in
Arcadic.
PLUTARCH
in Cæfare.

LUCAIA [Gr.] An antient Arcadian Festival, resembling the Roman *Lupercalia*. It was celebrated with games, in which the Victor was rewarded with a suit of brazen armour. An human sacrifice was offered at this time.

It was first observed by Lycaon in honour of Jupiter, surnamed *Lycæus*, either from Lycaon's own name, or the Arcadian mountain *Lycæus*, which the Arcadians pretended was the true *Olympus*; whence they called it *ἱερὰν κορυφὴν*, the *sacred Hill*, because Jupiter was feigned to have had his education there; in memory of which there was an altar, on which a certain mysterious worship was paid to that god, and a plot of ground consecrated to him, upon which it was unlawful for any person to set his foot.

S. LU-

S. LUCIA'S DAY. A festival of the Romish Church, observed on the thirteenth of December.

The old Romish Breviary says, that Paschasius the Judge having commanded St Lucia to be carried to the stews, the Holy Ghost fixed her down with such a weight, that several men, who endeavoured to push her forward, could not stir her: then they tied ropes to her hands and feet, and, though they all pulled together, they found her as immovable as a mountain. Then the Magicians tried their skill upon her, but in vain. After this, they brought many yoke of oxen; but all their united force could not move her one step.

LUCIFERIANs. In ecclesiastical antiquity, is the name of those Christians, who persisted in the schism of *Lucifer*, bishop of Cagliari, the capital of Sardinia.

Sozom. l. 5.
c. 12.
Socrat. l. 3.
c. 7.
Ruffin. l. 1.
c. 30.

Lucifer lived in the IVth Century, and was famous for his extraordinary virtues and abilities. He was deputed by the pope to the emperor Constantius, and procured the calling of a Council at Milan in the year 355, by which he himself, and the rest of the orthodox prelates, who defended Athanasius, were condemned to banishment. He was recalled from his exile by the emperor Julian, in 361, when, coming to Antioch, where the church was extremely divided between the followers of Euzoius the Arian, and of Melettus and Eustathius orthodox bishops, he, to put an end to the schism, ordained Paulinus bishop, whom neither of the orthodox parties approved. Eusebius of Vercil, whom the Council of Alexandria had sent to heal the divisions, extremely disapproved this Ordination: whereupon Lucifer, who was of an inflexible spirit, broke off communion with him and the other prelates, and retired to Sardinia, where to his death he persisted in his separation, and, by this means, gave birth to a schism, which caused a great deal of mischief to the church. It continued till the end of the reign of Theodosius the Great, after which time authors make little or no mention of it.

LUCINA. See J U N O.

S. LUKE THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 18th of October.

St Luke was born at Antioch, and professed Physick. It is not agreed whether he was, by birth, a Jew, or a Heathen. Epiphanius, who makes him to be one of the seventy disciples, and consequently a Jew, thinks, he was one of those, who left Jesus Christ, upon hearing these words: *he who eateth not my flesh, and drinketh not my blood, is not worthy of me*; but that he returned to the faith upon hearing St Paul's Sermons at Antioch. Some authors suppose, he was Cleopas's companion, and went with him to Emmaus, when Jesus Christ joined them.

Hæref. 51.

Greg. Mag.
Moral. l. 1.
c. 1.

St Luke accompanied St Paul in his several journeys: but at what time they first came together, is uncertain. Some think, he met St Paul at Antioch, and from that time never forsook him. Others believe, they met at Troas, because St Luke himself says; *immediately we endeavoured to go into Macedonia, from Troas*.

Acts xvi. 8,
9, 10.

St Jerom informs us, that St Luke always lived a single Life, having had neither wife nor children. It is commonly believed, that he was a painter, as well as a physician; and in some places are shewn pictures of the Virgin Mary, said to be drawn by his hand, or at least copies taken from Originals by his hand. The antients knew nothing of his being thus qualified: Nicephorus is the first author, who mentions it.

HIERON. de
vir. illustr.
in Addend.

Some think, he survived St Paul many years, and that he died at eighty-four years of age; but where, authors are not agreed. Achaia, Thebes in Bœotia, Elea in the Peloponnesus, Ephesus, and Bithynia, are severally named as the place of his death. Nor are authors better agreed as to the manner of it. Some believe, he suffered Martyrdom; and the modern Greeks affirm, he was crucified on an Olive-tree. Others, on the contrary, and among them many of the moderns, think, he died a natural death. See the following article.

HIERON. de
vir. illustr.

ST LUKE'S GOSPEL. A canonical book of the New Testament. Some think it was properly St Paul's Gospel, and that, when St Paul speaks of his Gospel, he

TERTULL.
cont. Marcion,
l. 4. c. 25.

Iren. l. 3. c. 1. he means what is called *St Luke's Gospel*. Irenæus says only, that St Luke digested into writing what St Paul preached to the Gentiles; and Gregory Nazianzen tells us, that St Luke wrote with the assistance of St Paul.

This Evangelist addresses his *Gospel*, and the *Acts of the Apostles*, to one *Theophilus*, of whom we have no knowledge: many of the antients have taken this name, in an appellative sense, for any one, who *loves God*. The Marcionites received only the *Gospel* of *St Luke*, which, however, they curtailed in many places.

EPIPH. HæR. 42.

Epiphanius tells us, there were copies of St Luke's Gospel, in which some scrupulous persons had omitted what relates to Christ's weeping, lest it might be thought a weakness in him. For the same reason, perhaps, the history of his sweating great drops of blood is left out in some Greek and Latin copies.

BLACK-
WALL'S Sa-
cred Classicks
defended, &c.
v. 1. p. 295.

'St Luke (says a modern writer) is pure, copious, and flowing, in his language, and has a wonderful and most entertaining variety of select circumstances in his narration of our Saviour's divine actions. He acquaints us with numerous passages of the Evangelical History, not related by any other Evangelist. Both in his Gospel, and Apostolical Acts, he is accurate and neat, clear and flowing with a natural and easy grace: his style is admirably accommodated to the design of History. The narrative of the *Acts of the Apostles* is perspicuous and noble; the discourses inserted emphatical, eloquent, and sublime. He is justly applauded for his politeness and elegance by some Critics, who seem to magnify him, in order to depreciate the rest of the Evangelists; when yet it is plain he has as many Hebraisms and peculiarities as any of them; which they are charged with as faults and blemishes of style. It is a strange compliment that Grotius passes upon this noble author: Luke, *as being a Scholar, uses many words purely Greek*. Why! do not the rest of the divine authors, though no Scholars, use many words purely Greek?'

'St Luke's style has a good deal of resemblance with that of his great Master St Paul; and like him he had a learned and a liberal education. I believe he had been very conversant with the best classick authors: many of his words and expressions are exactly parallel to theirs. See the preceding article, and ACTS OF THE APOSTLES.

LUNA

and

LUNUS

} Pagan Deities. See the MOON.

LUPERCALIA [Lat.] A festival of the antient Romans, in honour of the God *Pan*. It was observed on the 15th of February, and was so called from the *Luperci*, the priests of that god.

OVID. Fast.
l. 2. v. 267.

Tertia post Idus nudos Aurora Lupercos
Aspicit.

This festival was instituted by Evander, who, being driven from Arcadia, was received by King Faunus, and introduced the worship of Pan in Italy.

Ib. v. 279.

Transtulit Evander sylvestria numina secum.

Romulus increased the ceremonies and magnificence of this Feast, in which the *Luperci* ran naked about the city, striking those they met with thongs cut out of goats skins, the women fancying in particular, that it helped their conception of children, and the easiness of their delivery.

Id. Fast. l. 3.
v. 425.

Nupta quid expectas; non tu pollutibus herbis,
Nec prece, nec magico carmine, mater eris.
Excipe sæcundæ patienter verbera dextræ:
Jam focer optati nomen habebit avi.

Nor pow'rful herbs, nor pray'rs and ardent vows,
Nor magic verse, procure a mother's throws.
The sacred stroke received, the teeming dame
Shall bless her parent with a grandfire's name.

Ovid founds the *Lupercalia* on an adventure, which he supposes to have happened Fast. l. 2. v. 303. between Hercules, Omphale, and the god Pan; and his account of it shews us the infamous practices of the Pagans, and the licentiousness of the Poets who describe them. As to the nakedness of the priests, the poet assigns as a reason the example of the god, whom they served.

*Ipse deus nudus nudos jubet esse ministros;
Nec satis ad cursum commoda vestis erat.*

Ib. v. 287.

*Pan o'er the hills presides in naked state,
And naked priests around his altars wait.
No cumb'rous robes their fetter'd limbs embrace;
More lightly thus they run the sacred race.*

This festival, whatever was the origin of it, the tradition of which was very uncertain among the Romans, continued to the reign of the emperor Anastasius, about five hundred years after Christ, when (according to Baronius) it was abolished by pope Gelasius.

There were two Colleges of the *Luperci* at Rome. One of these took its name from the *Fabii*, the other from the *Quintilii*; whence the distinction of *Luperci Fabiani* and *Luperci Quintiliani*. Julius Cæsar added a third, who were called *Luperci Juliani* from the name of their Founder.

Cicero often speaks with contempt of the *Luperci*, and, in his *2d Philippic*, reproaches Anthony with running about the streets as a *Lupercus*. Nevertheless, we find that magistrates, and persons of noble birth, were not ashamed to act so ridiculous a part in the fight of all the citizens.

LUPERCI. *See the preceding article.*

LUSTRATION. *See PURIFICATION.*

LUTHERANS. Those Christians, who follow the opinions of Martin Luther, one of the principal Reformers of the church in the XVIth Century.

MAIMB.
Hist. Luthe-
ran.

This Sect (or Schism, as the Romanists call it) took its rise from the distaste, which was taken at the Indulgencies, which, in 1517, were granted by pope Leo X, to those, who contributed towards the finishing St Peter's Church at Rome. It is said, the pope at first gave the princefs Cibo, his sister, that branch of the revenue of indulgencies, which were collected in Saxony; that afterwards these indulgencies were farmed out to those, who would give most for them; and that these purchasers, to make the most of their bargain, pitched upon such preachers, receivers, and collectors of the Indulgencies, as they thought proper for their purpose, who managed their business in a scandalous manner. The pope had sent these Indulgencies to prince Albert, Archbishop of Mentz, and brother to the Elector of Brandenburg, to publish them in Germany. This prelate put his Commission into the hands of John Tetzel, a Dominican, and an Inquisitor, who employed several of his own order, to preach up, and recommend, these Indulgencies to the people. These Dominicans managed the matter so well, that the people eagerly bought up all the Indulgencies. And the Farmers, finding money come in very plentifully, spent it publickly in a luxurious and libertine manner.

John Stupitz, Vicar-General of the Augustins in Germany, was the first, who took occasion to declare against these abuses; for which purpose, he made use of MARTIN LUTHER, the most learned of all the Augustins. He was a native of Eisleben, a town of the County of Mansfeld in Saxony. His true name was *Lotter* or *Lauter*, which he changed into *Luther*; and he taught divinity at the university of Wirtemberg. This learned Augustin mounted the pulpit, and declaimed vehemently against the abuse of indulgencies. Nor did he stop here; he fixed ninety-five propositions upon the church-doors of Wirtemberg, not as dogmatical points which he himself held, but in order to be considered and examined in a public Conference. John Tetzel, the Dominican, immediately published a hundred and six positions against them, at Francfort upon the Oder; and, by virtue of the office of

Inquisitor, ordered those of Luther to be burnt; whose adherents, to revenge the affront offered to Luther, publicly burnt those of Tetzels at Wirtemberg. Thus war was declared between the Dominicans and Augustines, and soon after between the Roman Catholics and the Lutheran party, which from that time began to appear openly against the western church.

In the year 1518, Eckius, professor of divinity at Ingolstadt, and Silvester Prierius, a Dominican, and master of the sacred palace, wrote against Luther's *Theses*, who answered them in a Tract, which he sent to the pope, and the bishop of Brandenburg, his diocesan, offering to submit to the holy See in the points contested. But Prierius having published a discourse full of extravagant amplifications of the pope's power, Luther took occasion from thence to make the papal authority appear odious to the Germans. In the mean time, the process against Luther going on at Rome, the Pope summoned him to appear there within sixty days: but, at the instance of the duke of Saxony, his holiness consented that the cause should be examined in Germany, and delegated his Legate Cardinal Cajetan to try it. This Cardinal gave Luther a peremptory order to recant, and not to appear any more before him, unless he complied; upon which Luther, in the night-time, posted up an appeal to the pope, and retired to Wirtemberg. Afterwards, fearing he should be condemned at Rome, he published a Protestation in form of Law, and appealed to a General Council.

In the beginning of the next year 1519, the Emperor Maximilian dying, and the Elector of Saxony, who protected Luther, being Vicar of the Empire during the Interregnum, that Reformer's interest and character were greatly raised, and he was generally looked upon as a man sent from God, to correct the abuses, which had crept into the Roman Church. In June, the same year, there was a famous Conference between Luther, Eckius, and Carolostadius, at Leipzig; in which they agreed to refer themselves to the universities of Erford and Paris. The Points, debated upon, were, *Free-will, Purgatory, Indulgencies, Penance, and the Pope's Supremacy.*

In 1520, Luther sent his book *De Libertate Christiana* to the pope; in which he grounds *Justification* upon *Faith* alone, without the assistance of *Good Works*, and asserts, that *Christian Liberty* rescues us from the bondage of human traditions, and particularly the slavery of papal Impositions. Afterwards, in a Remonstrance written in High Dutch, he proceeded to deny the authority of the Church of Rome.

In June, the same year, the pope resolved to apply the last remedies, which the Church makes use of against her enemies, and began with condemning in writing forty-one Propositions extracted from Luther's Writings, giving him sixty days to recant: but Luther refusing to comply, the pope declared him excommunicated, and sent the Bull, by Eckius, to the Elector of Saxony, and the University of Wirtemberg, who agreed to defer the publication of it. In the mean time Luther wrote against the Bull with great warmth and freedom, and appealed once more from the pope to a General Council. Besides which, he caused a large bonfire to be made without the walls of Wirtemberg, and threw into it with his own hands the pope's Bull, together with the *Decretals, Extravagants, and Clementines.* This example was followed by his disciples in several other towns.

The Emperor Charles V declared against Luther, and ordered his books to be burnt. Upon the opening of the Diet of Worms, in 1521, Luther, with the emperor's permission, appeared there, and made a speech in defence of himself and his opinions. But, when the Diet found, that he would neither stand to the decisions of Councils, nor the Decrees of Popes, the Emperor gave him twenty days to retire to a place of security, and, a month after, published his Imperial Edict, by which Luther was put under the *Ban* of the Empire, as an heretic and schismatic. But the Duke of Saxony gave private orders to convey Luther to the Castle of Wittenberg, where he was concealed three quarters of a year, and well entertained. He worked hard in this retirement, which he called his *Isle of Patmos*, and kept up the spirit of his party by writing new books; among which were, his Tracts against *Auricular Confession, Private Masses, Monastick Vows, and the Celibacy of the Clergy.* About this time, the University of Paris, to which he had appealed, condemned a hundred Propositions extracted out of his books; and king Henry VIII of England wrote against him in defence of the seven Sacraments. Luther replied both to the *Sorbonne*, and the King of England, but in a very rude and unmannerly way.

Soon after, he broke out of his retirement, and was so hardy as to publish a Bull against the pope's Bull *In cœna Domini*, calling it the *Bull and Reformation of Doctor Luther.*

Luther. About this time, he published part of his translation of the Bible, in which he departed from the *Vulgate*, so long authorized and received by the Church.

The Elector of Saxony, who all along favoured and protected Luther, now gave him leave to reform the Churches of Wirtemberg, as he thought fit. The Reformer proposed likewise a regulation concerning the Patrimony of the Church; which was, that the bishops, abbots, and monks should be expelled, and all the lands and revenues of the bishopricks, abbeys, and monasteries, should *escheat* to the respective princes; and that all the Convents of Mendicant Fryars should be turned into publick schools or hospitals. This project pleased the Princes and Magistrates, who began to relish Luther's doctrine extremely; insomuch that, at the Diet of Wirtemberg in 1523, when Pope Adrian VI insisted upon the Bull of Leo X, and the Edict of Worms, against Luther, he could not prevail with the Princes to put them in execution, but was answered, that a General Council ought to be called, and that there ought to be a Reformation of the Ecclesiasticks, and especially of the Court of Rome. This year, Luther had the satisfaction to see a League contracted between Gustavus King of Sweden, and Frederick King of Denmark, who both agreed to establish *Lutheranism* in their dominions. And now Luther's Persuasion, which from the Upper Saxony had spread itself into the Northern Provinces, began to be perfectly settled in the Dutchies of Lunenburgh, Brunswick, Mecklenburgh, and Pomerania; and in the archbishopricks of Magdeburgh and Bremen; and in the towns of Hamburgh, Wismar, Rostock; and all along the Baltick, as far as Livonia and Prussia.

About this time, Luther left off the habit of a Monk, and dressed himself like a Doctor, refusing to be saluted with the title of *Reverend Father*. Erasmus having wrote a book concerning *Free-will* (*de libero arbitrio*), Luther answered it in another entitled *De Servo Arbitrio*. In 1525, Thomas Muncer and Nicholas Storeck, taking their leave of Luther, put themselves at the head of the *Anabaptists* and *Fanaticks*. About this time Luther married a Nun, called Catherine Boren, exhorting all the Ecclesiasticks and Monks to follow his Example. In 1526, Philip, Landgrave of Hesse, turned *Lutheran*, who gave great life and spirit to that party.

In March 1529, the Diet of Spire decreed, that the *Catholicks* should not have the liberty to change their religion; that the *Lutherans* should be tolerated 'till the meeting of a Council, but not allowed to molest the *Catholicks*; and that the preachers should deliver nothing in their Sermons contrary to the received doctrines of the Church. The Lutheran Princes entered a solemn *Protestation* against this decree, from whence came the name of *Protestants*, taken up first by the *Lutherans*, and afterwards received among the *Calvinists*.

The beginning of October, this year, was held, at Marburg, the Conference between Luther and Zwinglius, in relation to the Eucharist; the latter affirming, that there is nothing more than bread and wine in the Lord's Supper, which Elements are the figure and representation of his body and blood; and Luther asserting, that his body and blood are really present, but under the substance of bread and wine, and that only in the act of receiving the Sacrament; after which he did not acknowledge the continuance of this presence. This Conference broke up, without coming to any accommodation.

In 1530, The *Lutherans*, or *Protestants*, drew up a Confession of Faith, which they presented to the Diet of Augsbourg. See CONFESSION OF AUGSBOURG.

The year after, the Protestant Princes made the famous League of *Smalcalde*, which obliged the Emperor to grant the *Protestant Lutherans* a toleration, till the differences in Religion were settled by a Council, which he engaged himself to call in six months.

The Lutheran party gaining strength every day, and having refused the Bull for convening a Council at Mantua, the Emperor summoned a General Diet at Ratibon, where a scheme of religion, for reconciling the two parties, was examined: but, after they had examined and disputed for a month together, the Divines could agree upon no more than five or six articles, concerning *Justification*, *Free-will*, *Original Sin*, *Baptism*, *Good Works*, and *Episcopacy*: for, when they came to other points, and especially the *Eucharist*, the *Lutherans* would be no means yeild to the other party. The Diet ended with a decree of the Emperor, strictly forbidding the *Lutherans* to tamper with any persons to make them quit their old Religion, and at the same time suspending all the Edicts published against them.

Martin Luther lived to see the opening of the famous *Council of Trent*, for accommodating the differences in religion; which put him upon acting with more vigour and warmth against the Church of Rome, as foreseeing that his opinions would be condemned there. In short, he left no stone unturned, to engage the Protestant Princes to act against the Council; which measures he continued to pursue 'till his death, which happened in Feb. 1546. For the event of this famous Council See SYNOD.

Maurice, the Elector of Saxony, having taken the field against the Emperor, and concluded a peace with him at Passaw, in 1552, it was stipulated, that the exercise of *Lutheranism*, as stated by the *Confession of Augsbourg*, should be tolerated all over the empire; which toleration was to last for ever, in case the differences in religion could not be accommodated within six months. And thus *Lutheranism* was perfectly settled in Germany, and continues to enjoy full liberty in those towns and territories, where it is publickly professed.

The *Lutherans* are generally divided into the *Moderate*, and the *Rigid*. The *Moderate Lutherans* are those, who submitted to the *Interim*, published by the Emperor Charles V. Melancthon was the head of this party. See INTERIM.

The *Rigid Lutherans* are those, who would not endure any alteration in any of Luther's opinions. The head of this party was Matthias Flacius, famous for writing the *Centuries of Magdeburg*, in which he had three other Lutheran ministers for his assistants.

To these are added another division, called *Luthero-Zwinglians*, because they held some of Luther's tenets, and some of Zwinglius's, yeilding something to each side, to prevent the ill consequences of disunion in the *Reformation*.

JOVET, Hist.
des Relig.
T. I.

Some authors reckon a great number of different Sects among the *Lutherans*, viz. *Confessionists*, *Antinomians*, *Samosatenes*, *Antidiaphorists*, *Antiswenfeldians*, *Antosan-drins*, *Anticalvinists*, *Layers on of hands*, *Bissacramentals*, *Trissacramentals*, *Majonites*, *Adiaphorists*, *Quadrifacramentals*, *Luthero-Calvinists*, *Amnetists*, *Mediosandrins*, *Confessionists firm and wavering*, *Sufeldians*, *Onandrins*, *Stanoanrians*, *Antisanca-rians*, *Zwinglians simple*, *Zwinglians significative*, *Carlostatians*, *Evargic Tropists*, *Arrabonarians spiritual*, *Sucefeldians*, *Servetians*, *David-Georgians*, *Mennonites*, &c.

Journey thro'
Germany,
&c.

Skippon gives us a description of the *Lutheran* manner of performing *divine service*.
' On Sunday, Aug. 16. (says he) we went to the great Church (at Lindaw in Ger-many) and observed the Lutherans, when they first came in, stand looking to-wards the East, and saying their private devotions. The women sit in the middle of the church, and the men round about, and in galleries. The publick service begins with the Organ playing, and then all the Congregation stand up, and look towards the East, and sing. After this, the minister, in his gown, comes up into the pulpit, and prays, the people looking towards the East, and sometimes bow-ing their bodies. The minister, at the conclusion of this first prayer, fell down upon his knees, and was silent a good while; and then rose up, and immediately the people turned their faces towards the minister, who read the gospel, and made his Sermon on part of it. After Sermon, the minister said a short prayer, the people turning to the East; and then the Organ played, and all sung before the minister gave the blessing.'

PINDAR,
Scholiast. in
Pyth.

SOPHOC.
Scholiast. in
Electra.

LYCEA [Gr.]. An antient Grecian Festival, observed at Argos, in honour of Apollo surnamed Λύκειος. This name was derived from his delivering the Argives from *Wolves* (λύκοι) which wasted their country. In memory of which benefit, they dedicated a Temple to *Apollo Lycæus*, and called one of their publick *Forum's* Ἀγορὰ Λύκειος, the *Lycean Forum*. Others pretend, Apollo was so called, either because he defended the flock of Admetus king of Thessaly from *Wolves*; or because he was born in *Lycia*.

M.



THE MACCABEES (THE BOOKS OF). Two Apocryphal Books of Scripture; so called, from Judas the Son of Mattathias, surnamed *Maccabeus*, either on account of his valour, or because he bore on his standard the first Letters of a sentence in Exodus, which joined together form the name *Maccabee*. The Hebrews call them the *Books of the Assamonæans*, because (according to Josephus and Eusebius) Mattathias was the Son of *Hafmonæus*, or *Assamonæus*, which was the name of the family. XV. 12.

The FIRST BOOK OF THE MACCABEES was originally written in the Chaldee language, or that spoken by the Jews after their return from Babylon. It was extant in this language in the time of St Jerom. The title it then bore was, *Sbar-bit Sar Bene El*, which some translate, *The Scourge of the Rebels against the Lord*, and others, *The sceptre of the Prince of the Sons of God*. The author of this Book is not certainly known. Some conjecture, it was John Hircanus, the son of Simon, who was prince and high-priest of the Jews near thirty years, and began his government at the time where this history ends. Others ascribe it to one of the *Maccabees* themselves; and many think it to be the work of the *Great Synagogue*. It is most probable, it was composed in the time of John Hircanus, when the wars of the *Maccabees* were over, either by Hircanus himself, or some others employed by him. From the *Chaldee* it was translated into *Greek*, and from that into *Latin*. Our *English* version is from the same Greek fountain. HIERON. in Prolog. Galeat. EUSEB. l. 6. c. ult.

This *First Book of the Maccabees* is a very accurate and excellent History, and comes nearest to the style and manner of the sacred historians of any extant. It contains the history of forty years, from the reign of Antiochus Epiphanes to the death of Simon the high-priest, that is, from the year of the world 3829, to the year 3869, 131 years before Christ. This book follows the *Jewish Æra*; the following, that of Alexandria, which begins six months after.

The SECOND BOOK OF THE MACCABEES consists of several pieces compiled together, but by what author is uncertain. It begins with two Epistles sent from the Jews of Jerusalem to the Jews of Egypt and Alexandria, to exhort them to observe the feast of the Dedication of the new altar, erected by Judas on his purifying the temple. These Epistles are additions to the history, and are supposed to be spurious. After the Epistles follows the Preface of the author to his history, which is an abridgment of a larger work, composed by one *Jason*, an Hellenist Jew of Cyrene, who wrote in Greek the history of Judas Maccabeus and his brethren, and the wars against Antiochus Epiphanes, and Eupator his Son, in five Books. But the entire work of Jason is lost.

The *Second Book of the Maccabees* does by no means equal the accurateness and excellency of the first. It contains a history of about fifteen years, from the execution of Heliodorus's commission, who was sent by Seleucus to fetch away the treasures of the temple, to the victory obtained by Judas Maccabeus over Nicanor; that is, from the year of the world 3828, to the year 3843, before Christ 157 years.

The Romanists receive *Four Books of the Maccabees*, of which the two first are, with them, Canonical, and the two last Apocryphal. The two first are the same with those we have already spoken of.

The **THIRD BOOK OF THE MACCABEES** contains the history of the persecution raised by Ptolomy Philopator, king of Egypt, against the Jews of his kingdom. This happened in the year of the world 3787, 213 years before Christ. This book therefore, in the order of time, should be placed the first of the four. It is very improperly inscribed with the name of the *Maccabees*, since it has no relation to *Judas Maccabeus*, or any of his brethren. The antient Latin Writers seem to have been wholly unacquainted with this book: but the Greeks sometimes quote it, putting it on the same foot of authority with the two other books of the *Maccabees*. The 24th Apostolical Canon owns it as an holy book. It is also seen in some catalogues of holy books, joined with the other books of the *Maccabees*.

PHILOSTR.
Hist. Eccl.
init.
EUSEB. l. 3.
c. 10.
HIERON. de
Script. Eccl.
l. 2.
NAZ. Orat. de
Macchab.
AMBR. de
vit. beat. l. 2.
CHRYST.
Hom. 2. in
sanctos Mac-
chab.
CHRYST.
Homil. 44,
49 & 50.
AUGUST.
Homil. 109
& 110.

The **FOURTH BOOK OF THE MACCABEES** is very little known among the Latins. It is, perhaps, the same with the book concerning the government of *re-son*, ascribed by some to Josephus, and extant in some antient Greek Manuscripts of the Bible, immediately after the *Second Book* of the *Maccabees*. Philostratus, Eusebius, Jerom, and others, make this not improbable. Gregory Nazianzen, St Ambrose, and St Chrysostom, in the characters they have given of the seven Maccabees, and of old Eleazer, have plainly followed what we find written in this book. Marius Victorinus Africanus, who taught Rhetoric at Rome under the Emperor Constantius, appears, in his poem of the *Maccabees*, to have had before him the books we are now speaking of. This work is found in the Collection of the works of Josephus the Historian, and bears his name in several printed copies and manuscripts.

Orat. 22. de
Macchab.

The antient Christian Church observed a Festival in honour of the *Maccabees*. St Chrysostom speaks of their Festival being celebrated at Antioch with more than ordinary concourses of people. St Austin says, the Christians had a church there, called by the name of the *Maccabees*. It appears from the same Father, that this Feast was solemnly observed in the African Churches: for he begins one of his homilies with these words; *Istum diem nobis solennem fecit Gloria Maccabæorum*, 'This day 'is made a festival to us by the glory of the *Maccabees*.' Gregory Nazianzen gives the reason of observing this festival; namely, because they were not only Martyrs, but even more admirable than the martyrs who came after Christ. 'For (says he) 'if they suffered martyrdom so bravely before Christ's coming, what would they 'have done, had they lived after him, and had the death of Christ for their ex-ample?' For this reason this Festival was particularly celebrated all over the Christian Church; but upon what day, is uncertain. The Roman Martyrology places it on the first of August.

AUGUST.
Hæref. 52.
ATHANAS. de
Spiritu.

MACEDONIANS. Christian Heretics, in the IVth Century; followers of *Macedonius*, bishop of Constantinople.

Macedonius was an Arian, and governed the Church in a very tyrannical manner. He translated the body of the emperor Constantine from the Church of the Apostles to that of Acacius the Martyr; which raised great tumults, and many were killed in the fray. He was deposed by the Council of Constantinople in 359.

Repentment, it was thought, at being deposed, occasioned his forming a new heresy, which consisted in denying the divinity of the Holy Ghost, for which reason his followers were likewise called *Pneumatomachi*, that is, *Enemies of the Holy Ghost*. They taught that the Holy Ghost was a meer creature, but superior in excellence to the angels.

The *Macedonians* made extraordinary professions of austerity; which induced great numbers to embrace their doctrine. Most of the malecontent bishops subscribed to it, and the Arians in general greedily swallowed it. *Maratonus*, bishop of Nicomedia, a very rich man, contributed greatly by his wealth and authority to spread it far and wide; whence the Macedonians were sometimes called *Maratonians*.

Athanasius, who at that time lay concealed in the desert, was the first, who wrote against this heresy, and confuted it; after which the Councils by their decrees, and the emperors by their edicts, prosecuted it with great vigour.

BUXTORF,
Bibl. Rabin.

MACHAZOR [*Hebr.*] The name of a Book, or Collection of Prayers, very much in use among the Jews, in their greatest solemnities.

In this Book the Prayers are written in verse, and in a very concise style, which makes it difficult to understand them. There are many copies of this book, printed in Italy, Germany, and Poland. In the edition of Venice, many things against the Christians were altered.

The word *Machazor* signifies a *Cycle*.

MA-

MADRASSAH [*Arab.*] The name, which the Mohammedans gave to several Colleges, founded for the education of youth in the doctrines and principles of the Mussulman Religion. There are a great number of these seminaries in those countries, where Mohammedism prevails. The most famous are these following.

D' HERBE-
LOT. Bibl.
Orient.

Malek Schah, Sultan of the Seljuicides, built one at Bagdat, which is called *Madraffah al hanifiat*, in which Divinity is taught according to the sentiments of Doctor *Abu Hanifah*.

The Caliph Mostanser founded one in the same city, which surpassed all others in magnificence. He established in it four Professors for the four principal sects of Mohammedism. These had each seventy-five Pupils under their care, who were provided with every thing. This College was called, from the name of its founder, *Mostanseriah*.

Mohammed, the son of Melikschah, founded a College at Ispahan, at a great expence. It was remarkable for the threshold of the gate, which was made of a wooden Idol, brought from the Indies by Mohammed, as a trophy of a victory obtained over a nation of Indians.

Nureddin, Sultan of Syria, founded two Colleges; one at Aleppo, where were taught the Mussulman Traditions; the other at Damascus. This latter was enlarged and enriched by Sultan Saladin, who founded likewise a College at Cairo for the sect of the *Schafeians*, or followers of the famous Doctor Schafei. The number of Colleges in this city was so great, that there is an entire book, which treats of them.

S. MAGDALEN (NUNS OF). A Religious Order of Women in the Romish Church, dedicated to *St Mary Magdalen*, and sometimes called *Magdalenettes*. They consist chiefly of penitent Courtezans, who, quitting the trade, and devoting themselves to repentance, find a retreat in this Order.

There are several societies of this sort; as those of Metz, established in 1452; those of Paris in 1492; those of Naples, established and endowed by Queen Sancha in 1324; and those of Rouen and Bourdeaux, who are derived from those settled at Paris. The Religious of St Magdalen at Rome were established by pope Leo X. Clement VIII settled a revenue on them, and ordered, that the effects of all public prostitute, dying intestate, should fall to them; and that the testaments of all others should be invalid, unless they bequeathed at least a fifth part of their effects to them.

MAGDALENETTES. See the preceding article.

MAGI or **MAGIANS**. An antient Religious Sect in Persia, and other Eastern countries, who, abominating the adoration of Images, worshipped God only by fire: in which they were directly opposite to the *Sabians*. See **SABIANS**.

PRID. Con-
nect. P. 1.
B. 3.

The chief doctrine of the *Magi* was, that there were two Principles, one the cause of all good, and the other the cause of all evil, in which opinion they were followed by the Christian Sect of the *Manichees*. See **MANICHEES**.

They called the good Principle *Iazdan* and *Ormuzd*, and the evil principle *Abraman* or *Aberman*. The former was by the Greeks called *Oromasdes*, and the latter *Arimanius*. See **ARIMANIUS** and **OROMASDES**.

The reason of their worshipping fire, was, because they looked upon it as the truest symbol of *Oromasdes*, or the good God; as darkness was of *Arimanius*, or the evil God. In all their temples they had fire continually burning upon the altars, and in their own private houses.

The Religion of the *Magi* fell into disgrace on the death of those ringleaders of that Sect, who had usurped the sovereignty after the death of Cambyfes; and the slaughter, which was made of the chief men among them, sunk it so low, that *Sabianism* every where prevailed against it, Darius and most of his followers, on that occasion, going over to it. But the affection, which the people had for the religion of their forefathers, not being easily to be rooted out, the famous impostor Zoroaster, some ages after, undertook to revive, and reform it.

Ibid. B. 4.

The chief Reformation this pretended Prophet made in the *Magian Religion*, was in the first principle of it. For he introduced a god superior both to *Oromasdes* and *Arimanius*. Dr Prideaux is of opinion, that Zoroaster took the hint of this alteration

HYDE, Relig.
vet. Pers. c. 9
& 22.

tion

tion in their Theology from the prophet Isaiah, who brings in God, saying to Cyrus king of *Persia*; *I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil* (xly. 7.) In short, Zoroaster held, that there was one supreme independent Being, and under him two Principles or Angels; one the Angel of Light or Good, and the other the Angel of Evil or Darkness; that there is a perpetual struggle between them, which shall last to the end of the world; that then the Angel of Darkness, and his disciples, shall go into a world of their own, where they shall be punished in everlasting darkness; and the Angel of Light, and his disciples, shall also go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first, who built *Fire-Temples*, the *Magians* before his time performing their devotion on the tops of hills, and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred Fires. To procure the greater veneration to these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first Fire-Temple he erected; which was that at *Xis* in Media, from whence they say it was propagated to all the rest.

Ibid. c. 8.
STRABO, l.
15.
AMM. MAR-
CELL. l. 23.

The Magian Priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stript of the bark, and they never blowed it with their breath, or with bellows, for fear of polluting it: to do either of these was death by their Law.

The Magian Religion, as reformed by Zoroaster, seems in many things to be built upon the Plan of the Jewish. The Jews had their sacred fire, which came down from heaven upon the altar of Burnt-Offerings; which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven: and, as the Jews had a *Shechinah* of the divine presence among them, resting over the Mercy-seat in the Holy of Holies; Zoroaster likewise taught his Magians to look upon the sacred fire in their temples as a *Shechinah*, in which God especially dwelt. From these, and some other instances of Analogy between the Jewish and Magian religions, the learned author above-mentioned infers, that Zoroaster had been first educated and brought up in the Jewish Religion.

PRID. ubi
supra.

The priests of the *Magi* were the most skilful Mathematicians and philosophers of the ages in which they lived, insomuch that a learned man and a *Magian* became equivalent terms. This proceeded so far, that the vulgar, looking on their knowledge to be more than natural, imagined they were inspired by some supernatural power. And hence those, who practised wicked and diabolical Arts, taking upon themselves the name of *Magians*, drew on it that ill signification, which the word *Magician* now bears among us.

The Magian priests were all of one tribe, as among the Jews; none but the son of a priest being capable of being a priest among them. Catullus tells us, they were to be the incestuous of offspring of mothers and their sons:

Epig. 87.

Nam Magus ex matre & gnato gignatur oportet,
Si vera est Persarum impia religio.

*The Mage must from th' incestuous mixture spring
Of sons and mothers: so the Magi sing.
The Persians praise the monstrous breed, not blame,
And screen foul incest with religion's name.*

The Royal Family among the Persians, as long as this Sect subsisted, was always of the Sacerdotal tribe. They were divided into three Orders; the inferior Clergy, the superintendants or Bishops, and the *Archimagus*, or Arch-priest. See ARCHIMAGUS.

LUCIAN. de
Longævis.

Zoroaster had the address to bring over Darius to his new reformed religion, notwithstanding the strongest opposition of the *Sabians*; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mohammed. They who professed the *Magian Religion*, in Lucian's time, were the Persians, the Parthians, the Bactrians, the Chowarefmi-ans, the Arians, the Sacans, the Medes, and many other barbarous nations. There

is a remnant of these *Magians* still remaining in Persia and India. The natives call them *Gaurs*. See GAURS.

Zoroaster composed a Book containing the principles of the Magian Religion. It is called *Zendavesta*, and by contraction *Zend*. See ZEND.

The learned are divided about the origin of the word *Magi*. Some fetch it from the Persian language, in which, they say, it signifies a *Priest*. Others derive it from the Greek μέγας, great: but Vossius derives it from the Hebrew Haga, to meditate; whence is formed *Maaghim*, in Latin *Meditabundi*, q. d. *People addicted to Meditation*; which agrees very well with the character of the *Magi*.

The doctrine of the antient *Magi* is well represented by an ingenious modern Poet, who introduces them, in the army of Xerxes, singing an Hymn concerning the religion of Zoroaster.

By the king's decree,
The Magi stood before th' unfolded tent.
Fire blazed beside them. Tow' rds the sacred flame
They turn'd, and sent their tuneful praise to heav'n.
From Zoroaster was the song derived,
Who, on the hills of Persia, from his cave
With flow'rs incircled, and with murm'ring founts,
That chear'd the solemn mansion, had revealed,
How Oromasdes, radiant source of good,
Original, immortal, framed the globe
With all its varied beauty; how with stars
By him the heav'ns were spankled; how the sun,
Refulgent Mithra, purest source of light,
And genial warmth, whence fruitful nature smiles,
Burst from the East at his creating voice;
When straight, beyond the golden verge of day,
Night shew'd the horrors of her distant reign,
Whence black and hateful Arimanius sprung,
The author foul of evil: he with shades
From his dire mansion veil'd the earth and skies,
Or to destruction changed the solar beam,
When parching fields deny the foodful grain,
And from their channels fly th' exhaling streams,
Whence Pestilence and Famine: how the pow'r
Of Oromasdes in the human breast
Benevolence, and Equity infused,
Truth, Temperance, and Wisdom sprung from heav'n;
When Arimanius blacken'd all the soul
With falshood and injustice, with desires
Insatiable, with violence and rage,
Malignity and Folly. If the hand
Of Oromasdes on precarious life
Shed wealth and pleasure, soon th' infernal God
With wild excess or av'rice blasts the joy.
Thou, Oromasdes, Victory do'st give;
By thee with fame the Regal head is crown'd——
at last shall Arimanius fall
Before thy might, and Evil be no more.
The Magi ceased their harmony, &c.

LEONIDAS,
B. 3. l. 21.

MAGISTER DISCIPLINÆ [Lat.] In English, *Superintendent*, or *Master*, of *Discipline*. The appellation of a certain Ecclesiastical Officer, in the antient Christian Church.

BINGHAM,
Orig. Ecclef.
B. 3. c. 1.
§. 4.

It was a custom in some places, particularly in Spain, in the time of the Gothic kings, about the end of the Vth Century, for parents to dedicate their children very young to the service of the church. For this purpose, they were taken into the bishop's family, and educated under him by some grave and discreet person, whom the bishop deputed for that purpose, and set over them, by the name of *Presbyter* or

Magister Disciplina, whose chief business it was, to inspect their behaviour, and instruct them in the rules and discipline of the church. The III^d and IVth Councils of Toledo prescribed directions about this affair.

MAGNIFICAT [*Lat.*] The name, or title, of an Hymn, used by the Virgin Mary, after the salutation of the Angel; in which she expresses her joy and gratitude for the great honour conferred upon her. *Magnificat* is the first word of the Hymn, which begins with *Magnificat Anima mea*, &c. *My soul doth magnify*, &c.

This Hymn was so respected among the Primitive Christians, that they used it as a part of their devotions; and the Christian Church has always retained it in her divine service, as proper to express the pious affections of godly and devout minds.

MAHADI [*Arab.*] Director, or Sovereign Pontiff, of the Mussulman religion. It is the surname, by way of excellence, of the twelfth and last Imam, of the race of Ali. See **IMAM**.

This *Mahadi* bore the same name with the false prophet, being called *Aboulcassim Mohammed*. He was born in the year of the Hegira 255. At nine years of age, he was shut up in a cave or cistern by his mother, who keeps him with great care, till he shall appear at the end of the world. This is what the Persians say of him, who believe, that this Imam will join with Jesus Christ to destroy antichrist, and make of the two Laws, the Mussulman and the Christian, but one. Some among them believe, that this Imam was twice hidden; the first time, from his birth to the age of 74 years, during which interval he conversed secretly with his disciples, without being seen by others, because most of the Imams his predecessors had been poisoned by the Caliphs, who knew their pretensions, and feared a revolt of the people in their favour. The second retreat of this Imam is from the time his death was made known, to the time which providence has appointed for his manifestation. The disciples of this *Mahadi* give him the title of *Motebatthen*, the *Secret* or *Concealed*.

There is in Chaldaea, in a little province called by the Arabians *Abvaz*, a Castle named *Hefn Mahadi*, where all the waters of that country join, and form a marsh, which runs into the sea. It is here, according to the *Schiites*, that *Mahadi* will make his appearance.

MAHOMETANS. See **MOHAMMEDANS**.

MAHUZZIM or **MAOZIM**. The name of a god, mentioned by Daniel. *But in his estate shall he honour the god Mahuzzim (or, as our Version has it, the God of forces); and a god, whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things.*

Interpreters are by no means agreed, who this God *Mabuzzim*, or *God of forces*, is. Selden says nothing of him, as a thing absolutely unknown. Some apply the prophecy of Daniel to Antichrist; others to Antiochus Epiphanes, the great enemy of the Jews, and their religion. Nicolas de Lyra, Bellarmin, and some others, make it the proper name of an Idol or Dæmon, whom Antichrist will serve. Others understand *Mabuzzim* to signify the true God, whom Antiochus was forced to acknowledge and confess, as appears from the history of the *Maccabees*. Grotius makes him to be the God Mars, whom the Poets feign to be the God of *War*, or *Forces*. That author observes, that the Hebrews to this day call the Planet Mars *Modim*, which he drives from *Maozim*.

A Learned Modern conjectures, that, by *Mabuzzim* or *Maozim*, we are to understand the *Roman Eagles*, that is, the Roman Empire; and he interprets the prophecy of Daniel thus: 'This proud Prince (Antiochus Epiphanes) who shall exalt himself above all his neighbours, shall be forced to pay homage to the Roman Eagles, to pay tribute to the Romans, and keep himself in their favour by rich presents.'

His reasons are these. 1. The word *Mabuzzim* or *Maozim*, which signifies *Force* or *Power*, is absolutely the same with the name of Rome, *Ρώμη*, which is of the like import. 2. The *Roman Eagles* were a kind of Divinities, before whom the soldiers prostrated themselves. Thus Tacitus calls them *propria legionum numina*, the

the proper gods of the legions. 3. This interpretation agrees exactly with history. For Antiochus, who was the terror of all Asia, was himself tributary to the Romans.

MAIA. The same as *Rhea*. See *RHEA*.

MAIMACTERIA [Gr.] Solemn Sacrifices, offered by the Athenians, in the month *Maimacterion*, to Jupiter *Maimactes*, to obtain of him fair weather, and a temperate Season. PLUT. in Lycurgo.
STRABO, l. 8.

There are various reasons assigned for the appellation *Maimactes*; some interpreting it to signify *outrageous* or *furious*, others on the contrary (as Hesychius and Plutarch) understanding by it *mild* or *favourable*. Both these significations are agreeable to the design of the festival, which was to appease the Deity, who was thought to occasion *Storms* and tempestuous weather, and to obtain from him a *mild* or calm season.

MALACHBELUS. See *AGLIBOLUS* and *MALACHBELUS*.

MALACHI (THE PROPHECY OF). A Canonical Book of the Old Testament.

The author of the *Lives of the Prophets*, and the *Alexandrian Chronicle*, say, that *Malachi* was of the tribe of *Zebulun*, and a native of *Sapha*, and that the name of *Malachi* was given him because of his *angelical* mildness; which made Origen and Tertullian believe, that he was an *Angel incarnate*. He is called an *Angel* by most of the Fathers, and in the version of the Septuagint. Some think that *Malachi* is no other than Ezra or Esdras, and this is the opinion of the antient Hebrews, of the Chaldee Paraphrast, and of St Jerom. ORIG. in Johan. T. 2.
TERTULL. contr. Judæos, c. 5.
HIERON. Præf. in Malach.

Malachi is the last of the twelve lesser prophets. He prophesied about three hundred years before Christ, reproving the Jews for their wickedness after their return from Babylon, charging them with rebellion, sacrilege, adultery, prophaneness, and infidelity, and condemning the priests for being careless and scandalous in their ministry. At the same time, he forgets not to encourage the *pious remnant*, who, in that corrupt age, *feared the Lord, and thought upon his name*.

This prophet distinctly points at the Messiah, who was *suddenly to come to his temple*, and to be introduced by *Elijah the prophet*, that is, by *John the Baptist*, who came *in the spirit and power of Elias* or *Elijah*.

The Jews pretend, that, in the time of Darius, son of Hyftaspis, there was held a general assembly of the heads of their nation, to settle the Canon of their Scriptures; that Daniel, Haggai, Zechariah, and *Malachi* presided in this council, and that Esdras was their secretary. But it is certain Daniel did not live at that time. They add, that, in the last year of Darius, died the prophets Haggai, Zechariah, and *Malachi*, and with them ceased the spirit of prophecy among the Israelites; and that this was the *sealing-up* of vision and prophecy, spoken of by Daniel.

The death of the prophet *Malachi* is placed, in the Roman Martyrology, on the 14th of January.

MALEC. So the Mohammedans call the principal Angel, whom they suppose to have the care of Hell.

In the *Koran* it is said (speaking of the Infidels); ‘ And they shall call aloud, saying, O Malec, intercede for us, that the Lord would end us by annihilation. And he shall answer; Verily ye shall remain here for ever. We brought ye the truth heretofore, and ye abhorred the truth.’ Ch. xliii.

Some of the Mohammedan Doctors say, this answer will not be given till a thousand years after.

MALEKITES. So the Mohammedans call the second of the four orthodox sects of their religion. The founder of this sect was *Malek Ebn Ans*, born at Medina about the year of the *Hegira* 95. SALE's Koran, Prel. Disc. §. 8.

This Doctor, being visited in his last illness by a friend, who, finding him in tears, asked him the cause of his affliction, replied: ‘ Who has more reason to weep than I? Would God, that for every question, decided by me according to my

' my own opinion, I had received so many stripes! then would my account be easier. Would to God I had never given any decision of my own!'

The doctrine of *Malek* is chiefly followed in Barbary, and other parts of Africa.

See VERTOT,
Hist. de Mal-
the, &c.

MALTA (KNIGHTS OF). Otherwise called *Hospitalers of St John of Jerusalem*. A Religious-Military Order, whose residence is in the island of Malta, situated in the Mediterranean Sea, upon the coast of Africa. The Knights of Malta, so famous for defending Christendom, had their rise as follows.

Some time before the journey of Godfrey of Bouillon into the *holy land*, some Neapolitan merchants, who traded in the *Levant*, obtained leave of the Caliph of Egypt, to build a house for those of their nation, who came thither in pilgrimage, upon paying an annual tribute. Afterwards they built two churches, and received the pilgrims with great zeal and charity. This example being followed by others, they founded a church in honour of St John, and an Hospital for the sick; whence they took the name of *Hospitalers*. A little after Godfrey of Bouillon had taken Jerusalem, in 1099, they began to be distinguished by black habits, and a cross with eight points; and, besides the ordinary vows, they made another, which was, to defend the pilgrims against the insults of the Infidels. This foundation was completed in 1104, in the reign of Baldwin; and so their order became *military*, into which many persons of quality entered, and changed the name of *Hospitalers* into that of *Knights*.

When Jerusalem was taken, and the Christians lost their power in the East, the Knights retired to Acre or Ptolemais, which they defended valiantly in 1290. Then they followed the King of Cyprus, who gave them Limiffon in his dominions, where they stayed till 1310. That same year they took Rhodes, under the Grand Master Foulques de Villaret, a French-man; and next year defended it against an army of Saracens: since which the Grand Masters have used these four letters F. E. R. T. i. e. *Fortitudo ejus Rhodum tenuit*; and the Order was from thence called *Knights of Rhodes*.

In 1522, Solyman having taken Rhodes, the Knights retired into Candia, and thence into Sicily. In 1530, Charles V gave them the Island of Malta, to cover his kingdom of Sicily from the Turks. In 1566, Solyman besieged Malta; but it was gallantly defended by the Grand Master John de Valette Parisot, and the Turks obliged to quit the island with great loss.

The Knights consisted of eight different languages, or nations, of which the English were formerly the sixth; but at present they are but seven. The First is that of Provence, whose chief is Grand Commendator of Religion: The Second, of Auvergne, whose chief is Marechal of the Order: The Third, of France, whose chief is Grand Hospitaler: The Fourth, of Italy, and their chief, Admiral: The Fifth, of Arragon, and their Chief, Grand Conservator: The Sixth, of Germany, and their chief, Grand Bayliff of the Order: The Seventh, of Castile, and their chief, Grand Chancellor. The chief of the English was Grand Commander of the Cavalry.

None are admitted into this Order, but such as are of noble birth both by father and mother's side, for four generations, excepting the natural sons of kings and princes. The Knights are of two sorts; those who have a right to be candidates for the dignity of Grand Master, called *Grand Crosses*; and those who are only *Knights-Assistants*, who are taken from good families. They never marry; yet have continued from 1090 to the present time.

The Order consists of three estates; the Knights, Chaplains, and Servants at arms. There are also Priests, who officiate in the churches; Friar-servants, who assist at the offices; and *Donnes*, or *Demi-Crosses*; but these are not reckoned as constituent parts of the body. This division was made, in 1130, by the Grand Master, Raimond du Puy.

The Government of the Order is mixed, being partly Monarchical, and partly Aristocratical. The Grand Master is Sovereign, coins money, pardons criminals, and gives the places of Grand Priors, Bailiffs, Knights, &c. The ordinary Council is composed of the Grand Master, and the Grand Crosses. Every language has several Grand Priories, and every Priory a certain number of Commanderies.

The Knights are received into this Order, either by undergoing the Trials prescribed by the Statutes, or by Dispensation. The Dispensations are obtained either

by the Pope's brief, or by a General Chapter of the Order, and are granted in case of some defect as to the nobility of their pedigree, especially on the mother's side. The Knights are received, either as of age, under minority, or Pages to the Grand Master. They must be 16 years old complete, before they are received: they enter into the Noviciate at 17, and are professed at 18. They sometimes admit Infants of one year old; but the expence is about 4000 *Livres*. The Grand Master has 16 Pages, who serve him from 12 to 16 years of age.

The Knights wear on the left-side of their cloak, or waistcoat, a cross of white waxed cloth, with eight points, which is their true badge, that of gold being only for ornament. When they go to war against the Turks, they wear a red cassock, with a great white cross before and behind, without points, which are the arms of the Religion. The ordinary habit of the Grand Master is a sort of cassock of Tabby cloth, tied about with a girdle, at which hangs a great purse, to denote the charitable Institution of the Order. Over this he wears a velvet gown; and on the left side a white cross, with eight points. The Knights give him the title of *Eminence*, and his subjects that of *Hightness*. His yearly revenue is 10000 Ducats. He acknowledges the kings of Spain, and both the Sicilies, as his protectors, and is obliged, by agreement with the emperor Charles V, to suppress Pirates.

MAMMILLARIANS. A sect among the *Anabaptists*. It had its rise in the town of Haerlem, but at what time is uncertain. It was occasioned by the liberty, which a young man took, of putting his hand into the bosom of a young woman, whom he loved, and desired to marry. This action came to the knowledge of the church, and it was debated what punishment the delinquent ought to suffer. Some were for excommunication; others extenuated the young man's crime, and were absolutely against excommunication. The dispute grew so hot, that it occasioned a total rupture among the disputants. Those, who were for pardoning the offender, were called in derision *Mammillarians*, from the French word *Mammelle*, the same as the Latin word *Mamma*, which signifies a woman's *breast*. This instance is a proof of the severe morals of the Anabaptists, and in that respect does an honour to the sect.

STOUP,
Relig. of the
Hollanders.
Letter 3.

Mr Bayle, under this article, tells a story concerning Father Labadie, well known for recommending to his Devotees certain spiritual exercises, together with internal recollection and mental prayer. One day, having given one of his female disciples a subject for meditation, and advised her to give herself up entirely for some hours to this great object, he approached her softly, when he thought her most wrapt up in contemplation, and put his hand into her bosom. She pushed him from her roughly, and expressed great surprize at his behaviour, when he said to her, with a serious and devout air; 'I see very well, my child, that you are still far from perfection: acknowledge humbly your weakness, and beg pardon of God for having been so little attentive to the mysteries you ought to have meditated upon. If you had used all the necessary attention, you would not have perceived what was doing about your neck. But you were so little detached from sense, so little centered with the Divinity, that you was not a moment without perceiving that I touched you. My intention was to try, whether your fervour in prayer raised you above material things, and united you to the sovereign Being, the lively source of immortality and spirituality; and I see with great grief, that you have made but a very small progress. Let this give you confusion, my child, and teach you for the future better to fulfil the pious duties of mental prayer.' The young Lady, it is said, had good sense enough to be more disgusted at the words, than the action of Labadie, and would hear no more of such a spiritual director.

MAMMON. The god of *Riches*, according to some authors; though others deny, that the word stands for such a Deity, and understand by it only *Riches* themselves. Our Saviour says, we *cannot serve God and Mammon*, that is, be religious and worldly-minded at the same time. Our poet Milton makes Mammon to be one of the fallen Angels, and gives us his character in the following lines.

TERTULL.
l. 4. contr.
Marcion.

*Mammon, the least erected Spirit that fell
From heav'n; for even in heav'n his looks and thoughts
Were always downward bent; admiring more
The riches of Heav'n's pavement, trodden gold,*

Paradise Lost,
B. 1. l. 679.

*Than ought divine or holy else enjoy'd,
In beatific vision: by him first
Man also, and by his suggestion taught,
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth,
For treasures better hid. Soon had his crew
Open'd into the hill a spacious wound,
And digg'd out ribs of gold. Let none admire,
That Riches grow in hell; that soil may best
Deserve the precious Bane.*

MANUDUCTOR [*Lat.*] In the antient Christian Church, was an officer, who, from the middle of the Choir, where he was placed, gave the signal to the Choiristers to sing, marked the measure, beat the time, and regulated the Music. He was so called, because he *led* or guided the Choir by the motions and gesture of the *hand*.

The Greeks called the same kind of Officer *Mefacoros*, because he was seated in the *middle* of the *choir*.

MANES. The general name of the *Infernal Deities*, or *Gods of Hell*, in the Pagan System of Theology.

The antients comprehended, under the *Manes*, not only Pluto, Proserpine, Minos, and all the rest of the infernal Gods; but the souls likewise of the deceased were taken into the number, and esteemed Gods of Hell. The learned derive the name from the old Latin word *manis*, which signified *good*, *propitious*.

We meet with many antient inscriptions to these infernal Deities, which generally begin with

DIIS MANIBUS.

and sometimes only with the initial Letters

D. M.

It was usual to erect altars, and offer libations to the *Manes* of deceased friends or relations. Thus Andromache, in Virgil, is described performing religious rites to the *Manes* of Hector.

Æn. l. 3. v.
301.

Solemnes tum forte dapes, & tristia dona,
Ante urbem in luco, falsi Simoentis ad undam
Libabat cineri Andromache, *Manesque* vocabat
Hectoreum ad tumulum; viridi quem cespitem inanem,
Et geminas causam lachrymis sacraverat aras.

*By chance the mournful Queen, before the gate,
Then solemnized her former husband's fate.
Green altars raised of turfs with gifts she crown'd,
And sacred priests in order stand around,
And thrice the name of hapless Hector sound.
The grove itself resembles Ida's wood,
And Simois seem'd the well-dissembled flood.*

DRYDEN.

The funeral of Polydorus, in the same poet, is no less remarkable an instance of the religious regard paid to the *Manes*, or souls, of the deceased.

Æn. l. 3. v.
62.

Ergo instauramus Polydoro funus, & ingens
Aggeritur tumulo tellus: stant *manibus* aræ,
Cæruleis mœstæ vittis atraque cupressu;
Et circum Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis & sacri pateras; animamque sepulchro
Condimus, & magna supremum voce ciemus.

But,

*But, e're we sail, his funeral Rites prepare;
Then to his Ghost a tomb and altars rear.*

*In mournful pomp the matrons walk the round,
With baleful Cyprus, and blue fillets crown'd,
With eyes dejected, and with hair unbound.*

*Then bowls of tepid milk and blood we pour,
And thrice invoke the soul of Polydore.*

DRYDEN.

One branch of *Art Magic*, among the Pagans, consisted in consulting the *Manes* of the dead on matters of importance. This was called *Necromancy*; concerning which, See *NECROMANCY*.

MANICHEES or MANICHÆANS. Christian Heretics, in the III^d Century; followers of *Manes*, who made his appearance in the time of the emperor Probus. The history of this *Herefiarch* is very extraordinary, and is briefly as follows.

EPIPH. HÆR.
6.
AUGUST.
HÆR. 46.
EUSEBIUS,
BARONIUS,
&c.

One *Terebinthus*, a disciple of *Scythianus* a Magician, having retired out of Palestine into Persia, and finding his opinions and enterprizes opposed by the priests and learned men of that country, was obliged to shelter himself in the house of a widow woman, where he was murdered. This woman, being heiress to the money and books of *Terebinthus*, bought a slave named *Cubrius*, whom she afterwards adopted, and had him instructed in all the sciences of Persia. This man, after the death of the widow, changed his name, to blot out the memory of his former condition, and took that of *Manes*, which, in the Persian language, signifies a *Vessel*.

Some time after, from the books of *Terebinthus*, he began to broach a wicked imposture, pretending to be the *Comforter*, whom our Saviour promised to send into the world. This drew to him many followers; and he became the head of a numerous Sect. He taught his disciples, that there are two Principles, the one the author of all good, and the other the author of all evil. This doctrine he borrowed from the Persian *Magi*, who held there are two Gods, a good and a bad, whom they named *Oromasdes* and *Arimanius*. See *MAGI*.

Manes indulged his disciples in all manner of impurities, and forbid them to give alms to, or assist, any who were not of their own sect. He gave out, that the souls of his followers passed through the elements to the Moon, and from thence to the Sun, to be purified, and then went to God, and were re-united with his essence: as for the souls of all other men, they either went to hell, or were sent into other bodies. He alledged, that Christ had his residence in the Sun; the Holy Ghost in the Air; Wisdom in the Moon; and the Father in the abyss of light. He denied the Resurrection, and condemned marriage. He taught, that Christ was the serpent that tempted Eve. He forbid the use of Eggs, Cheese, Milk, and Wine, as creatures proceeding from the bad Principle. He used a different form of Baptism from that of the Church. He taught, that magistrates were not to be obeyed, and condemned the most lawful wars.

It would be tedious to rehearse all the impious tenets of this *Herefiarch*, and his followers, of whom pope Leo used to say, that the Devil, who reigned in all other heresies, had built a fortress, and raised his throne in that of the *Manichees*, who embraced all the errors and impieties that the spirit of man is capable of.

The death of this *Herefiarch* was as dreadful, as his life was impious. The king of Persia's son being sick, *Manes* undertook to cure him; upon which the father dismissed the physicians, and the patient died. *Manes* was clapped up in prison, out of which he made his escape; but was soon after apprehended by the king's servants, who caused him to be flead alive, and his carcase thrown to the wild beasts.

The *Manichees* were divided into the *Hearers* and the *Elect*. Out of the latter they chose twelve, in imitation of the twelve Apostles: these were called *Masters*. There was a thirteenth, who was a kind of patriarch, or pope, among them. In the IVth Century, the emperors made severe laws against these heretics, and a Council was held against them at Rome.

Though the *Manichees* professed to receive the books of the New Testament, yet in effect, they took only so much of them as suited with their opinions, rejecting the rest, as foisted in by later writers. They published several apocryphal Books, which they ascribed to the Apostles.

The

D'HERBE-
LOT, Bibl.
Orient. p.
549.

The Oriental writers tell us, that Manes, being desirous of passing among his followers for something more than human, shut himself up in a grotto, into which he had secretly conveyed provisions for a year; telling his disciples he was going to take a journey to heaven, and that he would return at the end of the year. Accordingly, when the year was expired, he came out of his retirement, bringing with him a book full of extraordinary images and figures, which he pretended to have received in heaven. This book they call *Ergenk* and *Estenk*.

KIRCHER.
China illustr.

MANIPA. The name of a monstrous idol, worshiped in the kingdoms of Tangut and Barantola, in Tartary.

This idol has nine heads, which rise pyramidically, there being three in the first and second row, then two, and one at the top of all.

A bold, resolute, young fellow, dressed in armour, and prompted by enthusiastic rage, on certain days of the year, runs about the city Tanchuth, and kills every one he meets in honour of the goddess. By such outrageous sacrifices as these, the devotees imagine they extremely oblige *Manipa*.

MANNUS. A god of the antient Germans. See **TUISTO**.

1 COR. XVI. 22.
GROT. in
loc.

MARANATHA [*Hebr.*] A form of threatening, cursing, or anathematizing, among the Jews. The word signifies *The Lord comes*.

St Paul pronounces *Anathema Maran-atha* against all, who love not our Lord Jesus Christ. The Commentators inform us, that *Maran-atha* is the greatest of all *Anathema's*, and is as much as to say; 'May'st thou be devoted to the greatest of evils, and to the utmost severity of God's judgments: may the Lord come quickly to take vengeance of thy crimes.' See **ANATHEMA**.

EPIPH. Hæc.
42.
IREN. I. 1 & 3.
TERTULL.
in Marcion.
THEOD. I. 2.

MARCIONITES. Christian Heretics, in the II^d Century; so called from their leader *Marcion*.

This Heresiarch was of Sinope in Paphlagonia, and in his younger years made profession of the monastic Life. Being convicted of criminal converse with a woman, he was expelled the Church by his father, who was a bishop. After this he went to Rome, where being denied Ecclesiastical Communion, he embraced the heresy of Cerdon, to which he added new opinions of his own. He held, with Cerdon and others, two Principles, a good and a bad. Origen affirms, that he held there was a God of the Jews, a God of the Christians, and a God of the Gentiles. He denied the resurrection of the body, and condemned marriage. It is related, that Marcion, meeting St Polycarp in the streets of Rome, asked him, *whether he knew him?* *very well*, replied the holy bishop, *I know you to be the Devil's eldest son*.

Marcion taught, that our Saviour, when he descended into hell, discharged Cain, the Sodomites, and other impious wretches, out of that place of torment, but left the Patriarchs, Prophets, and other just men, where he found them. He rejected all the Old Testament, and received only part of St Luke's Gospel, and ten of St Paul's Epistles, in the New.

The sect of the *Marcionites* spread by degrees over a great part of the world. Marcion had profelytes in Rome and Italy, in Egypt, Palestine, and Syria, and many other countries. This Heresy lasted a considerable time: for, in the year 326, Constantine the Great published an edict against the *Marcionites*, and Theodoret, bishop of Cyrus, converted above ten thousand of them, in 423.

IREN. I. I. c.
8, 9, &c.
AUGUST.
Hæres. 14.

MARCOSIANS. Christian Heretics, in the II^d Century; so called from their leader *Marcus*.

This Heresiarch was descended from the race of Basilides, the famous Gnostic, and head of the *Basilidians*. Marcus had embraced the sect of Valentinus, but pretended to reform his master. He made the supreme God to consist, not of a Trinity, but a Quaternity, to wit, the Ineffable, Silence, the Father, and Truth. He held two Principles, denied the reality of Christ's sufferings, and the resurrection of the body, and had the same fancies concerning the *Æons* with his master Valentinus. See **ÆONS** and **VALENTINIANS**.

Marcus was very dextrous in Art Magic, by which he drew to himself a great number of followers. He pretended to prophesy, and even to make women prophecy.

prophecy. This induced several rich Ladies to reward him liberally for so valuable a gift. He made use of philtres, and other like arts, by which he debauched a great number of women.

The *Marcofians* pretended to a greater perfection, than either St Peter or St Paul had; and, being persuaded that nothing could hinder their salvation, they freely committed all sorts of crimes. They had a kind of initiation, which they distinguished from Baptism, and called it *Redemption*. They had a great number of spurious and apocryphal books.

S. MARGARET's DAY. A Festival of the Romish Church, observed on the 21st of February.

St Margaret was of Crotona, and (according to the Legend) had devoted her youth to licentiousness and debauchery: but the sight of the skeleton of her lover, with whom she had held an unlawful commerce for nine years together, so effectually touched her heart, that from that instant, to the day of her death, she persisted in a life of continual penance and mortification. Her beauty now became a subject of horror to her: she tore her face, and treated her body in the cruelest manner. She used to whip herself with a scourge full of great knots. She lived only on bread and water, and had herself dragged along in her shift, with a halter about her neck. Her Guardian angel made her several visits, and the Legend assures us, our Saviour himself conversed with her with inexpressible familiarity. God bestowed many favours on the blessed Margaret, such as the gifts of healing, prophecy, and miracles. This holy woman had notice given her of her death by a celestial light. All the souls, which had been delivered from purgatory by the efficacy of her prayers, flocked about her at that instant; and her body, after her death, exhaled a most fragrant odour; a circumstance very common to saints.

There is another Festival, in the Romish Church, dedicated to another St Margaret, Virgin and Martyr, and observed on the 20th of July.

There is a famous Legend of this Saint in the old Roman and Salisbury Breviaries, which relate, that, having begged of God, that she might have a conflict with the devil face to face, her request was granted, and the devil appeared to her under the shape of a terrible Dragon, and swallowed her up; but St Margaret immediately arming herself with the sign of the Cross, the Dragon burst asunder, and the Virgin came unhurt out of its belly.

MARICA. A Nymph, particularly worshipped, by the inhabitants of *Minturnæ*, a city of the *Aurunci* in Italy, near the river *Liris*.

——— Umbrosæ Liris per regna Maricæ,
Vestinis impulsus aquis.

Lucan. l. 2.
ver. 424.

*Thence Liris, whom the Vestin fountains aid,
Winds to the sea thro' close Marica's shade.*

ROWE.

The Mythologists make her to be the wife of Faunus, one of the antient kings of Latium. Thus Virgil, speaking of king *Latinus*:

Hunc Fauno, & Nympha genitum Laurente Marica,
Accepimus.

Æn. l. 7. ver.
47.

*His Father Faunus: A Laurentian Dame
His Mother, fair Marica was her name.*

DRYDEN.

Others, according to Servius, make her the same as *Venus*; and others, as Hesiod, *In loc.* confound her with *Circe*: so much uncertainty and confusion there is in these fabulous genealogies.

Marica had a temple at *Minturnæ*, near which was a sacred Grove. The inhabitants made a law, not to suffer any thing to go out of this wood that once entered into it. Upon what religious motive they subjected themselves to so unreasonable an obligation, is hard to say. PLUT. in Mario.

S. MARK THE EVANGELIST'S DAY. A Festival of the Christian Church, observed on the 25th of April.

HIERON.
Præf. in Mar.

EUSEB. 1. 2.
c. 15.

St Mark was, by birth, a Jew, and descended of the tribe of Levi. He was converted by some of the Apostles, probably by St Peter, to whom he was a constant companion in all his travels, supplying the place of an *Amanuensis* and Interpreter. He was by St Peter sent into Egypt, fixing his chief residence at Alexandria, and the places thereabout: where he was so successful in his ministry, that he converted multitudes both of men and women. He afterwards removed westward, toward the parts of Libya, going through the countries of Marmorica, Pentapolis, and others thereabouts; where, notwithstanding the barbarity and idolatry of the inhabitants, he planted the Gospel. Upon his return to Alexandria, he ordered the affairs of that Church, and there suffered martyrdom in the following manner. About Easter, at the time the solemnities of *Serapis* were celebrated, the idolatrous people, being excited to vindicate the honour of their deity, broke in upon St Mark, while he was performing divine service, and, binding him with cords, dragged him through the streets, and thrust him into prison, where in the night he had the comfort of a divine vision. Next day, the enraged multitude used him in the same manner, till, his spirits failing, he expired under their hands. Some add, that they burnt his body, and that the Christians decently interred his bones and ashes, near the place where he used to preach. This happened in the year of Christ 68.

Some writers assert, that the remains of St Mark were afterwards, with great pomp, translated from Alexandria to Venice. However, he is the tutelar Saint and Patron of that Republic, and has a very rich and stately church erected to his memory.

xii, 12.
xv, 37, &c.

Some have confounded this Evangelist with *John Mark*, so often spoken of in the *Acts of the Apostles*. But this opinion is now generally given up. This Apostle is author of one of the four Gospels inscribed with his name. See the following article.

S. MARK'S GOSPEL. A Canonical Book of the New Testament. See the preceding article.

EUSEB. 1. 2.
c. 15.
TERTULL.
1. 4. contr.
Marcion.

This Evangelist wrote his *Gospel* at Rome, whither he accompanied St Peter in the year of Christ 44. Tertullian, and others, pretend, that St Mark was no more than an *Amanuensis* to St Peter, who dictated this Gospel to him. Others affirm, that he wrote it after St Peter's death.

BARON. ad
an. 45.
SELD. Not.
in Eutyck.
orig.
MONTF. Itin.
Ital. c. 4.

Nor are the learned less divided, as to the language this Gospel was written in, some affirming it was composed in Greek, and others in Latin. But the *Greek*, at this day, passes, with most Critics, for the Original of St Mark, though Baronius and Selden have declared for the other opinion. They shew at Venice some loose sheets, which they pretend to be the original in St Mark's own hand: but the Manuscript is so defaced by time, that scarce one letter of it is legible. F. Montfaucon, who saw it, conjectured, that it was written in Latin, though others, who had seen it before him, took the Characters to be Greek.

IREN. 1. 3.
c. 2.

Several of the antient Heretics received only the Gospel of St Mark. Others, among the Catholics, rejected the twelve last verses of this Gospel, beginning with *Now when Jesus was risen early*, &c. probably because in this part St Mark is too opposite to St Matthew, and relates circumstances contrary to the other Evangelists. But the antient Fathers, the old oriental Versions, and almost all the old copies, whether printed or manuscript, Greek or Latin, read these last twelve verses, and acknowledge them as genuine.

The *Gospel of St Mark* is, properly, an abridgment of that of *St Matthew*. He very often uses the same terms, relates the same facts, and takes notice of the same circumstances. Sometimes St Mark adds new particulars, which give light to St Matthew's text. There are two or three miracles in St Mark, which are not found in St Matthew. What is most remarkable in this Evangelist, is, that, though he follows St Matthew in almost every thing else, yet he forsakes him in the order of his narration from ch. iv. ver. 12. to ch. xiv. ver. 13. of St Matthew. In these places, instead of following St Matthew, he pursues the order of time observed by St Luke and St John. He begins his Gospel with an account of the preaching of John Baptist, and omits several parables related by St

St Matthew, and several discourses of our Saviour to his disciples and to the Pharisees.

Hear what a modern author says of St Mark's Gospel. 'St Mark follows the steps of St Matthew, and sometimes interprets and explains him. Like his great master St Peter, he has a comprehensive, clear, and beautiful brevity. His style comes up to what the noblest Critics demand of an historian, that his style be majestic and grave, as well as simple and unaffected—He sometimes uses the repetition of words of the same original, and like sound—He does this sparingly, and when he does, it appears very graceful and becoming. This divine writer, notwithstanding his brevity, makes several noble reflexions—In short, the Gospel of St Mark, considering the copiousness and majesty of the subject, the variety of great actions and their surprising circumstances, the number of sound morals and curious remarks comprised in it, is one of the shortest and clearest, the most marvellous and satisfactory history in the whole world.'

BLACK-
WALL,
Sacred Clas-
sics defended,
V. i. p. 291.
See Mark xiii.
19.--xii. 23.

MARONITES. Certain Eastern Christians, so called, who inhabit near mount Libanus in Syria. The name is derived either from a town in the country called *Maronia*, or from St *Maron*, who built a monastery there in the Vth Century.

MAIMB.
Hist. du
Schisme des
Grecs.
POSSEVIN.
Apparat.

The *Maronites* hold Communion with the Romish Church. Pope Gregory XIII founded a college at Rome, where their youth are educated by the Jesuits, and then sent to their own country. They formerly followed the errors of the Jacobites, Nestorians, and Monothelites; but they were re-united to the Roman Church in the time of Gregory XIII, and Clement VIII. The Patriarch of the *Maronites* was present in the IVth Lateran Council, under Innocent III, in 1215.

The *Maronites* have their Patriarch, Archbishops, Bishops, and about 150 inferior Clergy, who are so oppressed by the Turks, that they are reduced to work for their living. They keep Lent according to the antient rigour, eating but one meal a day, and that after Mass, which is said at 4 o'clock in the afternoon. Their Priests are distinguished by a blue scarf, which they wear about their caps. Married men may become Priests, but none may marry after he is in Orders. They wear no surplices, observe particular Fasts and Feasts, and differ in many other things from the Church of Rome.

The Patriarch of the *Maronites* is a Monk of St Anthony, claims the title of Patriarch of Antioch, and is always called *Peter*. He has about nine Bishops under him, and resides at *Edem Canobin*, a monastery built on a rock. They read their service both in the vulgar language and in Latin, and, while they perform it, turn their heads sometimes on one side, and sometimes on the other, pronouncing the word *Num* or *Eynam* softly, which signifies *yes* or *yes verily*, by which they express their assent to what they read. They have so great a veneration for their bishops, that they often prostrate themselves before them.

As to the particular tenets of the *Maronites*, before their reconciliation to the Church of Rome; it is said, they denied the procession of the Holy Ghost, observed Saturday as well as the Sabbath, condemned fourth Marriages as unlawful; held that all souls were created together, and that those of good men do not enter into heaven till after the Resurrection; that they administered the Eucharist to children, and communicated in both kinds.

In 1180, the *Maronites* were above 40000 in number, and very valiant. They did the kings of Jerusalem great service against the Saracens.

F. Besson, a Jesuit, in his reflexions on the *Maronites*, relates, as an incontestable proof of their orthodoxy, the following miracle. He says, there is, about three miles from the Monastery of *Canobin*, a Church dedicated to St Sergius, upon the top of which is a chapel dedicated to St Abdon, and a fountain of water, which runs under the altar, during the celebration of Mass, on the festival of that Saint; and, notwithstanding this day is a moveable feast, there is no variation in the current of this fountain. There need no reflexions on this pretended miracle.

In Syria Sacra.

Besides several convents of *Maronite* Monks, there is one of Nuns, who are highly esteemed for their sanctity. This edifice is no more than a church, in which the Nuns are shut up close, like pigeons in their holes, in little corners or cells, which are so low, that few of them can stand upright, or turn themselves round in them.

MARRIAGE. A Contract, both Civil and Religious, between a man and a woman, by which they engage to live together, in mutual love and friendship, for the procreation of children, &c. This has too near a connexion with *religion*, to be omitted in this historical account. To begin with the antient Heathens.

The first inhabitants of Greece lived promiscuously without Marriage. Cecrops, king of Athens, was the first author of this honourable institution among that people. This is mentioned by the poet Nonnus :

DIONYSIAC.
l. 41.

Κάδμῳ εὐγλώσσοιο διδάσκεται ὄργανα φωνῆς,
Θεσμὸν Σόλων ἄχραντα, καὶ ἔννομον Αἰθίδι πύκνῃ,
Συζυγίης ἀλύτοιο συνωρίδα δίζυγα Κεκροΐ.

*Cadmus invented letters, Solon laws,
But Cecrops first the Marriage tie enjoin'd.*

STOBÆUS,
de laude nup-
tiarum.

PLUT. in
Lycurgo.
ATHEN. l.
13.

After the Commonwealths of Greece were settled, Marriage was very much encouraged by their laws, and the abstaining from it discountenanced, and in many places punished. The Lacedemonians were particularly remarkable for their severity towards those, who deferred marrying, as well as those, who wholly abstained from it. Such persons were obliged by the law to run naked, once every winter, round the publick *Forum*, and to sing a certain song, which exposed them to ridicule. Another punishment was, to be excluded from the exercises, wherein (according to the Spartan custom) young virgins contended naked. As a third penalty, upon a certain solemnity, they were dragged round the altar by women, and beaten with their fists. Lastly, They were deprived of the respect, which the younger sort were obliged to pay to their elders. Plutarch, upon this subject, mentions a smart reply of a young man to Dercyllidas, a great captain, who came into the place of assembly. The youth, instead of rising up, and making room for him, as he desired, said to him, *Sir, you ought not to expect that honour from me being young, which cannot be returned to me by a child of your's, when I am old.*

DINARCHUS,
in Demosthen.

The Athenians had an express law, that all commanders, orators, and persons entrusted with any publick affair, should be married men, and have children and estates in land; these being looked upon as so many pledges for their good behaviour, without which it would be dangerous to trust them.

Lib. 5.

Polygamy, or the having more than one wife at a time, was not commonly tolerated in Greece. When Herodotus reports, that Anaxandrides the Spartan had two wives, he remarks, that it was contrary to the custom of Sparta. On emergent occasions, as when the people had been extremely thinned by war, or other calamities, toleration was granted for marrying more wives.

Polit. l. 7.
c. 16.

The time of marriage was not the same in all places. The Spartans were not permitted to marry till they were arrived at their full strength. The particular number of years, to which they were limited, depended upon the humour of each Law-giver, nothing being generally agreed upon as to this matter. Aristotle thought thirty-seven a proper age, and Plato thirty. Hesiod was much of Plato's mind, when he thus advises his friend :

Oper. & Dier.
l. 2.

Νεῦν δὲ γυναῖκα πὸν ποτὶ οἶκον ἄγειναι,
Μήτε τρειηκόντων ἔτων μάλα πολλὰ ἀπολείπων,
Μήτ' ἐπθεις μάλα ποῦμα, γάμῳ δὲ τοι ὤριον ἔστω.

*When thirty years are pass'd of fleeting life,
Then think of taking to your arms a wife.*

Women married sooner than men. Aristotle is for eighteen; Hesiod for fifteen :

Ibid.

Ἡ δὲ γυνὴ πέτορ' ἡβῶν, πέμπτῳ δὲ γαμοῖτο.

*The girl, whom sooner Marriage bliss invites,
At fifteen years is ripe for Hymen's rites.*

The season of the year, the most proper for marriage, was thought to be the winter, and especially the month of January, which for that reason was called Γαμηλίων, the *marriage-month*. The most convenient season was, when there was a conjunction of the Sun and Moon, at which time they celebrated the festival called θεογάμια, or the *marriage of the Gods*. If there happened no such conjunction, they made choice of the time of full-moon, from an opinion they had of that planet's influence on generation. Thus, when Clytæmnestra, in Euripides, asks Agamemnon, when he designed to give Iphigenia in marriage to Achilles, he replies;

Ὅταν σελήνης εὐτυχὴς ἔλθῃ κυκλῶ.

When with full orb the Moon propitious shines.

Others chose the fourth day of the month, as being dedicated to Venus and Mercury. Several other days were looked on as favourable, or otherwise, which it would be tedious to enumerate in this place.

The Greeks thought it scandalous to contract marriage within certain degrees of consanguinity; whilst most of the barbarous nations allowed unlawful and incestuous mixtures. The Persians were the most remarkable for such practices; for their *Magi*, the most sacred persons among them, were the offspring of mothers and their sons. The Lacedæmonians were forbidden to marry any of their kindred, whether in direct degrees of ascent or descent: but in collateral branches they were allowed to marry; for Nephews married their Aunts, and Uncles their Neices; an instance whereof Herodotus gives in Anaxandridas, who married his sister's daughter. The marriage of brothers with sisters was utterly unlawful, though countenanced by several examples of their gods; as Saturn with Ops, Oceanus with Tethys, and Juno with Jupiter. Thus Byblis, in Ovid, when in love with her brother Caunus, confesses, that such examples were not sufficient to licence her incestuous desires. The passage deserves to be set down.

Dî melius: Dî nempe suas habuere forores:
Sic Saturnus Opim junctam sibi sanguine duxit,
Oceanus Tethyn, Junonem Rector Olympi.
Sunt superis sua jura: quid ad cœlestia ritus
Exigere humanos, diversaque fœdera tento?
Aut nostro vetitus de corde fugabitur ardor;
Aut, hoc si nequeo, peream precor ante, toroque
Mortua componar; positæque det oscula frater.
Et tamen arbitrium quærit res ista duorum.
Finge placere mihi; scelus esse videbitur illi.
At non Æolidæ thalamos timuere fororum.
Unde sed hos novi? cur hæc exempla paravi?
Quo feror? obscenæ procul hinc discedite flammæ.

Metam. l. 9.
v. 496.

*The Gods forbid; yet those, whom I invoke
Have loved like me, have their own sisters took.
Great Saturn, and his greater offspring Jove,
Have stock'd their heaven with incestuous love.
Gods have their privilege: why do I strive
To strain my hopes to their prerogative?
No, let me banish this forbidden fire,
Or quench it with my blood, and with't expire;
Unstain'd in honour, and unburt in fame,
Let the grave bury both my love and shame.
But, when at my last hour I gasping lie,
Let only my kind murtherer be by;
Let him, while I breathe out my soul in sighs,
Or gaze't away, look on with pitying eyes;
Let him (for sure he can't deny me this)
Seal my cold lips with one kind parting kiss.*

*Besides, 'twere vain shou'd I alone agree
 To what another's will must ratify.
 Cou'd I be so abandon'd to consent,
 What I have judg'd for good and innocent,
 He may perhaps as worst of crimes resent.
 Yet we among our race examples find
 Of brothers, who have been to sisters kind.
 Famed Canace cou'd thus successful prove,
 Cou'd crown her wishes in a brother's love.
 But whence cou'd I these instances produce?
 How came I witty to my ruin thus?
 Whither will this mad frenzy hurry on?
 Hence, hence, ye naughty flames, far hence begone,
 Nor let me e're the shameful passion own.*

} *Ap. Archæol. Gr.*

Most of the Grecian states, especially those which made any figure, required, that citizens should match with none but citizens; and there was an Athenian law, that, if any foreigner was convicted of marrying a free-woman of Athens, he should be sold for a slave, and all his goods be confiscated; and, if any free-man of Athens married a foreign woman, he was fined a thousand *drachma's*. But these laws were not constant and perpetual.

Children were not allowed to marry without the consent of their parents. Thus Pamphilus, in Terence, is betrothed by his father Simo, who is introduced thus speaking:

*In Andria,
 Act. 1. Sc. 1.*

——— hac fama impulsus Chremes
 Ultro ad me venit, unicam gnatam suam
 Cum dote summa filio uxorem ut daret;
 Placuit; despondi.

i. e. Chremes, moved by this report, came voluntarily to me, and offered his only daughter, with a large portion, as a wife for my son. I liked the proposal, and betrothed him.

*Polit. 1. 2.
 c. 8.*

In the primitive times women were purchased by their husbands; and Aristotle makes it one argument to prove, that the antient Grecians were an uncivilized people, because they used to buy their wives. But, when civility and good manners came to be established among them, this barbarous custom was laid aside, and wives were given to their husbands with a portion or dowry.

*DEMOSTH.
 Orat. de
 Hagniana
 hæreditate.*

When there were orphan virgins without any inheritance, the next in kin was obliged to marry them, or settle a portion on them, according to his quality. If the nearest kinsman refused to do this, any person was allowed to indict him before the Archon, who fined him a thousand *drachma's*, which were consecrated to Juno the goddess of marriage. Terence, the scenes of whose comedies are laid in Athens, has several hints at these customs. Thus, in the *Phormio*, he mentions this very law.

Act. 1. Sc. 2.

Lex est, ut orbæ, qui sint genere proximi,
 Eis nubant, & illos ducere eadem hæc lex jubet.

i. e. There is a law, that orphan virgins shall be married to those, who are nearest of kin; and the same law obliges such persons to marry them. When virgins had no relations to provide for them, and were descended from persons, who had been serviceable to their country, it was usual for the state to take care of them; a remarkable instance of which we have in the two daughters of Aristides, to each of whom the city gave three hundred *drachma's* for her portion.

*PLUT. in
 Aristide.*

For the particular ceremonies attending the marriages of the antient Greeks, See
 N U P T I A L R I T E S.

*AUL. GELL.
 l. 3. c. 2.
 MACROB.
 Sat. l. 1. c. 3.*

The Romans, as well as the Greeks, disallowed of Polygamy, and confined every man to one wife; but allowed of divorces in particular cases. By the 1st Law of the XIIth Table, relating to marriages, and the *Right of Husbands*, it is declared, that, when a woman shall have cohabited with a man for a whole year, without having

having been three nights absent from him, she shall be deemed his wife: by which it appears, that the Romans considered living together, or cohabitation, as the very essence of matrimony. By the IId Law of the same Table, *If a man catches his wife in adultery, or finds her drunk, he may punish her even with death, after he has consulted her relations about it.* And by the Vth Law, it was unlawful for the Patricians to intermarry with the Plebeians. Canuleius, Tribune of the people, exclaimed so vehemently against this Law, that the Patricians were forced to consent to its being abolished, and to allow a free intercourse of marriage between the Nobles and Commons. Liv. 1. 4.
Dion. Hal.
1. 10.

A Roman might not marry without any other than a Roman. This restraint must have proceeded from the contempt that people had for the rest of the world. This is well expressed, in the character of Cato, by Mr. Addison.

————— *Juba loves thee, Marcia.
A senator of Rome, while Rome survived,
Wou'd not have match'd his daughter with a king.
But Cæsar's arms have thrown down all distinction:
Whoe're is brave and virtuous is a Roman.*

Tragedy of
Cato, Act.
5. Sc. ult.

It was thought dishonourable for a woman to marry twice. They judged it to be a criminal incontinence, and a tacit breach of the promises made in her first marriage. A woman was thought accountable to the *Manes* of her husband, for the fidelity she had sworn to him; and it is in this sense that Virgil makes Dido, the widow of Sichæus, say;

*Sed mihi vel tellus optem prius ima dehiscat,
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, pudor, quam te violo, & tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit; ille habeat secum, fervetque sepulchro.*

*But first let yawning earth a passage rend,
And let me thro' the dark abyss descend;
First let avenging Jove, with flames from high,
Drive down this body to the nether sky,
Condemn'd with ghosts in endless night to lie;
Before I break the plighted faith I gave:
No; he who had my vows, shall ever have;
For, whom I loved on earth, I worship in the grave.* } DRYDEN.

This notion was carried so far, that the dead husband was thought to be solicitous about keeping the affections of his wife to himself; and a second marriage was thought to give him grief and confusion even in the regions of the dead. Hence Justinian says; *Anima mariti defuncti secundis nuptiis contristatur*—The soul of the deceased husband is grieved at a second marriage. Paragr. qua
modo de nupt.

The Romans, no less than the Greeks, were superstitious in reference to the particular time of marriage. The Kalends, Nones, and Ides of each month were avoided as unlucky for this purpose. So was the whole feast of the *Parentalia* or *Feralia* in February. Thus Ovid:

*Dum tamen hæc fiunt, viduæ cessate puellæ:
Expectet puros pinea tæda dies.
Nec tibi, quæ cupidæ matura videre matri,
Comat virgineas hasta recurva comas.
Conde tuas, Hymenæe, faces, & ab ignibus atris
Aufer: habent alias mœsta sepulchra faces.*

Fast. 1. 2. v.
557.

*No genial couch receive the blushing maid;
For purer days the sacred rites be stay'd.
Let no fond mother now the bride prepare,
And deck her virgin daughter's flowing hair.*

Hide

*Hide thy torch, Hymen, whilst the dead we mourn,
And other tapers or'e their ashes burn.*

The whole month of May was looked upon as ominous for contracting marriage :
So the same poet :

Fast. l. 5. v.
486.

Nec viduæ tædis eadem, nec virginis apta
Tempora ; quæ nupsit nec diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
Mense malas Maio nubere vulgus ait.

*Nor maids, nor widows, in this month should wed,
If long they wish to press the marriage bed.
The vulgar hence (if proverbs touch you) say,
The Girls are good for nought that wed in May.*

The most happy season, for the celebration of marriage, was that, which followed
the Ides of June. Thus Ovid once more :

Fast. l. 6. v.
223.

Tunc mihi post sacras monstratur Junius Idus
Utilis & nuptis, utilis esse viris.

*If, till the Ides are pass'd, the match be stay'd,
June will prove lucky both to man and maid.*

This Month was thought fortunate to those, who were married in it, as being de-
dicated to Juno, the goddess of Marriage.

For the particular ceremonies attending the marriages of the antient Romans, See
N U P T I A L R I T E S.

Gen. i. 28.

We find but few Laws, in the Books of *Moses*, concerning the institution of mar-
riage. Though the Mosaic Law no where obliges men to marry, yet the *Jews*
have always looked upon it as an indispensable duty, implied in the words, *increase*
and multiply ; so that a man, who did not marry before he was twenty years of age,
was looked upon as accessory to any irregularities the young women might be guilty
of, for want of being timely married. It is a question in the *Talmud* ; *who is he that*
prostitutes his daughter ? To which the answer is ; *He that keeps her too long unmar-*
ried, or gives her to an old man.

Gen. xxiv. 3,
&c.

Moses restrained the Israelites from marrying within certain degrees of consangui-
nity ; which had till then been permitted, to prevent their taking wives from among
the idolatrous nations, among whom they lived. Abraham gave this as a reason
for chusing a wife for Isaac from among his own kindred. But, when his descen-
dants became so exceedingly multiplied, this reason ceased, and the great Lawgiver
prohibited the following degrees of kindred, as incestuous, under pain of death.

Levit. xviii.

- | | |
|---------------------------------|---|
| 1. Father or Mother. | 8. Brother or Sister-in-law. |
| 2. Father or Mother-in-law. | 9. Husband or Wife of an Uncle or Aunt. |
| 3. Brother or Sister. | 10. Father and Son, or Mother and Daughter, either together, or one after the death of the other. |
| 4. Uncle or Aunt. | |
| 5. Half-brother or Half-sister. | |
| 6. Grandson or Granddaughter. | |
| 7. Son or Daughter-in-law. | |

Gen. xxv.
5, 6.

As for the other laws relating to marriage, they seem taken from the practice of the
old patriarchs. Thus Moses forbids the first-born to be disinherited, out of favour
and affection to another wife. This is in imitation of Abraham, who gave porti-
ons to all his other children, and the inheritance to Isaac.

Gen. xxxi
Exod. xxi.
10.

Polygamy, though not expressly allowed, is however tacitly implied in the laws
of Moses. This practice likewise was authorized by the example of the patriarchs.
Thus Jacob married both the daughters of Laban. In respect to which custom Mo-
ses enjoins, that, upon the marriage of a second wife, a man shall be bound to con-
tinue to the first her food, raiment, and the duty of marriage.

*

The

The Jews did not content themselves with this small allowance of two wives, as may be seen in the examples of David, Solomon, and many others. However they made a distinction between the wives of the first rank, and those of the second: The first they called *Nashim*, and the other *Pilgashim*; which last, though most versions render it by the words *Concubines*, *Harlots*, and *Prostitutes*, yet it has no where in scripture any such bad sense: for the *Pilgashim* were certainly *wives*, though wives of the second rank. The *Talmud* allows a man as many wives as he pleases, even to an hundred, provided he had riches and strength sufficient for them all. The rule in respect to this last, is, that he shall pay them the conjugal debt at least once a week, and not run in arrear above a month with any one.

There is a particular Law, called the *Levirate*, which obliged a man, whose brother died without issue, to marry his widow, and to raise up seed to his brother. Deut. xxv. 5, &c. However Moses in some measure leaves it to a man's choice, whether he will comply with this law or not: for, in case of a refusal, the widow could only summon him before the judges of the place, when, if he persisted, she untied his shoe, and spit in his face, and said; *thus shall it be done unto the man, who refuses to build up his brother's house.*

The Hebrews purchased their wives, by paying down a competent dowry for them, or, as the Jews termed it in their contracts, paying the price or equivalent of her virginity. There are many examples of this, in Abraham, Jacob, Hamor, &c. Gen. xxiv. 29, 34. 1 Sam. xviii. David modestly confessing his inability to pay a dowry answerable to Saul's daughter, the king acquitted him for an hundred prepuces of the Philistines.

A man was at liberty to marry, not only in any of the twelve tribes, but even out of them, provided it was with such nations as used circumcision: such were the Midianites, Ishmaelites, Edomites, Moabites, and Egyptians. Accordingly, we find Moses himself married a Midianite, and Boaz a Moabite. Amasa was the son of Jether an Ishmaelite, by Abigail David's sister, and Solomon, in the beginning of his reign, married Pharaoh's daughter. Whenever therefore we find him, and other kings, blamed for marrying strange women, we must understand it of those nations, which were idolatrous and uncircumcised.

For the particular ceremonies accompanying the marriages of the Jews, both antient and modern, See N U P T I A L R I T E S.

Though our blessed Saviour had encouraged the institution of Marriage by his own presence at a wedding Feast; and St Paul has declared, that *Marriage is honourable in all, and the bed undefiled*; yet there wanted not men, in the first ages of the Christian Church, who departed from the Faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry; and others, who taught men to commit fornication with licence and impunity. This latter doctrine was immediately broached by the arch-heretic Simon Magus; and after him taught by the *Nicolaitans*. BINGHAM, Orig. Eccles. B. 22. c. 1. AUGUST. de hæres. c. 1. See N I C O L A I T A N S and S I M O N I A N S.

There were others, who simply exclaimed against Marriage, as unlawful under the Gospel. This doctrine was first taught by Saturnilus, a scholar of Simon Magus, IREN. l. 1. c. 30. and Marcion; but was afterwards better known among the *Encratites*, a sect begun by Tatian, a scholar of Justin Martyr. To these may be added the *Apostolics* or *Apotactics*; the *Manichees*, *Severians*, *Archontics*, and many others. See each under their respective articles.

The church had a great struggle with these antient Heretics, who inveighed bitterly against marriage under the Gospel-state, and wrought upon many weak minds to be guilty of great irregularities, under pretence of a more refined way of living, and an imaginary perfection; which the Gospel has no where enjoined as necessary to salvation.

The church had another contest with the *Montanists* and *Novatians* about second Marriages; those Heretics rejecting them as absolutely unlawful. See M O N T A N I S T S and N O V A T I A N S.

The antient Christian Church laid several restraints upon her members in relation to marriage. Such was the rule, forbidding Christians to marry with Infidels and Heathens. This restraint they founded upon the Apostle's words, who leaves a widow at liberty to marry whom she will, *only in the Lord*. BINGHAM, ibid. c. 2. CYPR. de lapsis. TERTULL. contr. Marcion. l. 5. c. 7. 1 Cor. vii. 39. and upon this precept of the same Apostle; *Be ye not unequally yoked with unbelievers*. 2 Cor. vi. 14. This restriction extended likewise to Jews, Heretics, and all persons of different persuasions; with whom it was held unlawful for an orthodox Christian to be joined in wedlock. Indeed the punishment of such contracts was not always,

Conc. Laod. c. 10, 31. Conc. Agath. c. 67. Conc. Arelat. l. c. 11. Conc. Elib. c. 15. Cod. Theod. l. 3. tit. 7. and every where, the same. Some Canons barely forbade the thing, without assigning any ecclesiastical punishment to the commission of it. Others ordered, that those, who were guilty of this kind of spiritual adultery, and apostasy from the faith, should for some time be separated from the communion of the Church. Nor was the Civil Law wanting to confirm the Ecclesiastical in this matter. For, by an edict of Valentinian and Theodosius, if any Jew married a Christian woman, or Christian a Jewish woman, they were guilty of a capital offence, and were punished accordingly. And, to prevent as much as possible such improper contracts, all Christians were obliged to acquaint the church with their designs of marriage, before they completed it, that, if any such obstacle appeared, they might be dissuaded and diverted from it.

Conc. Agath. c. 16. Another restraint of the church, laid on persons intending to marry, related to consanguinity and affinity, which would have made the marriage incestuous, by coming within the degrees prohibited by God in scripture.

Cod. Theod. l. 9. tit. 4. A third restriction in this matter was, that children under age should not marry without the consent of their Parents, Guardians, and next relations. The Civil Law was extremely severe in this case, not only against those, who stole young virgins against their parents consent, but against the virgins themselves, who suffered themselves to be stolen. The transgressors were to do the penance of harlots and fornicators in the church.

Cod. Theod. l. 3. tit. 7. Cod. Justin. l. 5. tit. 25. Another thing required to a lawful marriage, was, that there should be some parity of condition between the contracting parties. Thus persons of superior rank might not debase themselves to marry slaves. Nevertheless Senators, and persons of the highest dignity, might marry women of good family and education, though they were poor.

Cod. Theod. l. 3. tit. 8. BASIL. C. 31. To these restrictions we may add, that widows were not allowed to marry again till twelve months after the death of their husbands, upon pain of infamy, and forfeiture of goods: that, if a woman's husband went abroad, and continued absent from her, there was no time limited for her marrying again, but she must wait till she was certified of his death; otherwise she was reputed guilty of adultery: that by the Canon Law a god-father might not marry his god-child, the Baptizer the Baptized, nor the Catechist the Catechumen; on pretence of a certain spiritual relation contracted between such persons.

Cod. Justin. l. 5. tit. 4. SEXT. Decret. l. 4. tit. 3. Many of the primitive writers were of opinion, that the bond of Matrimony was not dissolvable by any thing but death: and therefore they not only condemned Polygamy, or marrying a second wife while the first was living; but they reckoned it unlawful also to marry after a lawful Divorce; because, though there might be reasons for a separation, yet they thought there was no dissolution of the Marriage so long as both the parties were living. This was the sentiment of Origen and others. ORIG. Hom. 7. in Matth. EPIPH. Hæres. 59. But the general opinion of the Church was otherwise, and people were allowed to marry again after a divorce, if the separation was for the crime of Adultery, or other sufficient cause.

Conc. Laod. c. 52. As to the time or season, in which marriage might, or might not, be celebrated, in the antient Church, all that we find about this matter, is, that Marriages were forbidden to be celebrated in *Lent*.

BINGHAM, ubi supra, b. 4. c. 4. §. 5. This is a proper place to observe, that no vow of *Celibacy*, or perpetual abstinence from matrimony, was required of the Clergy, as a condition of their ordination, for the three first ages. The contrary is very evident from innumerable examples of bishops and presbyters, who lived in a state of matrimony, without any prejudice to their function. It is generally agreed by antient writers, that most of the Apostles were married; among whom they except only St Paul and St John. In the following ages, we find Valens, Presbyter of Philippi; Chæremon, Bishop of Nilus; Novatus, Presbyter of Carthage; St Cyprian himself, and others; all married men. The pretence therefore of the Romanists, that the Celibacy of the Clergy is founded upon the practice of the apostolical ages, is without foundation.

For the particular Ceremonies relating to the marriages of Christians, in the antient Church, See NUPtIAL RITES.

ALET'S Ritual. The *Romish Church* has advanced *Marriage* to the dignity of a *Sacrament*. The Rituals tell us, that 'the end of the sacrament of marriage is, that man and wife may mutually help and comfort each other, in order that they may spend this life in a holy manner, and thereby gain a blessed immortality; and to contribute to the edification of the Church, by the lawful procreation of children, and by the

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'care of procuring them a spiritual regeneration, and an education suitable to it.' They require, that every person, before he enters into wedlock, 'beseech God, to join him with such a person, as he may work out his salvation with; and examine, whether or no the person he has fixed his affections on, has the fear of God before her eyes, is prudent, discreet, and able to take care of a family, &c.'

The Roman Civil Law lays down fourteen impediments of marriage; all which are comprized in the following Latin verses:

*Error, conditio, votum, cognatio, crimen,
Cultus disparitas, vis, ordo, ligamen, honestas;
Si sis affinis, si forte coire nequibis;
Si parochi, & duplicis desit præsentia testis;
Raptave sit Mulier, nec parti reddita tutæ.
Hæc facienda vetant connubia, facta retractant.*

The first is *Error Personæ*, a mistake of the Person; as for instance, if any one is so far imposed upon, as to marry one person, when he intended another. The second, called *Conditio* (Condition) is, when a person marries one, whom he believes to be in a condition suitable to his own, and it afterwards appears, that such person is of a mean or dishonourable condition. The third, called *Votum*, is, when a person has made a solemn vow of chastity in any religious order. *Cognatio*, or *Consanguinity*, is a fourth impediment, and is, when the parties are within the prohibited degrees of kindred. Certain crimes likewise are an impediment to marriage, such as murder, adultery, &c. *Difference of Religion* (*cultus disparitas*) is the sixth impediment. *Force* or *Violence* makes the seventh impediment. The eighth is, when a person has taken Orders. The impediment with regard to *tyes* (*Ligamen*) is, when one of the parties is already married to another person. *Decency* (*Honestas*) is the tenth impediment, and is, when a person betrothed to another happens to die, or enters into a religious order, before the marriage is consummated; in which case, the surviving person, or who has not made a religious vow, is not allowed to marry with the brother or sister of the other person. The eleventh is *Affinity*. *Impotency*, or inability to get children, is the twelfth and greatest obstacle to marriage. The thirteenth is the want of two witnesses: and the fourteenth, when the woman is stolen or run away with: These impediments (say the verses) either forbid marriage to be contracted, or dissolve it when it is contracted.

The Marriage Ceremonies of the Romish Church will be found in the article NUP TIAL RITES.

The Marriage Ceremonies of the Greek Church are referred likewise to the article NUP TIAL RITES.

The Church of England, though she does not consider Marriage as a Sacrament, yet looks upon it as an institution so sacred, that it ought always to be celebrated by an Ecclesiastical person. And by several Canons of our Church, it is declared to be no less than prostituting one's daughter, to give her in marriage without the blessing of the priest. But marriages without this sanction are not, therefore, null and void. For, though the positive law of man ordains marriage to be made by a priest, that law only makes marriages, otherwise solemnized, irregular, but does not dissolve them.

Conc. Winton. A. D. 1076.
Constit. R. Episc. Sarum. Ann. 1217.
1 Salk. 119.

There is no Canon, or custom of this realm, which prohibits marriages to be solemnized at any time. The Ecclesiastical Courts, it is true, pretend, that a licence is necessary, to empower persons to marry, during such times as are said to be prohibited, viz. from Advent-Sunday, to the Octave of the Epiphany inclusive; from Septuagesima-Sunday, till the Sunday after Easter inclusive; and from the first of the Rogation-days (i. e. the Monday before Ascension-day) till the day before Trinity-Sunday inclusive. During these pretended prohibited times, they allow no persons to marry by banns only, as at other times of the year.

For better security against clandestine marriages, the Church orders, that all marriages be celebrated in the day-time. By the LXIId Canon, they are ordered to be performed in time of divine service; but that practice is now almost, by universal consent, laid aside and discontinued. The canonical hours for celebrating of matrimony are, from eight to twelve in the forenoon. Formerly it was required, that the Bridegroom and Bride should be fasting, when they made their matrimonial

Synod. Winton. Ann. 1038.

VOW;

vow; by which means they were secured from being made incapable, by drink, of acting decently and discretely in so weighty an affair.

The impediments to marriage are specified in the 102d Canon of our Church, and are these: 1. A preceding marriage, or contract, or any controversy or suit depending upon the same. 2. Consanguinity or Affinity. 3. Want of the consent of Parents or Guardians. In Henry VIIIth's time, an act was passed, that marriages, solemnized and consummated, should stand good, notwithstanding any precontract, that had not been consummated. But this was done only to gratify the king: and therefore, in the next reign, this act was repealed. As to the impediment of Consanguinity or Affinity, there is a table of prohibited degrees, drawn up by Archbishop Parker, and set forth by authority in 1563: This being frequently printed at the end of Common-Prayer-Books, I need not here enumerate the degrees, within which marriage is prohibited.

For the particular Ceremonies of marriage in our own Country, See N U P T I A L R I T E S.

I cannot better finish this article than with our poet Milton's fine encomium on Marriage.

*Hail, wedded Love! mysterious Law! true source
Of human offspring! sole propriety
In Paradise, of all things common else!
By thee adulterous lust was driven from man,
Among the bestial herds to range: by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known;
Perpetual fountain of domestic sweets!
Here Love his golden shafts employs; here lights
His constant lamp, and waves his purple wings:
Here reigns and revels; not in the bought smile
Of harlots, loveless, joyless, unindear'd,
Casual fruition; nor in court-amours,
Mix'd dance, or wanton mask, or midnight ball,
Or serenade, which the starved lover sings
To his proud fair, best quitted with disdain.*

See D I V O R C E and P O L Y G A M Y.

MARS. The Pagan God of War. The antient Poets find him suitable employment in most of their descriptions of battles. Thus we find him, together with Bellona (the goddess of war) leading the Trojans to fight against the Greeks.

HOM. II. 5.
v. 592.

— — — — — ἦρχε δ' ἄρα σφιν Ἀρης ἡ πότνι' Ἐνυώ.
'Η μὲν ἔχουσα κυδοιμὸν ἀναΐδεια δ' ἠϊοτῆτος.
'Αρης δ' ἐν παλάμῃσι πελώριον ἔγχετο ἑνώμα.
Φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπίσθεν.

*Mars, stern destroyer, and Bellona dread,
Flame in the front, and thunder at their head:
This swells the tumult and the rage of fight;
That shakes a spear that casts a dreadful light:
Where Hector marched, the God of battle shin'd,
Now storm'd before him, and now rag'd behind.*

Mr POPE.

And the Prince of the Latin poets describes the same deity inspiring courage into the Latins, and fear into the Trojans.

VIRG. ÆN.
9. v. 717.

Hic Mars armipotens animum viresque Latinis
Addidit, & stimulos acres sub pectora vertit:
Immisitque fugam Teucris, atrumque timorem.
Undique conveniunt, quoniam data copia pugnae,
Bellatorque animis deus incidit.

*The Warriour-god the Latian troops inspired,
New strung their sinews, and their courage fired:
But chills the Trojan hearts with cold affright;
Then black despair precipitates their flight.*

D R Y D E N.

Homer, to heighten the picture of this god of battles, gives him for attendants three imaginary beings, *Flight*, *Terror*, and *Discord*; which last is the sister of Mars.

Ὡρε δὲ τῆς μὲν Ἀρης, τῆς δὲ γλαυκῶπις Ἀθήνη
Δεῖμ' ἔτ', ἠδὲ φόβ' ἔτ', καὶ Ἐρις ἄμωτον μεμνῆα,
Ἀρεὶ δὲ δρορόνοιο κασιγνήτη ἑτάρῃ τε.

Il. 4. v. 439.

*Each host now joins, and each a God inspires;
These Mars incites, and those Minerva fires.
Pale Flight around, and dreadful Terror reign;
And Discord raging bathes the purple plain;
Discord! dire sister of the slaught'ring pow'r.*

M R P O P E.

Mars was said to be the son of Jupiter and Juno. *Thero*, that is *Fierceneſs*, was his nurse. His principal adventures were, his being wounded by Diomedes; being bound in chains by Otus and Ephialtes; and his amour with Venus, in which he was detected by Vulcan.

Homer uses a strong, but not extravagant, Hyperbole, to express the roaring of this god, when the javelin of Diomede pierced his groin.

Ὅ δ' ἔβραχε χάλκε' Ἀρης
Ὅσσον τ' ἐννεάχλοι ἐπίαχον ἢ δεκάχλοι
Ἀνερες, ἐν πολέμῳ ἔριδα συνάγοντες Ἀρη' ἄτ'
Τῆς δ' ἄρ' ὑπὸ τρόμῳ εἶλεν Ἀχαιῆς τε Τρῳάς τε
Δείσαντας· τῶσον ἔβραχ' Ἀρης ἄτ' πολέμοιο·

Il. 5. v. 855.

*Mars bellows with the pain;
Loud as the roar encountring armies yeild,
When shouting millions shake the thund'ring field.
Both armies start, and trembling gaze around,
And earth and heav'n rebellow to the sound.*

M R P O P E.

His imprisonment by Otus and Ephialtes is thus described by the same poet.

Τλῆ μὲν Ἀρης, ὅπε μιν Ὠτ' κρατερός τ' Ἐφιάλτης
Πῦδες Ἀλῶν' ἔδωκεν κρατερῶ ἐνὶ δεσμῶ.
Καλκίῳ δ' ἐν κεράμῳ δέδετο τρισηαίδεκα μῆνας·
Καὶ νῦν κεν ἐνθ' ὑπόλοιτο Ἀρης ἄτ' πολέμοιο,
Εἰ μὴ μητρὴν περικαλλὴς Ἡερίβοια
Ἑρμεα ἐξηγγείλεν· ὃ δ' ἐξέκλεψεν Ἀρηα
Ἥδη τειρόμενον· χαλεπὸς δὲ ἐδεσμός ἐδάμνα.

Il. 5. v. 385.

*The mighty Mars in mortal fetters bound,
And lodg'd in brazen dungeons under ground,
Full thirteen moons imprison'd, roar'd in vain;
Otus and Ephialtes held the chain:
Perhaps had perish'd, had not Hermes' care
Restored the groaning god to upper air.*

M R P O P E.

But the most celebrated of this God's adventures was his intrigue with Venus, which Lucian, in his usual strain of raillery, thus relates, in a dialogue between Apollo and Mercury.

‘*Apoll.* Mercury, what do you laugh at? *Merc.* It is impossible to avoid laughing at so pleasant an adventure. *Apoll.* Prithee, tell me what it is, that I may
VOL. II. Q laugh

' laugh too. *Merc.* Why! Mars has been caught a-bed with Venus. *Apoll.* Pray, give me a relation of the adventure. *Merc.* Vulcan has long been jealous of their familiarity, and watched his opportunity to surprize them. To this end he placed nets round his bed, but so fine, they could not be seen; then pretended to go to his forge. The Gallant, taking the opportunity of the husband's absence, went to lie with his mistress. The sun discovered them, and informed Vulcan of the matter, who caught them both intangled in his nets.'

OVID. *Ars*
Amator. l. 2.
v. 577.

Mulciber obscuros lectum circaque superque
Disponit laqueos: lumina fallit opus.
Fingit iter Lemnon: veniunt ad fœdus amantes:
Impliciti laqueis nudus uterque jacent.

*The crafty spouse around the bed prepares
Nets that deceive the eye, and secret snares:
A journey feigns: the impatient Lovers met,
And naked were exposed in Vulcan's net.*

DRYDEN.

The reader will be pleased to see those exceeding beautiful lines of Lucretius, in which he describes the Loves of Mars and Venus.

Lib. 1. v. 33.

—— ——— Belli fera munera Mavors
Armipotens regit, in gremium qui sæpe tuum se
Rejicit, æterno devinctus volnere amoris;
Atque ita suspiciens tereti cervice reposta
Pascit amore avidos inhians in te, Dea, visus;
Eque tuo pendet resupini spiritus ore.

*The god of Battles flies from war's alarms,
And, raptur'd, sinks in Cytherea's arms;
Clasps the lov'd goddess, and with ardent gaze
Devours each charm that lightens in her face.*

This fiction of the Adultery of Mars and Venus seems to be built upon the Art of Astrology, in which the two Planets, distinguished by the names of those two deities, are often found to be *in conjunction*.

Adv. Gent.
l. 6.

Antient Monuments represent this deity as a large man, armed with a helmet, shield, and spear; sometimes naked, sometimes in a military habit; sometimes with a beard, and sometimes without one. He is often described riding in a chariot drawn by two horses, called *Terror* and *Fear*. Arnobius tells us, that the antient Romans adored the god Mars under the figure of a *half-pike*.

SUETON. *in*
Augusto.

Augustus built a *Temple* to Mars, under the title of *Ultor* or the *Avenger*. He had vowed it to him, when he implored his assistance against the murderers of Julius Cæsar; and performed it with great magnificence, when he returned home a conqueror.

OVID.

*Templa feres, & me victore vocaberis Ultor:
Voverat, & fuso lætus ab hoste redit.*

The *Priests* of Mars were called *Salii*, à *saliendo*, from the dances they performed in honour of this God. See *SALII*.

The *Sacrifices*, offered to the god Mars, differed among different people. At Lacedæmon they offered human Sacrifices to this deity; and sometimes a little dog, on account of the courage of that animal. But the greatest and most considerable sacrifices to Mars were the *Suovetaurilia*, or Sacrifices of the *Boar*, the *Ram*, and the *Bull*. See *SUOVETAURILIA*.

Mars was particularly honoured by the antient *Latins*, who were a people naturally fierce, and addicted to war.

OVID. *Fast.*
l. 3. v. 85.

*Mars Latio venerandus erat, quia præsidet armis;
Arma feræ genti remque decusque dabant.*

The

The *Scythians* worshipped this deity with peculiar rites. They built a kind of Temples of Vine-branches, heaped one upon another; and upon the top of them they placed an old iron scymetar, which served for a statue of the god Mars. To this scymetar they offered annual sacrifices of sheep and horses, and the tenth part of the captives they took in war.

The *Gauls* worshipped the god Mars under the name of *Hefus*. See *HESUS*.

The *Romans* looked upon this god as the father of Romulus, founder of their empire. The story is very well known. Virgil introduces Jupiter comforting Juno with the prospect of this great event.

— — — Regina sacerdos
Morte gravis geminam partu dabit Ilia prolem.
Inde lupæ fulvo nutricis tegmine lætus
Romulus excipiet gentem, & Mavortia condet
Mœnia, Romanosque suo de nomine dicet.

Æn. 1. ver.
273.

— — — Then shall be seen
Ilia the fair, a priestess and a queen;
Who, full of Mars, in time, with kindly throws,
Shall at a birth two goodly boys disclose.
The royal babes a tawny wolf shall drain;
Then Romulus his grandsire's throne shall gain,
Of martial tow'rs the founder shall become,
The people Romans call, the city Rome.

DRYDEN.

This deity gave his name to the month of *March*, called from him *Martius*,

Bellice, depositis clypeo paulisper & hasta,
Mars, ades, & nitidas casside solve comas.
Forfitan ipse roges, quid sit cum Marte poetæ:
A te qui canitur nomina mensis habet.

OVID. Fast.
1. 3. v. 1.

Come, Warriour God; lay by the shield and spear,
And loose the helmet from thy shining hair.
But why (since I to Phæbus' train belong)
Invoke the god of battles to my song?
For once, O Mars, assist the poet's flame;
The month, I sing, from thee derives its name.

A very extraordinary ceremony was observed at *Papremis*, in Egypt, where, after the usual form of worship, a few of the priests, towards the setting of the sun, attended about the image of Mars, whilst others posted themselves before the gates of the temple, with clubs in their hands: on the other hand, a company of persons, to the number of a thousand, armed in like manner, drew up opposite to the priests, who guarded the avenues of the temple. The image of the god, which was kept in a gilded wooden shrine, and had been removed out of the temple on the eve of the festival, and placed in another chapel, was drawn by those few, who were appointed to attend it, together with the shrine in which it stood, on a four-wheeled chariot, back again to the temple. The priests, who guarded the entrance, refusing to give them admittance, they came to blows, and a violent battle ensued, in which many lost their lives. To account for this barbarous institution, they related, that Mars having been educated abroad till he came to man's estate, and coming home to see his mother, who was an inhabitant of this sacred place, her servants, having never seen him, refused to admit him. Whereupon, retiring to another city, he got together a good number of men, and returning fell upon his mother's servants, and entered by force; in commemoration of which action this combat was instituted.

HERODOT.
1. 2.

Mars, according to Mr Jurieu, has his name from the Hebrew *Marats*, which signifies *violent* or *strong*, and agrees very well with the god of war.

Hist. des Dog-
mes, &c. P.
4. Tr. 3. c.

The historians say, that Mars was the first prince, who invented the discipline of war, and the forming of armies, and is therefore thought to be the same with Nimrod

DIOD. SICUL.

Nimrod or Belus among the Assyrians. By some he was taken for the Sun, and adored under an image, whose head was radiated.

I shall subjoin the fine picture Mr Dryden has given us of a temple of this warriour-god, in his story of *Palamon and Arcite*.

*Beneath the low'ring brow, and on a bent,
The temple stood of Mars armipotent.
The frame of burnish'd steel, that cast a glare
From far, and seem'd to thaw the freezing air.
A strait long entry to the temple led,
Blind with high walls, and horror over head.
The gate was Adamant eternal frame!
Which, hew'd by Mars himself, from Indian quarries came.
Here saw I how the secret felon wrought,
And treason lab'ring in the traitor's thought,
Till midwife Time the ripen'd plot to murder brought.
There the red Anger dared the pallid Fear:
There stood Hypocrisy with holy leer;
Soft smiling, and demurely looking down,
But hid the dagger underneath the gown:
Th' assassinating wife, the household-fiend,
And, for the blackest there, the traitor-friend.
On th' other side there stood Destruction bare,
Unpunish'd Rapine, and a waste of war:
Contest, with sharpen'd knives in cloisters drawn,
And all besmear'd with blood the sacred Lawn.
Loud Menaces were heard, and foul Disgrace,
And bawling Infamy, in language base,
Till sense was lost in sound, and silence fled the place.
The slayer of himself beheld I there;
The gore congealed was clotted in his hair.
In midst of all the dome Misfortune sate,
And gloomy Discontent, and foul Debate;
And Madness laughing in his ireful mood,
And arm'd complaint on theft, and cries of blood.
There was the murder'd corps in covert laid,
And violent Death in thousands shapes display'd.
The city to the soldiers rage resign'd;
Successless war, and poverty behind.
Ships burnt in fight, and forced on rocky shores,
And the rash hunter strangled by the boars.
All ills of Mars's nature; flame and steel;
The gasping charioteer beneath the wheel
Of his own car; the ruin'd house that falls,
And intercepts its lord between the walls.
The whole division that to Mars pertains,
All trades of death that deal in steel for gains,
Were there; the Butcher, Armourer, and Smith,
Who forges sharpen'd fauchions, or the scythe.
The scarlet Conquest on a tow'r was placed,
With shouts and soldiers acclamations graced.
There saw I Mars's Ides, the Capitol,
The seer in vain foretelling Cæsar's fall;
The last Triumvirs, and the wars they move,
And Anthony, who lost the world for love.
The form of Mars high on a chariot stood,
All sheath'd in arms, and gruffly look'd the god.*

D' HERBE.
LOT, Bibl.
Orient.

MARS or BEIT MARS [*Arab.*] The name of an antient temple, filled with a great number of idols, near the city of Ispahan, in Persia.

This place was converted into a Pyreum, or Temple, in which the Magians or worshippers of fire religiously preserve and adore their sacred fire.

S. MARTINA'S DAY. A festival of the Romish Church, observed on the 30th of January.

St Martina (according to the Legend) being brought before the emperor as an enchantress, and refusing to sacrifice, was ordered to be stripped, and her flesh flashed with swords: but the body of this Virgin was of so dazzling a white, that it dimmed the eyes of the beholders. Immediately milk began to flow from her wounds, which diffused a fragrant odour like that of spices. Afterwards, when she was beaten with clubs, by the emperor's order, the executioners cried out, that their strength failed them, and begged they might be delivered from that Virgin, saying, 'the angels of God strike us again with bars of iron, and our flesh and bones are all on fire.' Then she was cast into prison; and when one Limineus, sent by the emperor, opened the door, he saw a great light shining round her, which, as he entered, encompassed him like lightning, so that for fear he fell to the ground; and being risen up, he saw St Martina sitting in a glorious seat, and a multitude of men in white about her, holding a golden table, on which were written the following words; *Thy works are wonderful, O Lord, in wisdom hast thou made them all.* All which he related to the emperor.

It is farther related, that a fierce lion, which had been kept fasting for three days, and set upon her in order to devour her, fawned upon her, and falling at her feet kissed them: as also, that being thrown into a great fire, she received no harm, but the flame, dispersing itself, burnt those, who stood round it.

MARTYRDOM. See MARTYRS.

MARTYROLOGY. In the Church of Rome, is a catalogue, or list, of Martyrs, including the history of their lives and sufferings for the sake of religion.

The *Martyrologies* draw their materials from the Kalendars of particular churches, in which the several festivals, dedicated to them, are marked. They seem to be derived from the practice of the antient Romans, who inserted the names of heroes and great men in their *Fasti*, or public registers.

BAILLET,
Vie de Saints
Pref.
DU PIN,
Hist. Eccles.
Cent. IX.
& XVIII.

The *Martyrologies* are very numerous. Those ascribed to Eusebius and St Jerom are reckoned spurious. Bede is the first, who, in the VIIIth Century, composed two Martyrologies, one in prose, and the other in verse. Florus the Deacon of Lyons, in the IXth Century, enlarged Bede's Martyrology, and put it almost in the condition it is at present in. Valdelbertus, a Monk of the diocese of Treves, in the same century, wrote a Martyrology in verse, extracted from Bede and Florus, and now extant in Dacherius's *Spicilegium*. About the same time, Rabanus Maurus, Archbishop of Mentz, drew up a Martyrology, publish'd by Canisius, in his *Antiquæ Lectiones*. After these, Ado, Archbishop of Vienne, compiled a new Martyrology, while he was travelling in Italy, where, in a journey from Rome to Ravenna, A.D. 857, he saw a manuscript of an antient Martyrology, which had been brought thither from Aquileia.

In the year 870, Ufuardus, a Monk of St Germain des Prez, drew up a much larger and more correct Martyrology, than those abovementioned. This performance was well received, and began to be made use of in the offices of the western Church. About the beginning of the next century, Notgerus, a Monk of Switzerland, drew up another Martyrology from Ado's materials. This Martyrology, published by Canisius, had not the same success with that of Ufuardus. The churches and monasteries, which used this last, made a great many additions and alterations in it. This gave rise to a vast number of different Martyrologies during the six following centuries.

The Moderns, at last, desirous to rectify the errors and defects of the old Martyrologies, compiled new ones. Augustinus Belinus, of Padua, began this reform, in the XVth century. After him, Francis Maruli, or Maurolycus, Abbot of Melfina in Sicily, drew up a Martyrology, in which he has entirely changed Ufuardus's text. John Vander Meulen, known by the name of *Molanus*, a Doctor of Louvain, restored it, with alterations and very learned notes. About the same time, Galefinus, Apostolic Protonotary, drew up a Martyrology, and dedicated it to Gregory XIII; but this was not approved at Rome. Baronius's Martyrology, written some time after, with notes, was better received, being approved by Pope Sixtus Quintus, and has since passed for the modern Martyrology of the Roman Church.

It has been several times corrected, and was translated into French by the Abbot Chatelain, Canon of *Notre Dame* at Patris, with notes, in the year 1709.

There are very ridiculous and even contradictory narratives, in these several Martyrologies; which is easily accounted for, if we consider how many forged and spurious accounts of the lives of Saints and Martyrs, from whence the Martyrologies were compiled, appeared in the first ages of the Church; and which the legendary writers of those times adopted, without examining into the truth of them. Those of later ages, who have written the lives of Saints and Martyrs, either through prepossession, or want of courage to contradict received opinions, have made use of a great part of this fabulous stuff, and passed it off for genuine History. However some good Critics, of late years, have gone a great way towards clearing the lives of the Saints and Martyrs from the monstrous heap of fiction they laboured under. Of this number are *M. de Launoy*, Bishop of Paris, *M. Baillet*, in his *Lives of the Saints*, *M. le Nain de Tillemont*, and others. See *LEGEND* and the following article.

MARTYRS. In the Christian sense of the word, are those, who lay down their lives for the Gospel, seal their faith with their blood, or suffer death for the sake of their Religion. In a larger sense, it includes all those, who are exposed to any hardships and difficulties upon the account of their religious principles. The word is of Greek original, and is as much as to say *Witnesses*; and is therefore very properly used to denote those, who *suffer for righteousness sake*, inasmuch as thereby they bear the strongest *testimony* to the religion they profess.

The primitive Christian Church abounded in *Martyrs*. When the powers of the world were in opposition to the establishment of the Gospel, the Christians had daily opportunities of *resisting unto blood*, from the barbarous fury of their inveterate persecutors. And this they did with great readiness and cheerfulness of mind, rejoicing that they were counted worthy to suffer for the name of Christ. And not only the Clergy, but the Laity, women as well as men, young as well old, encountered death with great fortitude, though it was armed with all the variety of torments that the malice and cruelty of their enemies could invent.

The history of the first ages of the Church is full of surprizing accounts of the wonderful constancy and fortitude of the Martyrs under the cruelest torments that could be inflicted on them. It may not be unentertaining to give an instance or two.

HIERON.
de vita Pauli
Eremitæ.

At the time when the persecution of Decius depopulated the Churches of Egypt and Thebais, a Pagan magistrate, seeing the constancy of a Martyr in the midst of his torments, resolved to put his patience to the severest trial, and ordered his hands to be tied behind him, and his body to be rubbed all over with honey, and in this condition to be exposed to the heat of the Sun; by which means he was stung by an infinite number of flies and wasps: all which he bore with the same unshaken constancy, and without the least complaint.

The same magistrate, so ingenious in his cruelty, took a very different method to shake the constancy of another Martyr. He ordered him to be carried into a very pleasant garden, and laid upon a bed of flowers; where a strumpet came to him, and played a thousand wanton tricks, to tempt him to incontinency. In the perplexity of this situation, the resolute Christian, who could not disingage himself from the caresses of this infamous woman, in a holy indignation, bit off his tongue, and spit it in her face; and then returned with cheerfulness to the tortures prepared for him.

PRUDENT.
de coronis
martyrum.

The courage of St Laurence under the pains of martyrdom is famous in Ecclesiastical History. This Saint was extended on a red-hot Gridiron, and bore the torture with such incredible patience, that he seemed quite insensible of the violence of the fire. The courage of this holy Martyr converted several considerable persons, who were spectators of his sufferings. Prudentius says, that his body, while burning, sent forth a most agreeable odour. He enjoyed such tranquility of mind, that, finding himself very much burnt on one side, he bid his persecutors turn him on the other; and this being done, after some little time, he told them he was roasted enough, and that they might eat him, if they pleased.

BOLLAND.
May 29.

St Conon is another remarkable instance of this kind of Christian fortitude. Being brought before Domitian, who was sent into the east to persecute the Christians, and being asked, why he lead so austere and melancholy a life, whilst all the world

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was

was feasting and rejoicing, the Saint replied; 'Those who live according to men, live in joy and splendor; but those who live according to God, must enter into the kingdom of heaven through much tribulation. All the favour, therefore, I desire is, that you would not take away my life by a punishment of short continuance, but by a variety of torments one after another, that I may enjoy the pleasure of suffering.' Domitian granted his request, and he passed through different torments to the crown of martyrdom, having both his hands chopped off, then being laid on burning iron, and lastly hung up by the feet over a great fire.

It was usual for the friends of those, who were to suffer martyrdom, to present them with some kind of pleasant liquor (*poculum conditi & permixti*), which was a sort of perfumed mixture. Some pretend, it was designed to stupify them, and blunt the sense of pain: but, as it may seem strange, that, instead of animating the courage of the Martyrs, they should give them a drink, to diminish the strength of their reason and judgment, at a time when they had the most occasion for them, it is better to say, with Baronius, that it was given them by their friends only to refresh their spirits, and as a testimony of their charity, and desire to administer to them every sort of consolation.

The *Festivals* of the *Martyrs* are of very antient date in the Christian Church, and must be carried at least as high as the time of Polycarp, who suffered martyrdom about the year of Christ 168. They were grown so numerous in the time of Chrysostom and Theodoret, that there were often one or two in the same week. On these days, they met at the graves of the Martyrs, and offered prayers and thanksgivings to God for the examples of the Martyrs; they celebrated the Eucharist, and gave alms to the poor; which, together with a panegyric Oration or Sermon, and reading the *acts* or *passion* of the Martyr, were the spiritual exercises of those anniversaries. It is worth remarking, that they called these Festivals the *Birth-days* of the *Martyrs*, looking upon those as the true days of their nativity, wherein they were released from the pains and sorrows of this troublesome world, and born again to the joys and happiness of an endless life in the next.

The Christians were accused by their enemies of paying a sort of divine worship to the Martyrs. Of this we have an instance in the answer of the Church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the Heathen judge, that he would not suffer the Christians to carry off his body, lest they should leave their crucified Master, and worship this man in his stead. The answer to this suggestion was: 'We can neither forsake Christ, nor worship any other. For we worship him, as being the Son of God: but the Martyrs, as the disciples and followers of the Lord, we love with a due affection, for their great love of their own King and Master.' A like answer was given at the martyrdom of *Fructuosus* in Spain. For, when the Judge asked Eulogius his deacon, whether he would not worship *Fructuosus*? as thinking, that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian Martyr; Eulogius plainly replied, 'I do not worship *Fructuosus*, but him whom *Fructuosus* worships.'

The Primitive Christians assigned great privileges to the Martyrs: that upon their death they were immediately admitted to the Beatific Vision, while other souls waited for the day of judgment to complete their happiness: that God would grant chiefly to their prayers the hastening of his kingdom, and the shortening the times of persecution: that they should have the greatest share in the resurrection of the Just, which is called the *first Resurrection*: that their souls should receive no hurt or prejudice from the general conflagration, when others less perfect shall be purged by that universal fire from the dross they have contracted in life: and that martyrdom supplied the grace conveyed both by Baptism and the Eucharist, and entitled men to all the benefits of those sacraments, without partaking of them.

Some ignorant Painters drew several of the Martyrs carrying their heads in their hands. This is thought to be occasioned by an expression of St Chrysostom, who, pronouncing a panegyric Oration on some Martyrs at Antioch, exhorted the people to visit and embrace their tombs, being assured, that these saints, carrying in their hands, and presenting to God, their heads, which had been cut off for his sake, could not fail obtaining from him whatever they desired.

Such churches as were built over the graves of the Martyrs, and called by their names, to preserve the memory of their sufferings, were distinguished by the titles of *Martyrium*, *Confessio*, or *Memoria*. Thus Eusebius observes of Constantine, that

BOLLAND.
Jan. 21.

Ad. ann. 34.

BINGHAM,
Orig. Ecclef.
B. 13. c. 8.
§. 5.
EUSEB. l. 4.
c. 15.
CHRYST.
Hom. 40. in
Juvent.
THEOD.
Serm. 8. de
Martyr.

BINGHAM,
ubi supra,
B. 3. §. 2.
EUSEBIUS,
l. 4. c. 15.

BARON. An.
262.

TILLEM.
Hist. Ecclef.
T. 7. p. 388.

De vit. Const.
l. 3. c. 48.

that he adorned his new city Constantinople with many *Oratories* and ample *Martyries*, by which he at once did honour to the memory of the Martyrs, and as it were consecrated his city to the God of the Martyrs. And from that time the term *Martyry* was always used to signify such churches; the most remarkable of which was that, which Constantine built on Mount Golgotha, in memory of the passion of Jesus Christ, the great Martyr of his own Religion; and from thence called *Martyrium Salvatoris*, the *Martyry of our Saviour*.

S. MARY MAGDALEN'S DAY. A festival of the Romish Church, observed on the 22d of July.

St Mary Magdalen has a particular reverence paid to her in Provence, in France, where is a famous grotto, in which solitude we are told she lived during thirty years. That part of it, where she is said to have wept and bewailed the disorders of her youth, is enclosed with iron rails, and torches burn therein night and day to her honour. Near this is to be seen the holy pillar, to which the angels raised this holy woman seven times a day.

At the reformation of our Liturgy, the festival of St Mary Magdalen, in our Church, was discontinued, it appearing dubious to the Reformers, as it still does to many learned men, whether the woman, mentioned in the Gospel for the day, was Mary Magdalen, or not.

MARY (*The VIRGIN.*) See PURIFICATION of the VIRGIN MARY.

BALDÆUS,
Idolatriy of
the East-
Indians,
P. 2. c. 15.

MASAUPASA. A famous fast among the East-Indian Pagans. The name is derived from *Masa*, which, in the Malabarian language, signifies a *Mouth*, and *Upada* a *Fast*. It is the most sacred of all their fasts, and begins with the last day of October.

Such as keep this fast, having first washed and dressed themselves very clean, repair to the Pagode, or temple, of the god *Vishnum*; and, the next morning, having changed their cloaths, go round the temple 101 times, and the most devoted 1001 times. They repeat the same ceremony every day, during the whole Months of November and December, always muttering to themselves the words *Naraina* and *Aquanama*. All this while they must eat nothing but milk and eggs, must not so much as look upon a woman, nor think or speak of any thing but what relates to *Vishnum*.

The next year they perform the same devotion, beginning with the first day of December, and continuing 'till the tenth day of January, in all forty days. The third year, they begin with the first of January, and end with the tenth of February; and so on for nine years longer, 'till the number of twelve years is completed; after which they receive a general pardon for all their sins.

MASCHIL [*Hebr.*] A *Title*, or *Inscription*, at the head of several of the *Psalms* of David, and others, in the *Book of Psalms*. Thus Psalm XXXII is inscribed

A Psalm of David, Maschil.

And *Psalm XLII.*

To the chief Musician, Maschil, for the sons of Korah.

The word *Maschil*, in the Hebrew, signifies *he that instructs*, or makes to understand; though some interpreters take it for the name of a musical instrument. Some of the Rabbins believe, that, in repeating the *Psalms*, which have this inscription, it was usual to add an *interpretation* or explication to them. Others, on the contrary, think, it shews the clearness and perspicuity of the *Psalm*, and that it has no need of a particular explication. The most probable opinion is, that *Maschil* means no more than *an instructive song*.

MASS. In French, *La Messe*: In Latin, *Missa*. The Romanists understand, by this word, the Office, or Prayers, used at the celebration of the *Eucharist*; or, in other words, the consecrating the bread and wine into the body and blood of Christ,

Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead. See TRANSUBSTANTIATION.

Whoever considers, that the *Missæ* of the antient Church did not denote any particular part, but was a general name for every part of divine service, will observe how shamefully the Romish Church has abused that term under the modern appellation of *Mafs*. See MISSA.

The Romish doctrine of the *Mafs* is fully explained in these words: 'Men Relig. Cerem. Of the Mafs. every day standing in need of a sacrifice, as well for acknowledging God's absolute power, as for obtaining of him the remission of their sins, would be incapable of offering him a victim, that would do honour to his sovereign Majesty, and expiate their crimes, had not Jesus Christ given himself to them, and for them, in the sacrifice of the *Mafs*. God cannot reject the Hoste, since his Son, the object of his tenderness, is therein offered up to him. There is this difference between the bloody sacrifice of the *cross*, and the unbloody sacrifice of the *Mafs*; that, in the former, Jesus Christ offered himself for mankind, without their either offering him, or themselves with him; but, in the *Mafs*, Jesus Christ offers himself, and is offered by mankind: the Church offers him up to God, and herself with him.'

As the *Mafs* is, in general, a representation of the Passion of our blessed Saviour; so every action of the priest, and every particular part of the service, is supposed to allude to particular circumstances of the Passion. The reader may not be displeased to see here the conformity of the ceremonies of the *Mafs* with our Saviour's Passion. They consist of thirty-five different actions, as follows.

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| 1. The Priest goes to the Altar. | Jesus Christ goes to the garden of Olives. | Explicat. des
cerem de la
Messe. |
| 2. The Priest begins <i>Mafs</i> . | Jesus Christ goes to Prayer. | |
| 3. The Confession. | Jesus Christ's agony in the garden. | |
| 4. The Priest kisses the Altar. | Jesus Christ betrayed by a kiss. | |
| 5. The Priest goes to the Epistle-side of the Altar. | Jesus Christ taken and bound. | |
| 6. The <i>Introite</i> . | Jesus Christ carried before Annas. | |
| 7. The Priest says the <i>Kyrie Eleeson</i> thrice. | St Peter denies his Master thrice. | |
| 8. The Priest, turned towards the people, says, <i>Dominus vobiscum</i> , i. e. the Lord be with you. | Jesus Christ, turning and looking upon Peter, causes him to weep. | |
| 9. The Priest reads the Epistle. | Jesus Christ accused before Pilate. | |
| 10. The Priest repeats with a low voice, <i>Munda cor. i. e. cleanse our heart</i> . | Jesus Christ, accused before Herod, answers nothing. | |
| 11. The Priest reads the Gospel. | Jesus Christ sent back from Herod to Pilate. | |
| 12. The Priest uncovers the chalice. | Jesus Christ stripped, to be scourged. | |
| 13. The Oblation of the Hoste. | Jesus Christ tied to a pillar, and scourged. | |
| 14. The Priest covers the chalice. | Jesus Christ crowned with thorns. | |
| 15. The Priest washes his hands. | Pilate, washing his hands, declares Jesus innocent. | |
| 16. The Priest, turned towards the people, says, <i>Orate Fratres</i> , i. e. Let us pray. | Jesus Christ cover'd with a purple robe. | |
| 17. The Priest says the <i>Preface</i> . | Jesus Christ condemned to be crucified. | |
| 18. The Priest, joining his hands, prays for the living Faithful. | Jesus Christ, carrying his cross, goes to die, that we may live. | |
| 19. The Priest covers with a cloth the Hoste and the chalice. | St Veronica presents her handkerchief to Jesus Christ. | |
| 20. The Priest makes the sign of the Cross over the Hoste and chalice. | Jesus Christ nailed to the cross. | |
| 21. The Priest adores the Hoste, before elevating it. | Jesus Christ lifted up on the cross. | |
| 22. The Priest elevates the chalice. | The blood of Jesus Christ poured out on the cross. | |

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| 23. The Priest says the <i>Memento</i> , for the faithful that are dead. | Jesus Christ prays for his enemies. |
| 24. The Priest repeats <i>Nobis quoque peccatoribus</i> , i. e. <i>likewise for us sinners</i> . | Jesus Christ promises the good thief Paradise. |
| 25. The <i>Lord's Prayer</i> . | Jesus Christ bids the Virgin look upon St John as her son. |
| 26. The Priest breaks the Hoste. | Jesus Christ gives up the ghost. |
| 27. The Priest puts a little bit of the Hoste into the chalice. | Jesus Christ descends into Hell. |
| 28. The Priest, striking his breast, repeats the <i>Agnus Dei</i> . | The Disciples, returning from the crucifixion, beat their breasts. |
| 29. The Priest communicates. | Jesus Christ buried. |
| 30. The Priest makes the ablution. | The body of Jesus Christ embalmed. |
| 31. The <i>Post-Communion</i> . | The resurrection of Jesus Christ. |
| 32. The Priest, turned towards the people, says, <i>Dominus vobiscum</i> , i. e. <i>the Lord be with you</i> . | Jesus Christ appears to his mother and his Disciples. |
| 33. The concluding Prayers. | Jesus Christ visits, and instructs his Disciples, 40 days. |
| 34. The Priest, turned towards the people, says, <i>Ite, Missa est</i> , i. e. <i>Go, it is finished</i> . | Jesus Christ ascends into heaven. |
| 35. The Priest gives the blessing. | Jesus Christ sends the Holy Ghost on his Apostles. |

The different postures observed during the Mass are no less significant. Kneeling is a sign of the pious Christian's humiliation and repentance. Standing shews the confidence with which we ought to address our prayers to God, and the courage with which we ought to execute his will. Lastly, Sitting represents the steadiness and resolution necessary for persevering in our duty.

CASAL. de
ritibus.
CASSAND. de
rebus Liturg.

There are a great number of different, or occasional, Masses, in the Romish Church; many of which have nothing peculiar in them but the name. Such are, The *Masses* of the *Saints*; That of *St Mary of the Snow*, celebrated on the 5th of August; That of *St Margaret*, patroness of lying-in women; and that of the Feast of *St John Baptist*, at which are said three Masses, on account of the triple mystery to be found in the life of that Saint, viz. Baptism, the *Nazareat*, and the quality of forerunner of Jesus Christ. Such likewise is the Mass of the *Innocents*, at which the *Gloria in excelsis*, and the *Alleluiah*, are omitted; and it being a day of mourning, the altar is of the violet colour.

Some French Saints have lost their Masses, by authority of Pope Pius V, and Clement VIII. For instance, St Bigobert, St William, St Maur, St Bonet, &c. are degraded, to make room for some Italian Saints.

As to *ordinary Masses*, there are some, which are said for the Christian's soul, and contribute to fetch him out of Purgatory, or at least to ease him there. Whosoever has his salvation at heart, must never forget this point. A necessary fund must be left by will to the Curate, to rescue him from the everlasting pains he has merited. In Spain, Portugal, and Italy, it often happens, that the souls of the faithful are the first heirs of the wealth they leave behind them in this world. The dying man sometimes bequeaths twenty or thirty thousand Masses to his soul, charging the pastor, in whom he confides most, to remit this stock to him in the other world, immediately after his departure out of this. There are likewise *private Masses*, said for strayed or stolen goods, or cattle; for health, for travellers, for returning God thanks, &c. All these Masses go under the common name of *votive Masses*. That said at sea is called *Dry Mass*, the cup being retrenched, for fear of spilling the consecrated wine by the ship's motion.

The general division of Masses is into *High* and *Low*. *High Mass*, called also *Grand Mass*, is that sung by the Choiristers, and celebrated with the assistance of a Deacon and a Subdeacon. *Low Mass* is that, wherein the prayers are barely rehearsed, without any singing, and performed without much ceremony, or the assistance of a Deacon and Subdeacon.

When *High Mass* is performed *episcopally*, or by a Bishop, it is attended with more ceremony and magnificence than usual. On this occasion, the faithful find great mysteries in every part of his Lordship's ornaments. The *Stole* represents the yoke of the Gospel. The *Dalmatica*, which is in the form of a Cross, signifies that we must be crucified to this world. The *Albe* is an emblem of purity or innocence. The *Episcopal Ring* points out the Bishop's spiritual marriage with the Church; the *Crook* his paternal authority; and so on.

But the most ceremonious of all, is that wherein the Pope himself officiates. These *Papal Masses* differ in several things from those celebrated by Cardinals, or other Prelates. For, in the first place, though his holiness consecrates at the Altar, he receives the Communion sitting on his throne. Several reasons are given for this; particularly it is said, that the Altar represents the Hall, where our Lord at supper instituted the unbloody sacrifice of his body; but the throne of the holy Father represents the Cross of Jesus Christ, and the Pope's communicating the bloody sacrifice of our Lord. A man must exert the utmost strength of imagination, to find out, that the Pope seated on the throne, and loaden with the pontifical ornaments, is a representation of Jesus Christ on the cross, covered with disgrace and ignominy.

In the next place, when the Pope officiates, two Gospels are sung, one in Greek, and the other in Latin. His holiness sucks the consecrated wine out of the chalice through a little golden pipe. This custom was formerly introduced by the Clergy, in giving the Communion to the Laity, through a superstitious fear, lest any the least drop of our Saviour's blood should be spilt through the carelessness or clumsiness of the people. But the golden pipe is at present reserved only for the Pope's communicating. On this occasion, the holy father scatters amongst the congregation indulgences of many years, and some scores of pardons. We must not omit, that, after the ceremony is finished, his holiness is presented with a purse, containing 25 *Julio's*, antient money, *pro bene cantatâ missâ*, i. e. for singing Mass well.

When *Masses* are said for the *dead*, the altar is put in mourning, and the only decorations are, a cross in the midst of six yellow wax lights. The dress of the celebrant, and the very Mass-book, are black. Many parts of the office are omitted, and the people are dismissed without the benediction. If the Mass be said for a person distinguishable for his rank or virtues, it is followed with a funeral oration. They erect likewise a *Chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb; where the priest pronounces a solemn absolution of the deceased.

The antient Romans had their *Inferiæ*, or services for the dead; and this practice crept very early into the Christian Church: for, in the second century, we find public prayers offered up for the soul of Constantine the great. And from hence arose the present corrupt practice of *Masses for the dead* (introduced about the sixth century) so lucrative and beneficial to the Romish Clergy.

It is a question among them, whether it be proper or allowable for the same person to celebrate Mass more than once in the same day. They have the authority of Pope Leo for the affirmative, and that of several Councils for the negative.

There is still a farther distinction of *Masses*, taken from the countries, in which they are, or have been, used. Thus the *Gothic Mass*, in Spain, is that in use among the Goths, when they were masters of that country, and which is still kept up at Toledo and Salamanca. It is called *Missa Mosarabum*, because the christians were then denominated *Mosarabes*, that is, *mixed with the Arabians*, who had conquered Spain. The *Gallic Mass* is that used by the antient Gauls, before *Charlemagne*. The *Ambrosian Mass* is that composed by St Ambrose, and used only at Milan, of which city he was Bishop. Lastly, The *Roman Mass* is that used by the Church of Rome, and now by almost all other churches of the Romish Communion.

The *Missa præsanctificationum*, or *Mass of the præsanctified*, is peculiar to the *Greek Church*. In this Mass, there is no consecration of the elements; but, after singing some hymns, they receive the bread and wine, which was before consecrated. This Mass is performed all Lent, excepting Saturdays, Sundays, and the Annuntiation. The priest counts upon his fingers the days of the ensuing week, upon which he is to celebrate, and cuts off as many little pieces of bread, at the altar, as he is to say Masses; and, after having consecrated them, steepes them in wine; and then puts them

BONA, Rer.
Liturg. l. i.
c. 15.

them in a box; out of which, upon every occasion, he takes some of it with a spoon; and putting it in a dish, sets it upon the altar. For this custom they alledge the 52d canon of the Council of Trullo. See E U C H A R I S T.

AUGUST. de MASSALIANS. Christian Heretics, which sprung up in the reign of the
Hæref. c. 57. emperor Constantius, about the year 361.

THEOD. Hæ- This sect took its rise from some Mesopotamian monks, who left off all kind of
ret. fab. l. 4. manual work, which made a considerable part of the monastic discipline; to dedicate themselves wholly to prayer, which they thought alone sufficient instead of all other good works. They had several followers, who embraced this notion, and thereby formed a sect; which however spread no farther than Mesopotamia and Syria, because of the general opposition it met with. They were called *Massalians* from a Hebrew word, which signifies *Prayer*, and *Euchites* from a Greek word of the same import.

The *Massalians* taught, that prayer roots out sins, which were but pared off by baptism, as hairs are by a razor: that men have two souls, a celestial and a diabolical, the latter of which is driven out by prayer. They pretended to prophecy, and affirmed that they could see the Trinity with their corporeal eyes. They believed, that the Holy Ghost descended visibly upon them, especially at the time of their ordination, when they trod the devil under foot, and danced upon him. They forbade giving alms to any but those of their own sect: they pretended to dissolve marriages, and persuaded children to leave their parents, to follow them. They wore long hair like women, and dressed themselves in magnificent robes.

The emperor Theodosius published an edict against them; after which they were frequently restored to the Communion of the Church, and as often returned to their errors. Wherefore, in a Council of Bishops, held *Ann.* 427, it was ordered, that the *Massalians*, by reason of their frequent relapses, should no more be admitted to communion, whatever promises of repentance they should make.

St Epiphanius distinguishes two sorts of *Massalians*, the antient and the new. The new are those we have been speaking of. The antient, according to that author, were neither Jews, Christians, nor Samaritans, but meer Gentiles, who, acknowledging several gods, yet adored only one, whom they called *Almighty*. They had oratories, in which they assembled, to pray, and sing hymns. Scaliger thinks, that Epiphanius means, by this description, nothing more than the antient sect of the *Essenes*.

MASSORA [*Hebr.*] In English, *Tradition*. So the Jews call the criticisms of their Doctors on the Hebrew text of the Bible. Buxtorf, who followed this study several years, defines it to be, 'A critical doctrine upon the Hebrew text, invented by the antient Jewish Doctors, whereby they have counted the verses, words, and letters of the text, and observed all the diversities in them, the better to preserve the true reading from all manner of change.' For this reason the Rabbins call it *Pirke Avoth*, the *Hedge*, or inclosure, of the *Law*. The *Mohammedans* have used the same precaution as to the *Koran*, and perhaps in imitation of the *Jews*.

The invention of the *Massora* began some time before the *Talmud*, but was not perfected, and collected into a body, till a long time after. The matter of it, as we at present have it, consists of divers critical remarks, made by the Rabbins, at different times, on the verses, words, letters, and vowel points, of the Hebrew text.

The authors of the *Massora* are called *Massorets*, or *Massorites*. They were the first, who distinguished the books of the Scripture into verses, and marked the number of the verses, and of the words and letters in each verse. They likewise marked those verses, where they thought something was forgot; those words, which they believed to be changed; and those letters, which they thought to be superfluous. They particularly noted the repetitions of the same verses; the different reading of the words, which are redundant or defective; the number of times that the same word is found in the beginning, middle, or end of a verse; the different significations of the same word; the conjunction or agreement of one word with another; which letters are pronounced; which are turned upside down, and which hang perpendicular; and the number of each. They invented likewise the Vowel-points and Accents, and made divers critical remarks upon the punctuation.

F. Simon has given a specimen of the *Massora*, from a manuscript copy he saw; which is as follows.

' There are, in *Genesis*, 12 *Parscioths*, or great sections. There are 43 of those, which are called *Sedarim*, or orders. There are 1534 verses, 20713 words, 78100 letters; and the very middle of the book consists of these words, *Vel al harveba tibieh*, ch. 27. v. 40. Critical History, B. i. c. 26.

' *Exodus* has 11 *Parscioths*, 33 *Sedarims*, 1209 verses, 63467 letters; and these words *Elohim lo Tekallel*, ch. 22. v. 27. are in the very middle of the book.

' There are, in *Leviticus*, 10 *Parscioths*, 25 *Sedarims*, 859 verses, 11902 words, 44989 letters; and these words, *Vehannogea bibesar*, ch. 15. v. 7. are the middle words.

' *Numbers* has 10 *Parscioths*, 33 *Sedarims*, 1288 verses, 16707 words, 62529 letters; and these words, *Ve baia-is asher ebehar*, ch. 17. v. 5. are the middle words.

' There are, in *Deuteronomy*, 10 *Parscioths*, 31 *Sedarims*, 9055 verses, 16394 words, 54892 letters; and the middle words of this book are, *Ve Ascita Alpi Hadavar*, ch. 17. v. 10.'

It cannot be denied, that the labour of the *Massorets* was exceeding great: but the learned are divided, whether it was as useful as great. Rabbi Eben-Ezra compares it to the labour of a person, who spends his time in numbering the pages of a book of physick, without making any use of the medicines prescribed in it. And Dr Prideaux calls these Jewish Doctors 'a monstrous trifling sort of men, whose Criticisms went no higher than—such poor and low observations, as are not worth any man's reading and taking notice of.' On the other hand *Cunæus* sets a high value on the labours of these men, to whose unwearied diligence and infinite pains we owe, that not one tittle of the Bible is lost. Connect. P. 1. De Rep. Hebr. l. 1. 2, 18.

The *Massora* is written in *Chaldee*, and originally divided into *great* and *small*. The great is partly on the top and bottom of the margins of the text, and sometimes in the margin underneath the Commentaries; and partly at the end of the Bible; which occasions the distinction of the *Grand Massora* into the *Massora* of the text, and the *final Massora*. The *little Massora* is written sometimes on the inner, and sometimes on the outer, margin of the Bible. It is an abridgment of the great *Massora*, written in small characters, with many contractions, symbolical words, and citations of scripture by one word only of the text.

Some among the Jews ascribe the original of the *Massora* to Moses himself, and pretend, that he communicated to the elders of Israel the manner of reading and explaining the sacred text. Others refer the beginning of it to Ezra, and the members of the great synagogue, who lived in his time. Lastly, others carry the rise of it no higher than the Vth century of the Church, and ascribe the invention of it to the masters of the school of Tiberias. But Isaac Vossius affirms, that he had seen more than two thousand Hebrew manuscripts, and none of them with the pointed vowels, that were more than six hundred years old. And it is probable, this invention has been in use only since the Jews began to have Grammars of their language, which was in the IXth century. De LXX Interpr.

MASSORETS, or MASSORITES. Jewish Doctors, authors of the *MASSORA*. See the preceeding article.

The college of the *Massorets* ended about the year 330 before Christ, having lasted about 130 years. The last of these Doctors was Simon the *Just*, who went to meet Alexander the Great, in his pontifical robes, together with Jaddus the high priest, when that prince was coming to besiege Jerusalem.

MATINS. See SERVICE (DIVINE).

MATRALIA [*Lat.*] A Festival of the antient Romans, observed on the third of the Ides of June, by the Roman *Ladies*, in honour of the goddess *Matuta*.

Ite, bonæ matres (vestrum Matralia festum)
Flavaque Thebanæ reddite liba Deæ.

Ye Matrons (for to you belongs the day)
Your offering to the Theban Goddess pay.

See MATUTA.

OVID. Fast.
l. 6. v. 475.

MATRIMONY. *See* MARRIAGE.

MATRONALIA. [*Lat.*] A Festival of the antient Romans, observed on the Kalends of March, in honour of the god Mars. It was celebrated by the Ladies, or *Matrons*; from whence it had it's name.

There are two reasons given for the institution of this Festival. The first is, the Peace, which was concluded between the Romans and Sabins by the mediation of the women. The other is, because Ilia, the mother of Romulus, was got with child by the god Mars. That Deity (in Ovid) assigns both these causes.

OVID. Fast.
l. 3. v. 231.

An, quia committi strictis mucronibus ausæ
Finierant lachrymis Martia bella suis;
Vel quod erat de me feliciter Ilia mater;
Rite colunt matres sacra diemque meum?

*Is it, because, when rang'd the battle stood,
The matrons rush'd between, and sav'd their kindred blood;
Or that fair Ilia, clasp'd in my embrace,
Bore the greater founder of the Roman race;
That hence to me these festal honours shine,
And matrons in the solemn service join?*

The Festival of the *Matronalia* was to the Roman Ladies, what that of the *Saturnalia* was to their husbands. At this time, they served their women-slaves at table, and received presents from their husbands. *See* SATURNALIA.

S. MATTHEW THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 21st of September.

Luke v. 27.

Matth. x. 3.

Ib. ix. 9.

Ib. ix. 10,
11, &c.

S. Matthew, the son of Alphaeus, was also called *Levi*. He was of Jewish original, as both his names discover, and probably a Galilean. Before his call to the apostolate, he was a *Publican* or *Toll-gatherer* to the Romans; an office of bad repute among the Jews, on account of the covetousness and exaction of those, who managed it. St Matthew's office particularly consisted in gathering the customs of all merchandize that came by the sea of Galilee, and the tribute that passengers were to pay who went by water. And here it was that Matthew sat at the *Receipt of Custom*, when our Saviour called him to be a disciple. It is probable, that, living at Capernaum, the place of Christ's usual residence, he might have some knowledge of him before he was called.

Matthew immediately expressed his satisfaction, in being called to this high dignity, by entertaining our Saviour and his disciples at a great dinner at his own house, whither he invited all his friends, especially those of his own profession, hoping, probably, that they might be influenced by the company and conversation of Christ.

St Matthew continued with the rest of the Apostles 'till after our Lord's Ascension. For the first eight years afterwards, he preached in Judæa. Then he betook himself to propagating the Gospel among the Gentiles, and chose Ethiopia as the scene of his apostolical ministry; where it is said he suffered martyrdom, but by what kind of death is altogether uncertain. It is pretended, but without any foundation, that Hyrtacus, king of Ethiopia, desiring to marry Iphigenia, the daughter of his brother and predecessor Æglippus, and the Apostle having represented to him that he could not lawfully do it, the enraged prince ordered his head immediately to be cut off.

Ad. ann. 954.

Baronius tells us, the body of St Matthew was transported from Ethiopia to Bithynia, and from thence was carried to *Salernum* in the kingdom of Naples in the year 954, where it was found in 1080, and where Duke Robert built a church bearing his name.

This Apostle is author of one of the four Gospels, inscribed with his name. *See the following article.*

S. MAT-

S. MATTHEW'S GOSPEL. A canonical book of the New Testament.

See the preceding article.

St Matthew wrote his Gospel in Judæa, at the request of those he had converted. EUSEBIUS, l. 3. c. 24. It is thought he began this work about the year 41, eight years after our Saviour's resurrection. Irenæus thinks, he wrote it whilst St Peter and St Paul were preaching at Rome. It was written (according to the testimony of all the antients) in the Hebrew, or Syriac language, which was then common in Judæa. IREN. l. 3. c. 1.

This *Hebrew* or *Syriac* Gospel of St Matthew was in use a long time among the Jews, who had been converted to Christianity: and, when they retired to *Pella*, some time before the Romans laid siege to Jerusalem, they carried it thither with them. From thence this Gospel was diffused into *Decapolis*, and into all the countries on the other side of Jordan, where the judaizing Christians still made use of it, in the time of Epiphanius, and Eusebius of Cæsarea. But these Christians added several particulars to it; and afterwards the *Ebionites* corrupted it by additions and omissions, insomuch that, in Origen's time, the Hebrew Gospel of St Matthew no longer passed for authentic, and Eusebius ranks it among the spurious writings. HIERON. adv. Pel. l. 3. c. 1. EPIPH. Hæref. 29. c. 7. EUSEB. l. 3. c. 25. ORIG. in Mat. Hom. 3.

Here is an example or two of the corruptions of this Gospel. It is there said, that the man, to whom Christ said, *Sell all that thou hast, and give to the poor, and come follow me*, went away *scratching his head*. And Jesus Christ is made to say; *My mother the Holy Ghost has taken me by one of my hairs, and has set me upon the high mountain of Tabor*.

The true *Hebrew* Gospel of St Matthew is no longer in being any where, as far as can be discovered. Those printed by *Sebastian Munster*, and *du Tillet*, are modern, and translated into Hebrew from the Latin or Greek. GROT. Comment. in Matth. init.

The *Greek* Version of St Matthew's Gospel, and which at this day passes for the original, is as old as the apostolical times. The author is unknown. Some ascribe it to St Matthew himself; others to St James the less, Bishop of Jerusalem; others to St John the Evangelist, or to St Paul, or to St Luke, or to St Barnabas. MILL. Proleg. 1236.

As to the *Latin* translation, it is agreed, that it was made from the Greek, and that it is almost as antient as the Greek itself. But the author of it is as much unknown, and it is no less difficult to discover the time or occasion of this version.

St Matthew, in his Gospel, had this chiefly in view; to shew us the royal descent or genealogy of Jesus Christ, and to represent to us his life, and conversation among men. No one of the Evangelists enters so far into the particulars of the actions of Jesus Christ, or has given so many rules for the conduct of life, and so many lessons of morality. If we compare him with the other three Evangelists, we may observe a remarkable difference in the order and succession of our Saviour's actions, from ch. iv. 22. to ch. xiv. 13. Some have imputed to meer chance this variation in St Matthew, and others to choice and design. However this matter be, it can be no prejudice to the truth of the facts, which are the essential part of the Gospel; and as to the order of time, the sacred authors are not always solicitous to follow it exactly. AUGUST. de Confess. Evang. l. 1. AMBROS. Præf. in Luc.

For the character of St Matthew as a writer, take the words of a modern author. 'St Matthew has all the characters of a good historian, truth and impartiality, clearness of narration, propriety and gravity of language—He is grave without formality or stiffness; plain with dignity; and agreeably copious and full in his relation of our Lord's most divine discourses, and healing works of wonder.' BLACKWALL, Sacred Classics defended, V. 1. p. 290.

Eusebius relates, that *Pantenus*, a Christian Philosopher, who lived at Alexandria about the year of Christ 184, found, in the Indies, a Gospel of St Matthew, which was said to have been carried thither by St Bartholomew. In the year 488, there was found, in the isle of Cyprus, upon the breast of the body of St Barnabas, a copy of St Matthew's Gospel, written by St Barnabas's own hand upon a sort of wood very hard and precious. In the III^d century, Count Joseph found, at Tiberias, an Hebrew copy of St Matthew's Gospel, in a private place, where the Jews kept also the Gospel of St John, and the Acts of the Apostles, translated from Greek into Hebrew. THEODOR. Lect. l. 2. EPIPH. Hæref. 36. n. 6.

There are certain apocryphal works ascribed to St Matthew; as, the book of the *Infancy of Jesus Christ*, condemned by Pope Gelasius; and an *Ethiopic Liturgy*, imputed to him by the *Ebionites*.

St MATTHIAS's DAY. A festival of the Christian Church, observed on the 24th of February.

Acts i. 25,
&c.

St Matthias was an Apostle of Jesus Christ, but not of the number of the twelve, chosen by Christ himself. He obtained this high honour upon a vacancy, made in the college of the Apostles by the treason and death of Judas Iscariot. The choice fell on Matthias by lot; his competitor being Joseph called Barsabas, and surnamed *Justus*.

HIERON. de
Script. Eccles.

Matthias was qualified for the apostleship, by having been a constant attendant upon our Saviour all the time of his ministry. He was, probably, one of the seventy disciples. After our Lord's resurrection, he preached the Gospel first in Judæa. Afterwards it is probable he travelled eastward, his residence being principally near the irruption of the river *Apfarus* and the haven *Hyffus*. The barbarous people treated him with great rudeness and inhumanity; and, after many labours and sufferings in converting great numbers to Christianity, he obtained the crown of martyrdom; but by what kind of death, is uncertain.

They pretend to shew the relics of St Matthias at Rome; and the famous Abbey of St Matthias near Treves boasts of the same advantage; but perhaps both without any foundation.

STROM. l. 3.

There was a Gospel ascribed to St Matthias; but it was universally rejected as spurious. Clemens Alexandrinus relates a saying of his, of great use in the life of a Christian. It is this: 'We ought to mortify and subdue the flesh, and maintain a continual opposition to it, by granting it nothing whereby its irregular and sensual desires may be gratified; but, on the contrary, we should nourish and fortify our souls with faith and divine knowledge.'

The observation of this festival, among us, has been attended with some confusion. The Common-Prayer-Book of Queen Elizabeth directs, that, in Leap-years, an intercalary or additional day shall be added between the 23d and 24th days of February. Hence St Matthias's day, which, in common years, was observed on the 24th of February, was, in Leap-years, observed on the 25th. But, in the review of our Liturgy, it was thought more proper to add a 29th day to February. So that now, there being no variation of the days, this festival must always keep to the 24th day. But notwithstanding the case is so clear, some Almanack-makers continued to follow the old custom, which occasioned the day to be variously observed. Archbishop Sancroft decided the matter by an injunction, *Feb. 5. 1683*, requiring 'all Vicars and Curates to take notice, that the feast of St Matthias is to be celebrated, not upon the 25th of February (as the common Almanack-makers boldly and erroneously set it) but upon the 24th of February for ever, whether it be Leap-year, or not, as the Calendar in the Liturgy, confirmed by act of uniformity, appoints and enjoins.'

MATUTA. A Pagan goddess of the antient Romans. The Greeks called her *Leucothea*.

OVID. Fast.
l. 6. v. 545.

Leucotheë Graiis, Matuta vocabere nostris.

Ibid. v. 481,
&c.

Leucothea is the same as *Ino*, the daughter of Cadmus and Harmonia, and wife of Athamas king of Thebes. Her story is at large related by Ovid.

Matuta was invoked by the Romans, especially the women, in favour of the children of their brothers and sisters. They were careful not to address this goddess for their own offspring, because *Ino* was unfortunate in her children.

Ibid. v. 559.

*Non tamen hanc pro stirpe sua pia mater adoret;
Ipsa parum felix visa fuisse parens.*

King Servius Tullus built a temple, at Rome, to the goddess *Matuta*, on the third of the Ides of June.

Ibid. v. 479.

*Hac ibi luce ferunt Matutæ sacra parenti
Sceptraferas Servî templa dedisse manus.*

No women-slaves were suffered to enter into her temple, on account of the jealousy Ino had entertained of her husband Athamas, who carried on a private intrigue with one of her women servants.

*Una ministrarum solita est, Cadmei, tuarum
Sæpe sub amplexus conjugis ire tui.
Improbis hunc Athamas furtim dilexit —
Hoc est cur odio sit tibi serva manus.*

Ibid. v. 553.

This goddess had a temple at *Satricum*, a city of the *Volsci*, in Italy. When this city was burnt by the Latins, in the year of Rome 377, the temple of *Matuta*, by accident, escaped the fire; and this gave rise to the fable of a voice, which came from the temple, and affrighted with terrible menaces those who were burning the town. Liv. 1. 6.

The festival of this goddess was called *Matralia*. See MATRALIA.

MAUNDY-THURSDAY. In the Christian Church, is the Thursday in Passion-Week, or the week before Easter.

It is called *Maundy* or *Mandate Thursday* (*Dies Mandati*) from the *Commandment*, which our Saviour gave his Apostles to commemorate him in the Lord's Supper, which he this day instituted, after the celebration of the Passover: or, as some think, from that new Commandment, which he gave them, to love one another, after he had washed their feet in token of the love he bore them.

On this day, in the primitive Church, the Eucharist was always administered; and on this day, the Penitents, who were expelled on Ash-wednesday, were received again into the Church. The church-doors used to be all set open on this day, to signify, that penitent sinners, from all quarters of the world, should be received to mercy and the Church's favour.

The humility of our blessed Saviour, in washing his disciples feet, is, on this day, commemorated by most Christian kings; who wash the feet of a certain number of poor persons, not with their own royal hands, but by the hands of their Lord Almoner, or some other deputy.

S. MAUR (THE CONGREGATION OF) An order of Religious, in France, which takes its name from St Maur, a disciple of St Benedict. They are a reform of the *Benedictines*. See BENEDICTIN MONKS. Hist. des
Ord. Relig.
T. 6. c. 37.

Of all the congregations of the order of St Benedict, that of St Maur is the most illustrious, and has been most serviceable to the Church. This reform began in the reign of Lewis XIII, who granted his letters patent for the erection of this new congregation in the year 1618. It was patronized by the famous Cardinal de Retz, and other great men.

The first Monastery, which submitted to this reform, was that of the *White-Mantles* at Paris; from whence it was spread all over the kingdom. Pope Gregory XV granted his Bull of approbation to this congregation, and new privileges were granted it by Urban VIII.

The Congregation of St Maur is, at present, composed of more than 180 Abbeys and Priors, and is divided into six Provinces, namely, those of France, Normandy, Burgundy, Toulouse, Bretagne, and Chezal-Benedict. In 1634, it was united to the congregation of Cluni: but this union was annulled, in 1644, by Pope Urban VIII. From that time the Congregation of St Maur has been governed by a General, two Assistants, and six Visitors, elected every three years by a general Chapter, in which the superiors of each monastery are likewise appointed.

The Novices, or Candidates for this order, are formed to piety and ceremonies during two years. Five more they spend in the study of Philosophy and Divinity. Then they pass one year, which they call the year of *Recollection*, in preparing themselves for the priesthood, by an entire application to spiritual exercises.

Besides the Monks, whose business it is to preach, administer the sacraments, &c. there are others of them, who are employed in instructing youth, particularly those of condition; for which purpose there are colleges or seminaries in all parts of the kingdom, where they are taught the *Belles Lettres*. These schools are usually in retired places, at some distance from the cities and towns. In some of the monasteries

steries likewise they teach the Canon-Law, Casuistry, and the Greek and Hebrew languages: and it is in these learned schools, that so many famous writers have been formed, who have brought to light such a number of manuscripts, and published valuable editions of so many of the Fathers.

The most celebrated monasteries of this Congregation are; the Abbey of St *Germain de Pres*, founded by Childebert, Son of Clovis the Great; this Abbey has above 10000 *Livres* revenue; Casimir, King of Poland, who died in France, in 1672, was Abbot of it: the Abbey of Fescamp, the richest and noblest of the kingdom; it was built by Richard II, Duke of Normandy, and is in possession of great privileges: the Abbey of the Trinity of Vendôme, founded, in the year 1042, by Geoffrey Earl of Anjou, in memory of a vision of three stars, which he saw fall into a neighbouring fountain.

The habit of these Religious is like that of the Monks of Cluni—The learned Fathers Mabillon, and Montfaucon, were of this Congregation.

MECCA (THE TEMPLE OF). See CAABA.

FESTUS.
VARRO.

MEDITRINA. A Pagan goddess, whom the antients believed to preside over *Medicaments*.

Her festivals were called *Meditrinalia*, in which her worshippers offered new and old wine, drinking a little of the one and the other; for they looked upon wine, moderately taken, as a special remedy and preservative against most diseases.

It is remarkable, that the antient Latins, when they drank wine at the beginning of the year, pronounced the following words by way of good omen; *Vetus novum vinum bibo, veteri novo morbo medeor*; i. e. *I drink new and old wine, as a remedy against new and old diseases*.

MEDITRINALIA. See the preceding article.

MEGÆRA. One of the *Furies*. See FURIES.

D' HERBE-
LOT, Bibl.
Orient.

MEGMA [*Arab.*] The Mohammedans understand by this word an assembly or council of Imams, or Doctors of the Law.

Sultan Maffoud, of the Dynastie of the Selguicides, held one for the deposition of a Caliph and the creation of another.

Saladin called a *Megma* at Cairo, to depose the Fatimites, whose Caliphate was entirely suppressed.

Mohammed, Sultan of the Khouarezmians, assembled the greatest part of the Mussulman Doctors under his government, to depose the Caliph Nasser, and elect Termedi in his place. But the Mohammedan historians remark, that he was punished for this proceeding by the invasion Ginghizkan made upon his territories.

D' HERBE-
LOT, Bibl.
Orient.

MEHADOU. The name, which the Indian Brachmans or Bramins give to a kind of subaltern or inferior divinity, which God is supposed to have created before the world.

They believe, that God will make use of this divinity as his instrument, at the end of the world, to destroy all created things.

D' HERBE-
LOT, Bibl.
Orient.

MEKAFAT [*Arab.*] In English, *Retributions*. The Arabians understand by this word the rewards and punishments, which God has appointed for good and bad actions, in this world: and it is a proverbial saying among them, *bi mekafat fiddunia*, there is a justice in this world.

They understand likewise, by *Mekafat*, the punishment of retaliation, and the expiation of murder or the spilling of blood. They call this otherwise *Diat*, that is, *ten for ten*.

MELCHISEDECH (THE ORDER OF.) An order of priesthood, according to the scriptures of the Old and New Testament.

The first mention of Melchisedech is in Genesis (xiv. 16, 17, 18,) where it is related, that, when Abraham had rescued his brother Lot, and all his goods, out of the hands

hands of the five kings, he was met, upon his return, by Melchisedech, King of Salem, who 'brought forth bread and wine; and he was the priest of the most high God.' It is added, that he blessed Abraham, who acknowledged his priesthood, by giving him tythes of all he had taken from the enemy.

The next mention of Melchisedech is by the Royal Psalmist, who, speaking prophetically of the Messiah, says; 'Thou art a priest for ever, after the order of Melchisedech.' Psal. cx. 4.

Lastly, St Paul applies the story of Melchisedech to our Saviour, citing the very words of the Psalmist. And, in another place, he gives this account of Melchisedech. 'This Melchisedech, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent; having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.' Hebr. v. 6. &c. vii. 1, &c.

From these passages it appears, that Melchisedech, whoever he was, was a type of Jesus Christ, and his priesthood an image of our Saviour's.

Innumerable difficulties have been started upon the subject of Melchisedech. The first relates to his country, or the place where he reigned. Most authors take *Salem* to be the same as *Jerusalem*: but St Jerom places it near *Scythopolis*, where they still pretended to shew the ruins of Melchisedech's palace. He thinks, it was at this place, that Jacob arrived, after his passage over Jordan, when he returned from Mesopotamia. SUIDAS. Hieron. Ep. ad Evang. Gen. xxxviii. 18.

The next difficulty relates to his person. It is generally agreed by learned men, that, when the Apostle says, he was *without father* and *without mother*, no more is meant than that he is introduced into the history of Abraham, without acquainting us, who he was, or whence he came; when he lived, or when he died. Nevertheless some have taken St Paul's words literally, and contended, that he was not of human, but divine nature. Origen and Didymus took him to be an Angel; and the author of the *Questions on the Old and New Testament* pretended, he was the Holy Ghost, who appeared to Abraham in a human form. Apud S. Aug. Op. T. 3.

About the beginning of the III^d century, arose the heresy of the *Melchisedechians*, who affirmed, that *Melchisedech* was not a man, but a heavenly power, superior to Jesus Christ: for Melchisedech, they said, was the intercessor and mediator of the Angels, but Jesus Christ was so only for men; and his priesthood only a copy of that of Melchisedech. This heresy was revived in Egypt by one Hierax, who pretended, that Melchisedech was the Holy Ghost. See *HIERACIANS*.

The Arabic *Catena* upon the ninth chapter of *Genesis* makes Melchisedech to be descended from Shem by his father, and from Japheth by his mother. Heraclas, or Heraclim, his father, was, they say, son or grandson of Phaleg, and son of Heber; and his mother, named Salathiel, was daughter of Gomer, son of Japheth. Cedrenus, and others, derive Melchisedech from an Egyptian stock. They say, his father was called Sidon or Sida, and was the founder of the city of Sidon, the capital of Phœnicia. Suidas says, he was of the cursed race of Canaan; for which reason the scripture does not mention his genealogy.

The Jews and Samaritans believed Melchisedech to be the same with the patriarch Shem; which opinion has been followed by a great number of modern writers. M. Jurieu has undertaken to prove, that he is the same as Cham or Ham. It would be endless to set down all the opinions upon this matter: therefore I shall only add, that Peter Cunæus, and Peter du Moulin, have asserted, that Melchisedech, who appeared to Abraham, was the Son of God, and that the patriarch worshipped him, and acknowledged him for the Messiah. HIERON. Trad. Hebr. in Genes. Hist. des dogmes, &c. l. 1.

As the history of this Prince and Priest is so little known, it is no wonder that many fabulous accounts have been invented of him. Eutychius, patriarch of Alexandria, relates, that the body of Adam, having been embalmed according to his order, was deposited in a cave under a mountain of the children of Seth; but that Adam, before his death, had commanded that they should take away his remains from that place, and transport them to the middle of the earth: that Noah, to follow the orders of his ancestors, had preserved the bodies of Adam, and all the patriarchs, with him in the ark: that, finding himself near his death, he ordered his son Shem to take the body of Adam, to furnish himself with bread and wine for his

SELDEN, de jure gentium l. 3. c. 2.

his journey, to take with him Melchisedech, the son of Phaleg, and go to the place in which an angel would shew them where to bury the first man: that Noah added this order; 'command Melchisedech to fix his residence in that place, and to live unmarried all his life-time, because God has chosen him to do service in his presence; command him, that he build no temple, nor shed the blood of birds or four-footed beasts, or any other animals; and that he offer no other oblations to God, but bread and wine.' This is the reason, according to this author, why Melchisedech, when he met Abraham, brought forth only bread and wine.

Apud Oper.
Athanas.

A Greek author, under the name of Athanasius, relates, that Melchisedech was the son of an idolatrous king, called *Melchi*, and of a queen named *Salem*. Melchi, having resolved to offer a sacrifice to his gods, sent his son Melchisedech to fetch him seven calves. In the way, the young prince was enlightened by God, and immediately returned to his father, to remonstrate to him the vanity of his idols. Melchi in wrath sent him back to fetch the victims. While he was absent, the king sacrificed his eldest Son, and a great many other children, to his gods. Melchisedech returning, and conceiving great horror at this butchery, retired to mount Tabor, where he lived seven years, without cloaths, and fed only on wild fruits. At the end of seven years, God appeared to Abraham, and bid him go upon mount Tabor, where he should find Melchisedech. He ordered him to cloath him, and to ask his blessing; which Abraham having done, Melchisedech anointed him with oil, and they came down together from the mountain.

F. SIMON.
Hist. des Ord.
Relig. T. 1.
c. 21.

MELCHITES. The name, which is given to the Syriac, Egyptian, and other Christians of the Levant; who, though not Greeks, follow the doctrines and ceremonies of the Greek Church, and submit to the decisions of the Council of Chalcedon. The term *Melchites* is borrowed from the Hebrew or Syriac word *Melec*, which signifies *king*. So that *Melchites* is as much as to say *Royalists*, and is a term of reproach, given them by their adversaries, on account of their implicit submission to the edict of the Emperor Marcian, for the publication and reception of the above-mentioned Council.

The *Melchites*, excepting some few points of little or no importance, which relate only to their ceremonies and ecclesiastical discipline, are in every respect professed Greeks. They have translations, in the Arabian language, of the Greek Rituals: but their versions are for the most part very incorrect. In general, the Christians of the Levant are so far from being just and correct in their translations of the Greek authors, that they imagine they have a right to make them speak according to their own sentiments. This is evident in the Arabic Canons of the Council of Nice, in which the *Melchites* find sufficient arguments to justify their notions against those of the *Jacobites*; and the *Jacobites*, on the other hand, by the very same Canons, vindicate their tenets against those of the *Melchites*.

The *Melchites* are governed by a particular patriarch, who resides at *Damas*, and assumes the title of *Patriarch of Antioch*. The great difficulty they meet with in finding such ministers as can read Greek, is said to be the true reason why they celebrate Mass in the Arabian language: and even those, who are acquainted with the Greek tongue, yet read the Epistle and Gospel in Arabic.

The Religious, among the *Melchites*, follow the rule of St Basil, the common rule of all the Greek Monks. They have four fine convents, distant about a day's journey from Damas. They never go out of the cloister.

MELICERTE. The same as the god *Palæmon*. See *PALÆMON*.

MELPOMENE. One of the nine *Muses*. The antients ascribed to her the invention of all mournful verse, particularly Tragedy. For this reason Horace invokes her, when he laments the loss of Quinctilius Varus.

Od. 24. l. 1.
v. 2.

— — — præcipe lugubres
Cantus Melpomene, cui liquidam pater
Vocem cum cithara dedit.

Melpomene,

*Melpomene, whom Jove hath blest
With melting voice, and mournful tongue,
And with a harp above the rest
Hath graced, begin the melancholy song.*

CREECH.

Melpomene is usually represented with a grave countenance, richly habited, holding scepters and crowns in one hand, and a dagger in the other. See MUSE S.

MEMRA. The *Chaldee Paraphrasts* on the books of Moses often make use of this term, which in their language signifies *the word*. They substitute it in the room of the sacred name of *Jehovah*, and ascribe to it all the attributes of the Deity. It was *Memra*, who created the world: it was he, who appeared to Abraham in the plain of *Mamre*, to Jacob on the top of *Bethel*, and to Moses on mount *Sinai*. It is plain therefore, that, by MEMRA, they meant GOD; and some infer, from the import of the term, that they understood by it the *second* person of the *Trinity*.

MENAION. The name, which the Greeks give to the twelve volumes of their church service. These volumes answer to the twelve months in the year, each volume taking in a month. In this book is contained the offices for the saints of every day, methodically digested. LEO ALLAT. l. i. dissert. de libr. eccl. Græc.

From the *Menaion* is drawn the *Menologium* (*Menology*) or *Greek Kalendar*, in which the lives of the saints in short, or their names only, are cited. The *Menaion* therefore of the *Greeks* answers to the *Breviary* of the *Latins*, and the *Menology* to the *Martyrology*. See BREVIARY and MARTYROLOGY.

MENOLOGY. See the preceding article.

MENDES. A deity of the antient Egyptians, worshipped under the figure of a *He-goat*; whence it appears, that *Mendes* was the same, whom the Romans worshipped under the name of *Pan*, and whom they represented with the ears, horns, and legs of a Goat.

The *Mendefians*, who took their name from the god *Mendes*, reckoned him among the eight principal deities.

It is to no purpose to enquire into the reason of so ridiculous a worship, in a religion, in which monsters so much abounded.

*Quis nescit, Volusî Bithynice, qualia demens
Ægyptus portenta colat?*

Juv. Sat. 15.
ver. 1.

*How Ægypt, mad with superstition grown,
Makes gods of monsters, but too well is known.*

TATE.

The poet, probably, hints at this very superstition, when he adds, that the *kid* was sacred, and never killed or eaten by the Egyptians.

—— Nefas illic fœtum jugulare capellæ.

—V. 12.

*To kill is murder; sacrilege, to eat
The kid.*

TATE.

The god *Mendes* is represented, in the *Isac Table*, with two pair of horns, viz. the Ram's, and above them the Goat's.

MENDICANTS or BEGGING FRYARS. There are several orders of Religious, in Popish countries, who, having no settled income or revenues, are supported by the charitable contributions of others. These, from their manner of life, are called *Mendicants*. DU PIN, Hist. Eccles. Cent. XIII.

This sort of Fryars began in the XIIIth century. The *Waldenses*, who made profession of renouncing their estates, and leading a life of poverty, gave occasion to this institution. Two of that sect, *Bernard* and *Durand* of Osca, set up a congregation in the province of Tarragon, and called it *The Poor Catholics*. The same year, *Dominick de Guzman*, with nine more of his companions, founded the order of *Preaching Fryars*, called from their founder *Dominicans*. The other three *Mendicant* orders are, *The Franciscans*, *Augustins*, and *Carmelites*.

These Monks gave great disturbance to the secular Clergy, by pretending to a right of taking Confessions, and granting Absolution, without asking leave of the parochial priests, or even the bishops themselves. Pope Innocent IV restrained this licence, and prohibited the *Mendicants* to confess the faithful without leave of the *Curé*. Alexander IV restored this privilege to them. And Martin IV, to accommodate the dispute, granted them a permission to receive Confessions, upon condition that the penitents, who applied to them, should confess once a year to their proper pastor. However, this expedient falling short of full satisfaction, Boniface VIII ordered, that the superiors of religious houses should make application to the bishops, for their permission to such Fryars, as should be commissioned by their respective abbots, to administer the sacrament of Penance. And upon the foot of this constitution the matter now rests.

Introduction
to the History
of Europe.

' A great many have embraced this severe order (says Puffendorf) out of an opinion of a particular holiness and merit, which they believed did belong to it, or rather an ecclesiastic ambition; the pride of mankind being so great and natural to some, that they did not think the commands of God sufficient, but would receive heaven rather as a desert than a gift, and were ambitious of having a preference before others, even in another life.'

Hist. Scotl.

Buchanan tells us, the *Mendicants* in Scotland, under an appearance of beggary, lived a very luxurious life; whence one wittily called them, not *Mendicant*, but *Manducant Fryars*.

STOUPE, Religion of the
Hollanders.

MENNONITES. A sect of *Anabaptists* in Holland, so called from one *Mennon Simonis* of *Frisia*, who lived in the XVIth century.

Mennon, having rejected the enthusiasms and revelations of the first Anabaptists, touching the new kingdom of Christ, set up other tenets of his own, which his followers observe to this day.

They believe, that the New Testament is the only rule of Faith; that the terms *Person* and *Trinity* are not to be used, in speaking of the Father, Son, and Holy Ghost; that the first man was not created just; that there is no Original Sin; that Jesus Christ received not his body from the substance of his mother Mary, but from the essence of his Father; that it is not lawful for Christians to swear, nor to exercise any office of magistracy, nor to use the sword in punishing evil-doers, nor to wage war upon any occasion; that a Christian may attain to the height of perfection in this life; that the ministers of the Gospel ought to receive no salary; that infants are not to be baptised; and that the souls of men, after death, rest in an unknown place.

The *Mennonites* are broken into several divisions. Many of them have embraced the opinions of the Socinians and Arians. However they all unite in pleading for toleration in religion, and debar none from their assemblies, who lead pious lives, and own the scriptures for the word of God.

They meet privately, and every one in the assembly has the liberty to speak, to expound the scriptures, to pray, and to sing. They assemble twice every year, from all parts of Holland, at Rynsbourg, a village about two leagues from Leyden; at which time they receive the Communion, sitting at a table, where the first distributes to the rest; and all sects are admitted, even the Roman Catholics, if they please to come. See ANABAPTISTS.

D'HERBE-
LOT, Libl.
Orient.

MERAGE. [*Arab.*] In English, *Ascension*. This word is particularly used by the Mussulmans, to denote the journey, which their false prophet made to heaven, on a certain night, which they call *Leilat al merage*, the night of the *Ascension*, and which they commemorate annually on the 28th of the month *Regeb*.

Mohammed,

Mohammed, they say, having made his prayer in the Temple of Jerusalem, found, at his coming out, a beast, which they call *Al Borak*; upon which the prophet getting up was immediately transported to heaven, where, in a very short time, he saw an infinity of wonderful things, which are described at large in a book intituled *Ketab al Merage*.

MERCAVA. [*Hebr.*] The Jews understand, by this word, deep speculations on the nature of God, and other spiritual Beings. The word properly signifies a *Chariot*, and is taken out of Ezekiel's vision, where chariots are often mentioned.

Rabbi Juda, surnamed the *Holy*, comprehends, under *Mercava*, the three visions of that prophet, namely, those of the Wheels, the Beasts, and the Man.

Rabbi Moses understands, by *Mercava*, the high mysteries of the creation, understood only by wise men, and not to be expounded to the common people.

MERCURY. A very famous deity of the Greeks and Romans. The former called him *Ἑρμης*, *Hermes*. Authors reckon up several *Mercuries*. Cicero mentions four, the third of whom is the Mercury here spoken of. F. SIMON. De nat. deor.

This Mercury was the son of Jupiter and Maia, and was born on the mountain Cyllene in Arcadia. Thus Ovid;

*Clare nepos Atlantis, ades; quem montibus olim
Edidit Arcadiis Pleias una Jovi.*

Fast. l. 5.
v. 663.

And Virgil;

*Vobis Mercurius pater est, quem candida Maia
Cyllenæ gelido conceptum vertice fudit.*

En. 8. v. 138.

*Your sire is Mercury, whom long before
On cold Cyllene's top fair Maia bore.*

DRYDEN.

No one of the Pagan deities has more offices ascribed to him than Mercury. In the first place, he was the god of merchandise and traffic. Hence Ovid:

*Te, quicunque suas profitetur vendere merces,
Thure dato, tribuas ut sibi lucra, rogat.*

Ubi supra,
l. 671.

*The merchant, who would profit by his wares,
Offers to thee his incense and his pray'rs.*

Secondly, He was the god of Eloquence; under which character, he is said to have polished the rude manners of the first men. So Horace:

*Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus, &c.*

Od. 10.
l. 1. v. 1.

*Sweet smooth-tongued god, wise Atlas's son,
Whose voice did mould men's flinty hearts,
Just risen from their parent stone, &c.*

CREECH.

Thirdly, he was employed in conducting the souls of good men to their eternal mansions in the other world. Thus the same poet:

*Tu pias lætis animas reponis
Sedibus, virgaque levem coërces
Aurea turbam.*

Ibid. v. 17.

*You gently guide the pious souls
To happy seats; your golden rod
The flitting troop controuls.*

CREECH.

In

In the fourth place, he was a kind of *heavenly courier*, or messenger of Jupiter and the gods :

Ibid. v. 5.

———— *magni Jovis & deorum*
Nuntium.

a character under which we often find him employed by the Latin and Greek poets.

Hitherto the offices of Mercury did him no discredit. But there was another, which was not much to his honour : for, in the fifth place, he was the god of theft, and the professed patron of thieves. He stole Apollo's cattle and arrows, Vulcan's tools, Venus's Cæstus, &c. It is true, Horace says, he did it all in jest.

Ibid. v. 7.

Callidum quicquid placuit jocosò
Condere furto.
Te, boves olim nisi reddidisses,
Per dolum amotas, puerum minaci
Voce dum terret, viduus pharetra
Risit Apollo.

*By waggish thiev'ry cunning to conceal.
Unless you wou'd restore the cows,
Whilst with his voice he dared the child,
And threat'ned with his angry brows,
Now he had lost his bow, Apollo smiled.*

CREECH.

Lastly, he was the god of Music, and inventer of the instrument called the Lyre :

Ibid. v. 6.

———— *curvæque lyræ parentem.*

And, in this character, he was said to have instructed the famous musician Amphion :

Id. Od. 11.
l. 3. v. 1.

Mercuri (nam te docilis magistro
Movit Amphion lapides canendo) &c.

*Sweet Mercury (for taught by you
The listning stones Amphion drew) &c.*

CREECH.

Lucian pleasantly rallies the account of this deity, in a dialogue between Apollo and Vulcan, as follows :

' *Vulc.* Apollo, have you seen little Mercury ; what a fine spark he is, and
' how he laughs at all the world ? He plainly discovers what he will be one day,
' though now but a child. *Apoll.* A Child call you him, who is older in roguery
' than Japetus ? *Vulc.* What harm can he have done ? He is but just born.
' *Apoll.* Ask Neptune, from whom he has stolen his trident ; and Mars, whose
' sword he has got : to say nothing of myself, whom he has robbed of my bow
' and arrows. *Vulc.* What ! an infant do this, who is yet in swaddling clouts ?
' *Apoll.* You'll find what he can do, if he comes near you. *Vulc.* He has been at
' my house already. *Apoll.* And has he taken nothing away ? *Vulc.* Not that I
' know of. *Apoll.* Look every where. *Vulc.* I miss my *forceps*. *Apoll.* You'll
' find it among his clouts, I warrant. *Vulc.* How ! is the little thief so expert
' already ? Sure he learnt to steal in his mother's womb. *Apoll.* He has a great
' many other qualities, which you will see upon occasion. He will be a great
' Orator, if I mistake not, and a good Musician too ; for he has already foiled
' Cupid : And, as the gods laughed at it, and Venus took him to kiss him, he
' stole her girdle, and would have robbed Jupiter of his thunderbolt, if it had not
' been too hot for him ; however he took his scepter. *Vulc.* A bold little spark !
' *Apoll.* He has made an instrument of tortoiseshell, upon which he plays to great
' perfection, and makes even me jealous, who am the god of harmony. His
' mother says, he does not sleep a-nights, and that he goes as far as hell for booty ;
' for he has a rod endued with great virtue, with which he brings the dead to life,
' and conducts the living to their graves.'

The same author humorously introduces Mercury complaining to his mother of his many and laborious employments.

Merc. Is there e'er a god in heaven more unhappy than I? *Maia.* Ah! my son, talk not at this rate. *Merc.* Why not? Have not I as much business upon my hands as all the rest of the gods besides? In the first place, I must get up at break of day, to clean the hall, where they feast. Then I must be at Jupiter's levee to receive his orders, &c. But what disturbs me most, is, that, in the night, when every body is at rest, I must go, and convoy the dead to hell; as if it were not sufficient to have acted, in the day, the parts of Serjeant, Orator, and many more.

Mercury is generally pictured with wings on his cap, and at his feet, and with a *Caduceus* in his hand. The *Caduceus* is a rod with two serpents twined about it. It was a symbol of peace, and supposed to be given by Apollo, who taught him the virtues of it. Mercury made the first trial of it upon two serpents that were fighting, by throwing it between them; upon which they were immediately pacified, and twisted themselves about the rod.

The picture Virgil gives us of this deity, with his wings and rod, is too beautiful to be omitted. He is dispatched on an errand by Jupiter.

— Ille patris magni parere parabat
Imperio: & primum pedibus talaria necit
Aurea; quæ sublimem alis five æquora supra
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit;
Dat somnos adimitque, & lumina morte resignat.
Illa fretus agit ventos, & turbida tranat
Nubila — Avi similis, quæ circum littora, circum
Pisces scopulos humilis volat æquora juxta:
Haud aliter terras inter cælumque volabat.

Æn. 4. v. 238.

*Hermes obeys; with golden pinions binds
His flying feet, and mounts the western winds:
And whether o'er the seas or earth he flies,
With rapid force, they bear him down the skies.
But first he grasps within his awful hand,
The mark of sovereign pow'r, his magic wand.
With this he draws the ghosts from hollow graves,
With this he drives them down the Stygian waves.
With this he seals in sleep the wakeful sight,
And eyes, tho' clos'd in death, restores to light.
Thus arm'd, the god begins his airy race,
And drives the racking clouds along the liquid space —
As Water-fowl, who seek their fishy food,
Less, and yet less, to distant prospect show;
By turns they dance aloft, and dive below.
Like these the steerage of his wings he plies,
And near the surface of the water flies.*

DRYDEN.

Sometimes, Mercury, as the god of merchants and thieves, is pictured with a purse in his hand. As the inventor of the Lyre, he has frequently the *Testudo* pictured by him. His face is sometimes painted half black, and half white, because he converses both with the celestial and infernal gods.

Mercury had a temple at Rome near the gate *Capena*. Ovid tells us, there was in this place a spring, or fountain, dedicated to Mercury, and under the particular influence of that god.

*Est aqua Mercurii portæ vicina Capenæ:
Si juvat expertis credere, numen habet.*

*Fast. 1. 5. v.
673.*

The poet mentions a particular superstition relating to this spring. The merchants used to come hither, and draw a pitcher of water; then they dipped an olive-branch

branch in the water, and sprinkled with it all the goods they intended to sell. At the same time they put up a prayer to Mercury, that he would blot out all the frauds and perjuries they had been guilty of for the time past, and assist them to impose upon their buyers for the time to come. Ovid adds, that Mercury could not but smile at their request, when he recollected his own thefts, and the oxen he himself had stolen :

Ibid. v. 691.

*Talia Mercurius poscentem ridet ab alto,
Se memor Ortygias surripuisse boves.*

He had another temple facing the grand Circus :

Ibid. v. 669.

Templa tibi posuere patres spectantia Circum.

MONTF.
Antiq. T. 2.
P. 1. B. 2.
c. 10.

The remains of this temple have been discovered, by which it appears, that it was built in consequence of a vow made for the preventing of fires, when the city was on fire nine days together, in the time of Nero.

The Gauls worshipped *Mercury* under the name of *Teutates*, and offered human sacrifices to him. See TEUTATES.

The Egyptians worshiped him under the name of *Anubis*. They called him also *Thoth*, and gave this name to the first month of their year. See ANUBIS and THOTH. See also HERMÆ.

The antient Saxons worshipped Mercury under the name of *Woden*. See WODEN.

MERCY-SEAT. See PROPITIATORY.

Chap. 1. ver. 2. MERODACH. An idol, or false god, of the antient Babylonians. Jeremiah, speaking of the ruin of Babylon, says; *Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.*

Who *Merodach* was, is uncertain; but it is probable, he was an antient king of Babylon, because we find several kings of that country, in whose names that of *Merodach* is contained; as, *Evil-Merodach*, and *Merodach-Baladan*.

Ptolemy calls this king *Mardocempadus*, and says, he began to reign at Babylon twenty-six years after the beginning of the *Æra* of *Nabonassar*, that is, in the year of the world 3283, before Christ 717.

MESSIAH. [Hebr.] The *Anointed*. This title the Jews gave to their expected great deliverer, whose coming they still wait for: and this name *Christians* apply to JESUS CHRIST, in whom the prophecies, relating to the MESSIAH, were accomplished.

Among the Jews, *anointing* was the ceremony of consecrating persons to the highest offices and dignities. Kings, Priests, and sometimes Prophets, were anointed. Aaron and his sons received the sacerdotal, Elisha the prophetic, and David, Solomon, and others, the Royal Unction. And kings are styled, in the language of scripture, *the anointed of the Lord*.

Luke iv. 18. The Greek word *Χριστος*, from whence come *Christ* and *Christian*, exactly answers to the Hebrew *Messiah*, and signifies, *him that is anointed*: and this name was given to Jesus on account of his three-fold character of king, priest, and prophet. St Luke relates, that our Saviour, entering into a synagogue at Nazareth, opened the book of the prophet Isaiah, and read these words; *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor*; which prophecy he applied to his own ministry. And St Peter, speaking to Cornelius the centurion, says; *God anointed Jesus of Nazareth with the Holy Ghost and with power*. It does not, indeed, appear, that Jesus Christ ever received any external, sensible, unction; and therefore his *anointing* must be understood in a figurative, spiritual, sense, to denote his designation, or appointment, to the office of *Messiah*.
Acts x. 37.

Out of the many prophecies in the Old Testament, which relate to the coming of the Messiah, I shall only mention those, which most distinctly point out the appearance of this great personage. The first is that promise made to our first parents, immediately after the Fall, contained in the sentence pronounced against the

the serpent, who had betrayed Eve. *Because thou hast done this* (said God) *thou art cursed above all cattle — And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* ^{Genes. iii, 4, 15.} This prophecy, in the opinion of all the Christian Expositors, relates to the destruction of the empire of sin, or Satan, by the coming and death of the Messiah, who was to be born of a woman. This is well explained by our poet Milton:

*So spake this Oracle; then verified,
When Jesus, Son of Mary (second Eve)
Saw Satan fall, like lightning, down from heav'n,
Prince of the air: then, rising from his grave,
Spoil'd principalities and powers; triumph'd
In open shew; and, with ascension bright,
Captivity led captive thro' the air,
The realm itself of Satan, long usurp'd:
Whom he shall tread at last under our feet;
Even He, who now foretold his fatal bruise.*

B. 10. l. 182.

And, in another place, he introduces the angel Michael explaining this great event still farther to Adam. The passage is sound Divinity, as well as Poetry, and therefore deserves a place here.

*To whom thus Michael: dream not of their fight,
As of a duel, or the local wounds
Of head or heel: not therefore joins the son
Manhood to Godhead, with more strength to foil
The enemy; nor so is overcome
Satan, whose fall from heav'n (a deadlier bruise)
Disabled not to give thee thy death's wound:
Which he, who comes thy Saviour, shall re-cure,
Not by destroying Satan, but his works,
In thee, and in thy seed. Nor can this be,
But by fulfilling (that which thou didst want)
Obedience to the Law of God.*

B. 12. l. 386.

Then the Poet goes on to describe the death, and resurrection, of Jesus Christ, and adds;

*————— This godlike act
Annuls thy doom, the death thou should'st have dy'd,
In sin for ever lost from Life: this act
Shall bruise the head of Satan, crush his strength,
Defeating sin and death, his two main arms;
And fix far deeper in his head their stings,
Than temporal death shall bruise the victor's heel,
Or theirs, whom he redeems. —————
Then to the heav'n of heav'ns shall he ascend,
With victory, triumphing thro' the air
Over his foes and thine; there shall surprize
The serpent, prince of air, and drag in chains
Thro' all his realm, and there confounded leave.*

The next prophecy, relating to the Messiah, is That of the patriarch Jacob, when, upon his death-bed, he gave his prophetic blessings to all his sons. Upon this occasion, the good old man is very particular in blessing Juda, of whose seed and tribe our Lord was born. *The scepter shall not depart from Juda, nor a law-giver from between his feet, till Shiloh come.* ^{Genes. xlix.} Shiloh, here, signifies the person sent, and was always interpreted by the Jewish doctors as a direct prophecy concerning the sending the Messiah. And the completion of it was very remarkable in the coming of our Saviour. For Israel long enjoyed a scepter of its own; and even afterwards, when they were in subjection to the Romans, they had still a governour

governour set over them of the tribe of Juda: till, a little before the birth of Christ, Herod obtained the kingdom, and was the first governour, who was not of Jewish race.

The third remarkable prediction of the Messiah is that, which was delivered by the prophet Isaiah, to comfort and support the drooping spirits of the house of David. *Behold* (says he) *a Virgin shall conceive and bear a son, and shall call his name Immanuel; that is, God with us.* The same prophet is very particular in describing the many and great blessings attending the nativity of this divine person.

As the many shining passages of Isaiah on this subject have given birth to one of the finest pieces of poetry in the English language, I cannot forbear transcribing it, (notwithstanding the length of the citation) as the properest illustration of this article of the MESSIAH.

MESSIAH.
A Sacred
Eclogue. In
imitation of
Virgil's
POLLIO. By
Mr POPE.

Isa. cap. xi.
v. 1.

Cap. xlv. v. 3.

Cap. xxv. v. 4.

Cap. ix. v. 7.

Cap. xxxv.
v. 2.

Cap. xl. v. 3,
4.

Cap. xlii. v.
18.

Cap. xxxv.
v. 5, 6.

Cap. xxv.
v. 8.

*Ye nymphs of Solyma! begin the song:
To heav'nly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and th' Aonian maids,
Delight no more—O thou my voice inspire
Who touch'd Isaiah's hallow'd lips with fire!
Rapt into future times, the bard begun,
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flow'r with fragrance fills the skies.
Th' æthereal spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
Ye heav'ns! from high the dewy nectar pour,
And in soft silence shed the kindly show'r!
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.
All crimes shall cease, and ancient fraud shall fall;
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed innocence from heav'n descend.
Swift fly the years, and rise th' expected morn!
Oh spring to light, auspicious Babe, be born!
See nature hastes her earliest wreathes to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance,
See spicy clouds from lowly Sharon rise,
And Carmel's flow'ry top perfumes the skies!
Hark! a glad voice the lonely desert cheers;
Prepare the way! a God, a God appears;
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching Deity.
Lo earth receives him from the bending skies!
Sink down ye mountains, and ye vallies rise:
With heads declined, ye cedars, homage pay;
Be smooth ye rocks, ye rapid floods give way!
The Saviour comes! by ancient bards foretold;
Hear him ye deaf, and all ye blind behold!
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day.
'Tis he th' obstructed paths of sound shall clear,
And bid new musick charm th' unfolding ear.
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur the wide world shall bear,
From ev'ry face he wipes off ev'ry tear.
In Adamantine chains shall death be bound,
And hell's grim tyrant feel th' eternal wound.*

*As the good shepherd tends his fleecy care,
 Seeks freshest pastures and the purest air,
 Explores the lost, the wand'ring sheep directs;
 By day o'ersees them, and by night protects;
 The tender lambs he raises in his arms,
 Feeds from his hand, and in his bosom warms:
 Mankind shall thus his guardian care engage,
 The promis'd father of the future age.
 No more shall nation against nation rise,
 Nor ardent warriors meet with hateful eyes,
 Nor fields with gleaming steel be cover'd o'er,
 The brazen trumpets kindle rage no more;
 But useless lances into scythes shall bend,
 And the broad faulcion in a plow-share end.
 Then palaces shall rise; the joyful son
 Shall finish what his short-liv'd fire begun;
 Their vines a shadow to their race shall yield,
 And the same hand that sow'd shall reap the field.
 The swain in barren deserts with surprise
 Sees lillies spring, and sudden verdure rise,
 And starts amidst the thirsty wilds to hear
 New falls of water murmur in his ear:
 On rifted rocks, the dragon's late abodes,
 The green reed trembles, and the bulrush nods.
 Waste sandy vallies, once perplex'd with thorn,
 The spiry firr and shapely box adorn;
 To leafless shrubs the flow'ring palms succeed,
 And od'rous myrtle to the noisome weed.
 The lambs with wolves shall graze the verdant mead,
 And boys in flow'ry bands the tyger lead;
 The steer and lion at one crib shall meet,
 And harmless serpents lick the pilgrim's feet.
 The smiling infant in his hand shall take
 The crested basilisk and speckled snake;
 Pleas'd, the green lustre of the scales survey,
 And with their forked tongue and pointless sting shall play.
 Rise, crown'd with light, imperial Salem rise!
 Exalt thy tow'ry head, and lift thy eyes!
 See, a long race thy spacious courts adorn;
 See, future sons and daughters yet unborn
 In crowding ranks on ev'ry side arise,
 Demanding life, impatient for the skies!
 See barb'rous nations at thy gates attend,
 Walk in thy light, and in thy temple bend;
 See thy bright altars throng'd with prostrate kings,
 And heap'd with products of Sabæan springs!
 For thee Idume's spicy forests blow,
 And seeds of gold in Ophyr's mountains glow.
 See heav'n its sparkling portals wide display,
 And break upon thee in a flood of day!
 No more the rising Sun shall gild the morn,
 Nor evening Cynthia fill her silver horn,
 But lost, dissolv'd in thy superior rays,
 One tide of glory, one unclouded blaze
 O'erflow thy courts; The LIGHT HIMSELF shall shine
 Reveal'd, and God's eternal day be thine!
 The seas shall waste, the skies in smoke decay,
 Rocks fall to dust, and mountains melt away;
 But fix'd His word, His saving pow'r remains,
 Thy realm for ever lasts, thy own Messiah reigns.*

cap. xl. v. 11.

cap. ix. v. 6.
cap. ii. v. 4.cap. lxxv. v.
21, 22.cap. xxxv.
v. 1, 7.cap. xli. v.
19. and cap.
lv. v. 13.cap. xi. v. 6,
7, 8.

cap. lx. v. 1.

cap. lx. v. 4.

cap. lx. v. 3.

cap. lx. v. 6.

cap. lx. v. 19,
20.cap. li. v. 6.
and liv. v. 10.

Dan. ix.

The last prophecy, I shall mention under this head, is that of Daniel's *seventy weeks*. This Hebrew, in the first year of Darius, computing, that the seventy years of Judah's captivity, prophesied of by Jeremiah, were now drawing to an end, earnestly prayed to God, that he would remember his people, and restore Jerusalem. Whereupon, he had assurance given him, in a vision, by the angel Gabriel, not only of the deliverance of Judah from their temporal captivity under the Babylonians, but also of a much greater redemption from the spiritual captivity of sin, to be accomplished *at the end of seventy weeks, after the going forth of the commandment to rebuild Jerusalem*, that is, at the end of 490 years. For, taking each day for a year, as is usual in the prophetic style of scripture, just so many years will seventy weeks of years amount to; which is the clearest prophecy we have, in the Old Testament, of the coming of the Messiah: For it determines it to the very time, on which he accordingly came.

Hist. Dynast.
P. 54.

Abul-Pharagius tells us, that Zerdusht, or Zoroaster, foretold to his *Magians* the coming of Christ, and that at the time of his birth, there should appear a wonderful star, which should shine by day, as well as by night; and therefore left it in command with them, that, when that star should appear, they should follow the direction of it, and go to the place, where he should be born, and there offer gifts, and pay adoration to him. He adds, that it was in consequence of this command, that the three wise men (*Magi*) came out of the East, that is, out of Persia, to worship Christ at Bethlehem. But this story seems to be taken by Abul-Pharagius (who, though an Arab, was by religion a Christian) out of the Legendary writings of the Eastern Christians.

The antient Hebrews, being instructed by the prophets, had very clear notions of the Messiah. These were changed by little and little; insomuch that, when Jesus Christ appeared in Judea, they were in expectation of a temporal monarch and conqueror, who should free them from subjection to the Romans. From hence it came to pass, that they were greatly scandalized at the outward appearance, the humility, and seeming weakness of our Saviour; which hindered them from acknowledging him to be the Christ they expected.

Synag. Jud.
c. 36.

The later Jews have fallen into still greater mistakes, and formed to themselves chimerical notions of the Messiah, utterly unknown to their fore-fathers. Some think he is already come in the person of king Hezekiah. This opinion, it seems, was first advanced by the famous Hillel, who lived before Christ. Others think, the belief of the coming of the Messiah is no article of faith, and he that denies this doctrine makes but a small breach in the Law; he only lops off a branch from the tree, without hurting the root. Thus it was affirmed by Joseph Albo the Jew, in a conference held in Spain, in the presence of Pope Benedict XIII. The greatest part of the modern Rabbins (according to Buxtorf) believe, that the Messiah has been come a good while; but that he keeps himself concealed in some part of the world or other, and will not manifest himself, because of the sins of the Jews. Some assign him the terrestrial paradise for the place of his abode; others the city of Rome, where they say he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting Elias to come, and manifest him to men.

GEMAR. tit.
Sanhedr. c.
11.BARTOLOCCI
Bibl. Rabbin.
T. 1.

But the most general opinion of the Jews is, that the Messiah is not yet come; in which they are strangely divided about the time, and other circumstances, of his coming. Some expect him at the end of six thousand years from the creation of the world. They make Jesus Christ to be born in the year 3761. Add to this number the present year of Christ 1738, and there will arise 5499: consequently they have 501 years to expect still. Kimchi, who lived in the XIIth century was of opinion, that the coming of the Messiah was very near. Others have fixed different times for his appearance, many of which are elapsed, and consequently their hopes baffled; insomuch that, tired with these uncertainties, they have pronounced an *anathema* against all those, who shall pretend to calculate the coming of the Messiah.

In order to reconcile those prophecies, which seem to oppose each other, some have had recourse to an hypothesis of two Messiahs, who are to succeed each other: one in a state of humiliation, poverty, and sufferings; the other in glory, splendor, and power. The first is to proceed from the tribe of Joseph, and the family of Ephraim. His father is to be called Huziel, and himself Nehemiah. The second
Messiah

Messiah is to be born of the race of David, to rebuild the temple of Jerusalem, and reign over the whole world.

Our blessed Saviour foretold, that *false Christs* should arise, who should perform signs and wonders, by which even the Elect should be in danger of being deceived. ^{Matth. xxiv. 24.} The event has verified this prediction: for every age, among the Jews, has produced pretended Messiahs, who have succeeded in deceiving many of that nation. One appeared even in the age of Christ himself: I mean SIMON MAGUS, who gave out, at Samaria, that he was *the great power of God*. See SIMONIANS. ^{Acts viii, 9. 10.}

In the following age arose the famous impostor BARCHOHEBAS. It is said, he assumed this name, which signifies *Son of the Star*, on account of the prophecy of Balaam, that *there should come a star out of Jacob*; which he applied to himself, pretending to be the Messiah. He engaged the Jews in a revolt, under the reign of Adrian. The Jews say, he had 25000 disciples; that God revealed such things to him as he had concealed from Moses; and that a whole volume was not sufficient to contain his remarkable actions and expressions. It is said, that, to impose upon the Jews, he put kindled straw into his mouth, and made a shew of vomiting flame. He fortified himself in abundance of places, and massacred an infinite number of men. He was particularly enraged against the Christians, of whom he destroyed great multitudes. ^{ZACHUTUS in Juchasin.}

The emperor Adrian sent Julius Severus against him, and his party, who attacked them separately, and made them prisoners in several places. At last he shut them up in *Bether*. The siege of this place was long, and the defence, which the Jews made, very obstinate. At last the town was taken, and soon after the war finished. Barchochebas perished in it. The Jews say, he fell into the hands of the Romans, who tore off his skin with iron pincers. They add, that Adrian had the curiosity to see his body: but, when the messengers came to take it up, they found a serpent about his neck, which terrified the bearers; whereupon this prince acknowledged, that God alone could kill such a man.

The multitude of the Jews, who perished on account of this false Messiah, is incredible. The Jews themselves pretend, that more were lost in this war than came out of the land of Egypt; that the streams of blood were so large, that they carried away stones of four pound weight to the sea, which was four miles distant; and that the inhabitants did not dung their lands for seven years after, they being sufficiently manured by the dead bodies. Great numbers of the Jews were sold at the fair of Terebinthus, and others at Gaza. Many were transported into Egypt, and perished by shipwreck, or famine, or the hands of the heathens.

In the Vth century, about the year 434, there appeared in the island of *Candy* (antiently *Crete*) a false Messiah called MOSES, who pretended to be the antient Legislator of the Jews, sent from heaven to procure a glorious deliverance for the Jews of that island, by making them pass over the sea, and return again into the Land of Promise. The Jews of Candy were fools enough to believe him, and many of them jumped into the sea, in expectation that it would open, and give them a safe passage. Several of them were drowned, and the rest got out as well as they could. The impostor was sought for, in order to be punished; but he disappeared. This made it suspected, that some Dæmon had assumed a human shape, to abuse the Jews. ^{SOCRAT. Hist. Eccles. l. 2. c. 38.}

In the follow age, *An. 530*, there appeared in Palestine a false Messiah called JULIAN. He undertook to deliver his followers from the oppression of the Christians by force of arms. But the Emperor Justinian sending some forces to their assistance, Julian was taken and executed, and his party dispersed.

In 714, a Jew called SERENUS pretended to the Spanish Jews, that he would conduct them to Palestine, and set up his empire there. Several believed in this new Messiah, and began to follow him. But his imposture was soon detected, and they had leisure to repent of their credulity. ^{MARCA, Hist. de Bearn. l. 2.}

The XIIth century was very fruitful in false Messiahs; there appearing no fewer than seven or eight, in France, Spain, Persia, &c. One, who appeared in Moravia, was said to have the secret of making himself invisible when he pleased, and to charm the eyes of those that followed him.

All these impostures, with the ill success that attended them, have not been able to cure the Jews of their vain expectations of a Messiah. The very last century produced a famous instance of this kind of imposture. About the year 1666, one ZABATAI TZEVI set up for a Messiah. He was a native of Aleppo or Smyrna, ^{BASNAGE, Hist. of the Jews, T. 3. l. 5. c. 18.} and

and had very early concerted his design. He preached in the fields before the Turks, who only derided him; but his disciples were in great admiration of him. He boasted, he could *ascend above the heights of the clouds*, as Isaiah had foretold (xiv, 14.) He was summoned before the heads of the synagogue at Smyrna, and, being convicted of imposture, was condemned to death: but no one would execute this sentence; so that they were contented to banish him.

Tzevi, having passed through Greece, came to Alexandria, where he found a Jew named Nathan Levi, whom he persuaded to act the part of the prophet Elias, who was to go before the Messiah. They came to Jerusalem, where Nathan declared Tzevi to be the expected Messiah. Many of the Jews were deceived; but the wiser sort saw through the cheat, and excommunicated him. He departed for Constantinople, where the Grand Seigneur caused him to be apprehended, and ordered him to be run through with a sword, to try if he was invulnerable. But Tzevi chose rather to turn Mussulman, than suffer death: And so this imposture ended.

But, besides the impostors, who have actually set up for Messiahs, there have been others, whom the Jews have vainly imagined to be such. Thus, about the beginning of the XVIth century, the Jews of Media and Persia took the Sophi Ismael to be the Messiah, on account of his great valour and many conquests. And James Zieglern, who died in 1559, maintained, that the Messiah had been born fourteen years, and that he had seen him at Strasbourg. He kept a sword and a scepter, to put into his hands, as soon as he should arrive at an age proper for fighting. Then he was to pull down Antichrist, and the Turkish empire, to extend his monarchy to the utmost limits of the world, and to assemble a council at Constance, which would hold for twelve years, and in which all disputes about religion should be finally determined. But this Messiah never made his appearance.

Exod. xxiii.
20.

METATRON. The name, which the Hebrews give to the first of those angels, who conducted them in the wilderness, and of whom it is said by Moses; *Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice.*

This divine guide is supposed to have been the archangel Michael, and to have marked out the encampments of the Israelites; in which respect he performed the duty of that officer among the Romans, called *Metator*; from whence the name is plainly derived.

METROPOLITAN. See ARCHBISHOP.

LEO of Mo-
dena, cerem.
of the Jews.
P. I. C. 2.
Deut. vi. 9.

MEZUZOTH. [*Hebr.*] So the Jews call certain pieces of parchment, which they fix on the door-posts of their houses.

It is a superstitious practice, founded on the precept of Moses, which orders them to *write the laws of God on the posts of their houses, and on their gates*: by which nothing more seems to be meant, than that they should always keep them in remembrance, whether they came in, or went out of their houses. But the Jewish doctors, taking the command in a literal sense, contrived this method of fulfilling it. They prepare a square piece of parchment, and, with a particular kind of ink, and a particular character, write on it these words; *Hear, O Israel, the Lord our God is one Lord, &c. Deut. vi. 4, 5, 6, 7, 8, 9.* Then they leave a little space, and go on; *And it shall come to pass, if thou shalt hearken diligently unto my commandments, &c. xi. 13.* as far as, *Thou shalt write them upon the door-posts of thine house, &c.*

The parchment, thus written upon, they roll up, and put it into a case of reeds, or other matter: on one end of the case they write *Shaddai*, one of the names of God. Then they place the case on the doors of their houses, chambers, and all places most frequented; and, as often they go in or out, they touch it with the end of their finger, which they afterwards kiss out of devotion.

MICAH, (THE PROPHECY OF.) A canonical book of the Old Testament.

I

Micah

Micah is the *seventh* of the twelve lesser prophets. He prophesied in the kingdom of Judah, before the captivity of Babylon, in the days of Jotham, Ahaz, and Hezekiah. He is cited by Jeremiah, which shews that he preceded that prophet in order of time. Jer. xxvi. 18.

This prophet censures impartially the reigning vices of Jerusalem and Samaria, and denounces the terrible judgments of God against both kingdoms, particularly foretelling the approaching destruction of Jerusalem. He likewise foretels the confusion of the enemies of the Jews, the coming of the Messiah, and the glorious success of his Church. Thus *Micah* seems to be *Isaiah* epitomized, their stile and manner of expression being likewise much the same.

This prophet was a *Morasthite*, or of *Morefa*, a village near the city *Eleutheropoli*, in the southern part of Judea. St Jerom says, he was buried at the place of his birth; and Sozomen relates, that his tomb was revealed to Zebennus, bishop of Eleutheropolis, in the reign of Theodosius the Great. HIERON. Ep. 37.
SOZOM. l. 7. c. 29.

St MICHAEL AND ALL ANGELS. A festival of the Christian Church, observed on the 29th of September.

The Scripture account of Michael is; that he was an archangel, who presided over the Jewish nation, as other angels did over the Gentile world, as is evident of the kingdoms of Persia and Greece; that he had an army of angels under his command; that he fought with the Dragon, or Satan and his angels; and that, contending with the devil, he disputed about the body of Moses. Dan. x. 13.
Rev. xii. 7.
Jude 9.

As to the combat between Michael and the Dragon, some authors understand it literally, and think it means the expulsion of certain rebellious angels, with their head or leader, from the presence of God. Others take it in a figurative sense, and refer it, either to the contest that happened at Rome between St Peter and Simon Magus, in which the apostle prevailed over the magician; or to those violent persecutions, under which the Church laboured for three hundred years, and which happily ceased when the powers of the world became Christian. GROTIUS.
HAMMOND.
MEDE.

The contest about the body of Moses is, likewise, taken both literally and figuratively. Those, who understand it literally, are of opinion, that Michael, by the order of God, hid the body of Moses, after his death, and that the devil endeavoured to discover it, as a fit means to entice the people to idolatry by a superstitious worship of his relics. But this dispute is figuratively understood to be a controversy about rebuilding the temple, and restoring the service of God among the Jews at Jerusalem, the Jewish church being fitly enough stiled *the body of Moses*. It is thought by some, that this story of the contest between Michael and the devil was taken by St Jude out of an apocryphal book, called *The Assumption of Moses*. CHRYSTOST. Hom. 5. in Matth.
JOSEPH. Antiq. l. 4. c. ult.

The Romish Church celebrates three appearances of St Michael, of which no mention is made in Scripture, and which have happened (they say) a long time since the age of the apostles. The first is the appearance of this archangel at Colossus in Phrygia; but at what time, is uncertain. The second is that of Mount Garganus in the kingdom of Naples, about the end of the Vth century. The third is his appearance to Aubert, bishop of Avranches, upon a rock called the *tomb*, where at this day is the abbey of St Michael: this was about the year 706. The first of these festivals is observed on the 6th of September; the second on the 8th of May; and the last on the 16th of October.

MILKOM. See MOLOCH.

MILLENARIANS or CHILIASTS. The name given to those Christians, in the primitive ages, who believed, that the saints shall one day reign on earth, with Jesus Christ a *thousand years*. The former appellation is of Latin original, the latter of Greek, and both of the same import.

This opinion was embraced by many of the ancient Heretics, as the Cerinthians, the Marcionites, the Montanists, the Melecians, and the Apollinarians; and by several ecclesiastical writers, and even martyrs, as Papias, Justin, Irenæus, Nepos an Egyptian bishop, Victorinus, Lactantius, and Sulpitius Severus. TILLEM. Hist. Eccles. T. 2. p. 300.

The *Millenarians* held, that, after the coming of Antichrist, and the destruction of all nations, which shall follow, there shall be a first resurrection, but of the just only: that all, who shall be found upon earth, both good and bad, shall continue alive; the good, to obey the just who are risen, as their princes; the bad, to be

EUSEB. 1. 3. conquered by the just, and to be subject to them; that Jesus Christ will then descend from heaven in his glory; that the city of Jerusalem will be rebuilt, enlarged, embellished, and its gates stand open night and day. They apply to this new Jerusalem what is said in the 21st chapter of the Apocalypse, and to the temple all that is written in the 36th chapter of *Ezekiel*. It is here, they pretend, Jesus Christ will fix the seat of his empire, and reign a thousand years, with the Saints, Patriarchs, and Prophets, who shall enjoy perfect and uninterrupted felicity.

The *Millenarians* were divided in opinion, as to the nature of this felicity. The more gross and sensual among them pretended, that the Saints will pass their time in carnal pleasures, and even eating and drinking to incredible excess; that there will be marriages, and even wars, victories, and triumphs. They promised themselves, in their new Jerusalem, an inexhaustible store of gold, silver, and, every thing valuable. They added, that the Saints will be circumcised, and instead of the Jews becoming Christians, the Christians will become Jews. For which reason St Jerom calls the opinion of the *Millenarians* a *Jewish Fable*, and those, who embraced it, *Judaizing Christians*, and *Half-Jews*.

HIERON. in
Ezek. xxxvi.
Id. in Ezek.
xxxviii.

These Half-Jews said farther, that, after the reign of a thousand years shall be over, the devil will assemble the people of Scythia, called in scripture *Gog* and *Magog*, and other infidel nations, who will come and attack the Saints in Judea; but that God will rain fire upon them, and destroy them: after which the bad shall arise; and thus this reign of a thousand years shall be terminated by a general resurrection and judgment.

AUGUST.
Civit. Dei, l.
20. c. 7.

But the more sober *Millenarians* rejected these foolish conceits, and only maintained, that this first resurrection of the just shall be, as it were, the beginning of incorruption, and the means of accustoming themselves to the sight of God; and that the Saints, during this time, shall exercise themselves in spiritual delights, and enjoy the presence and conversation of Angels.

This reign of our Saviour on earth is usually styled the *Millennium*, or *reign of a thousand years*.

MILLENNIUM. See the preceding article.

MINCHAB [*Hebr.*] So the Hebrews called those *Offerings*, which had no life, in opposition to the *Corban*, or those, which had life. See CORBAN.

The *Minchabs* were of five sorts:

- | | |
|---|----------------------|
| 1. Of bare flower. | 3. Fried in a pan. |
| 2. Made into cakes, and baked in an oven. | 4. Upon a gridiron. |
| | 5. The First-fruits. |

The cakes were either kneaded with, or fried in, or rubbed over with oil, which was always that of Olives; and as none of them were to have any leaven, so neither were they to have any honey. If this last was at all offered, it was by itself, and under the notion of first-fruits. See OFFERING.

MINERVA or PALLAS. A famous Pagan goddess. The antients acknowledged several *Minerva's*. Cicero reckons up five; of whom the third was the most celebrated, and is the subject of this article.

De Nat. deor.

Minerva was born in a most extraordinary manner, being produced from the brain of Jupiter. This wonderful birth is pleasantly represented by Lucian, in a dialogue between Jupiter and Vulcan.

'Vulc. Lo! I bring thee a very sharp hatchet: what wouldest thou have me do with it? Jup. Cleave my head asunder immediately. Vulc. D'ye think I am such a fool as to attempt it?—But tell me seriously, what you would employ me in. Jup. To split my head in two, I tell you. Strike with all your might; for I am in as much pain as a woman in labour. Vulc. Consider a little; for I cannot lay thee so easily as a Midwife. Jup. Prithce, strike, and leave the rest to me. Vulc. If it must be so, I obey—O ye great gods! I do not wonder at the pain in your head, when you have a woman in it; nay, an Amazon, armed with lance and shield.'

As

As soon as Minerva was born, she came into Libya, where she saw the beauty of her own countenance in the waters of the Lake *Triton*, from whence she took the name *Tritonis*.

Hanc & Pallas amat; patrioque è vertice nata
Terrarum primam Libyen (nam proxima cœlo est,
Ut probat ipse calor) tetigit; stagnique quæta
Vultus vidit aqua, posuitque in margine plantas,
Et se dilecta Tritonida dixit ab unda.

LUCAN. l. 9.
v. 350.

*This Pallas loves, so tells reporting fame:
Here first from heav'n to earth the goddess came:
(Heav'n's neighbourhood the warmer clime betrays,
And speak's the nearer Sun's immediate rays).
Here her first footsteps on the brink she staid;
Here in the watry glass her form survey'd,
And called herself, from thence, the chaste Tritonian Maid.* } ROWE.

Minerva is the goddess of *Wisdom*, and the story of her birth is allegorical, to denote, that *wisdom* is the production and gift of God to men.

Minerva was, besides, the goddess of *War*. We have seen, that she was born armed with a lance and shield. Virgil introduces the Cyclops refitting and repairing the ægis, or breastplate of Minerva.

Ægidaque horrifera, turbatæ Palladis arma,
Certatim squamis serpentum auroque polibant,
Connexosque angues, ipsamque in pectore Divæ
Gorgona defecto vertentem lumina collo.

Æn. l. 8. v.
435.

*The rest refresh the scaly snakes, that fold
The shield of Pallas, and renew their gold.
Full on the crest the Gorgon's head they place,
With eyes that roll in death, and with distorted face.*

DRYDEN.

Minerva first taught men to plant and cultivate Olives.

————— Oleæque Minerva
Inventrix.

Virg. Georg.
l. v. 18.

Inventor, Pallas, of the fatning oyl.

DRYDEN.

She invented the art of spinning, and was exceedingly jealous of being rivalled in it. Poor Arachne, who challenged her in this craft, felt the effects of her resentment. The goddess tore her work, and struck her with the spindle; upon which she hanged herself, and was turned into a Spider. The story is related at large by Ovid. I omit the several poetical stories related of this goddess, as too numerous to be inserted here.

Metam. l. vi.
init.

Minerva is generally represented with a helmet on her head, a spear in one hand, and a shield in the other. She wears on her breast the *Ægis*, which (according to the etymology of the word) is a Goat-skin, which was used for a breast-plate, and on which the head of Medusa was pictured. The Olive and the Owl were under her protection; as appears from the Athenian money, on one side of which was the figure of the goddess armed, with this inscription, Αθηνᾶ; and on the reverse was an Owl flying, and carrying an Olive-branch in her claws.

Minerva had a great number of temples in Greece and Rome; the most famous was that at Athens. It was erected to her under the name of *Parthenis*, or the *Virgin*.

They set up her statue in it, thirty-nine feet high, made of Gold and Ivory by the hands of Phidias. Indeed the Athenians were particularly devoted to the worship of Minerva, who was said to have built the *Acropolis* or citadel of Athens. Hence Virgil.

Eccl. ii. v. 61.

—— ——— Pallas, quas condidit, arces
Ipſa colat.

In cities, which ſhe built, let Pallas reign.

DRYDEN.

And Horace ;

Od. 7. l. 1.
v. 5.

Sunt, quibus unum opus eſt intactæ Palladis urbem
Carmine perpetuo celebrare, &
Undique decerptam frondi præponere Olivam.

*Some fill their laſting verſe with high renown
Of Virgin Pallas learned town ;
And, whiſt they ſtudiouſly their praiſe beſtow,
To all prefer the Olive-bough.*

CREECH.

SPON. Voy.
T. 2.

SUIDAS.

The temple of Minerva at Athens remains ſtill entire, and is turned by the Turks into a moſque. She had a famous temple at Sparta, called *Chalciæcos*, becauſe it was built entirely of braſs. Auguſtus ordered a temple, of the ſame form, but not the ſame materials, to be built at Rome, and called it the temple of *Minerva Chalcidica*. The walls of this temple remained in the time of Fulvius Urſinus, in the gardens of the Dominicans at Rome, whoſe convent was for this reaſon called *Minerva's Monastery*. Ælian mentions a temple of Minerva Ilias, where dogs were kept, who fawned on all the Greeks that came there, and never barked at any but Barbarians. Another temple at Lindos was remarkable for a cup made of amber, which Helena dedicated to the goddeſs Minerva. The ſtory adds, that it was of the ſame bigneſs with one of Helena's breaſts.

HERODOT.
l. 2.

Minerva was worſhipped with peculiar ceremonies at Sais, in Egypt, where they hung up by a night a great number of lamps, filled with oil mingled with ſalt, round every houſe, the tow ſwimming on the ſurface. Theſe burned during the whole night, and the feſtival was thence named *the lighting of Lamps*. Thoſe, who were not preſent at this ſolemnity, obſerved the ſame ceremonies, wherever they happened to be, and lamps were lighted that night, not only at Sais, but throughout all Egypt. The reaſons of theſe illuminations, and the great reſpect paid to this night, were kept ſecret.

We muſt not forget the famous ſtatue of Minerva at Troy, called after her name the *Palladium*. It was ſuppoſed to have fallen from heaven, and was carefully preſerved by the Trojans, who thought, while that was ſafe, the city could not be taken. Diomede and Ulyſſes found means to ſteal it out of the temple ; after which (as Sinon, in Virgil, obſerves) the Trojan affairs went ill, and they were eaſily ſubdued by the Greeks.

Æn. l. 2. v.
162.

Omnis ſpes Danaum, & cœpti fiducia belli
Palladis auxiliis ſemper ſtetit: impius ex quo
Tydides ſed enim, ſclerumque inventor Ulyſſes
Fatale aggreſſi ſacrato avellere templo
Palladium, cæſis ſummæ cuſtodibus arcis,
Corripuere ſacram effigiem, manibuſque cruentis
Virgineas auſi divæ contingere vittas ;
Ex illo fluere, ac retro ſublapſa referri
Rēs Danaum ; fractæ vires, averſa deæ mens.

*The Grecian hopes, and all th' attempts they made,
Were only founded on Minerva's aid.
But from the time, when impious Diomede,
And falſe Ulyſſes, that inventive head,
Her fatal image from the temple drew,
The ſleeping guardians of the caſtle ſlew,
Her virgin ſtatue, with their bloody hands
Polluted, and profaned her holy bands ;*

*From thence the tide of fortune left their shore,
And ebb'd much faster than it flow'd before :
Their courage languish'd, as their hopes decay'd,
And Pallas, now averse, refused her aid.*

DRYDEN.

‘ Minerva (says St Augustin) is much more antient than Mars or Hercules; and they said, she lived in the days of Ogyges, near the lake *Triton*, from whence she was named *Tritonia*. She was the inventress of many rare and useful things, and men were so much the more inclined to believe she was a goddess, because her original was not known; for, as to their saying, that she came out of Jupiter’s brain, it is rather a poetical fiction, or allegory, than historical truth.’ De Civit. Dei
l. 18. c. 9.

MINGRELIAN MONKS. Religious, of Mingrelia, a country of Georgia, situated near the Black Sea.

The Religious of Mingrelia are extremely ignorant. They are called by the natives *Berēs*, and are habited like Lay-men, with this difference, that they let their hair and beard grow, which the others do not. There is no great ceremony in their admission. Their parents dedicate them from their infancy to a religious life, by putting on their heads a black leather cap, which covers their ears, letting their hair grow, and training them up to abstinence. Hist. des Ord.
Relig. T. 1.
c. 21.

There are *Mingrelian Nuns* of different sorts. Some are young girls, who have renounced marriage. Others are servant-maids, who, after the death of their masters, become *Beres* with their mistresses. Others are widows, who never marry again. Others are women, who, having tasted too much of the world, relinquish it, when they grow in years, and find themselves neglected. Others are divorced wives; and others, lastly, become Nuns through poverty. All these religious are dressed in black after the Persian manner, and cover their heads with a black veil. They are not cloystered, and may quit the religious life whenever they please.

MINIMS. A religious Order, in the Church of Rome, whose founder was St Francis de Paula, so called from the place of his birth in Calabria. Hist. des Ord.
Relig. T. 7.
c. 56.

This Saint had his education among the religious Franciscans of St Marc, an episcopal town of the same province. In a short time he surpassed all the Monks in an exact observance of the rule of St Francis. At fifteen years of age, he retired to a solitude, and lived in a hole of a rock, practising the greatest austerities. In the year 1435, he began to have disciples, with whom he quitted his retirement, and returned to the place of his nativity, where he laid the foundations of his order. He built little cells and a chapel, which he dedicated to St Francis of Assisium. The number of his disciples increasing, he built a handsome monastery and church at Paula. The same year, 1453, he made another settlement at Spezano, and a third at Cortona in 1460. He founded a Convent at Milazzo in Sicily, at the request of the inhabitants. Upon this occasion they relate a miracle performed by this Saint. Some mariners refusing to carry him over Italy to Sicily, on account of his poverty, the Saint spread his cloak upon the sea, which served him as a boat, and conveyed him safe over. Many other miraculous actions are attributed to St Francis, whose new order spread itself daily. His journey to France is not the least remarkable circumstance of his life. He was invited thither by Lewis XI, to cure him of a dangerous sickness, which however ended in the death of that king. Charles VIII, his son and successor, built a fine convent for St Francis and his companions, in the Park of Plessis, and another at Amboise: by which means this order got footing in France. Soon after, it was established in Spain, under Ferdinand and Isabella, who gave the religious a convent at Malaga. It was received in Germany, about the year 1497, under the Emperor Maximilian.

St Francis composed his rule, in 1493, and it was approved by Pope Alexander VI, at the recommendation of the King of France. This Pontiff changed the name of *Hermits of St Francis*, which these religious bore, into that of *Minims*, because they called themselves in humility *minimi Fratres Eremitæ*, and gave them all the privileges of the religious mendicant, or begging Fryars. In 1507, the holy founder of this order died, at the age of 91 years, and was canonized by Pope Leo X, in 1519. His body was preserved in the church of the convent of Plessis, till the Huguenots, in 1562, dragged it out of its tomb, and burnt it with the wood of a crucifix belonging to the church. His bones however were saved out of

the fire by some zealous Catholics, who mixed with the Calvinist soldiers, and were distributed afterwards among several churches.

This order is divided into thirty-one Provinces, of which twelve are in Italy, eleven in France and Flanders, seven in Spain, and one in Germany. It has at present about 450 convents. The *Minims* have passed even into the Indies, where there are some convents, which do not compose Provinces, but depend immediately on the General.

What more particularly distinguishes these religious from all others, is, the observation of what they call the *Quadragesimal life*, that is, a total abstinence from flesh, and every thing which has its origin from flesh, as eggs, butter, cheese; excepting in case of great sickness. By this means they make the year one continued *Lent-fast*. Their habit is coarse black woollen stuff, with a woollen girdle of the same colour, tied in five knots. They are not permitted to quit their habit and girdle, night nor day. Formerly they went barefooted, but for these last hundred years have been allowed the use of shoes.

MINISTERS. See BISHOP, PRIEST, DEACON, &c.

MINORS (FRYARS.) See FRANCISCANS.

MINOS. According to the poetical system of Theology, was one of the three Judges of Hell. The other two were Æacus and Radamanthus. The peculiar province of Minos, according to Virgil, was, to re-hear the causes of those, who had suffered death through an unjust accusation.

Æn. l. 6. v.
430.

Hos juxta falso damnati crimine mortis,
Nec vero hæc sine sorte datæ, sine judice, sedes.
Quæsitur Minos urnam movet: ille silentum
Conciliumque vocat, vitæque & crimina discit.

— — — Then those, whom forms of laws
Condemn'd to dye, when traitors judg'd their cause.
Nor want they lots, nor judges to review
The wrongful sentence, and award anew.
Minos, the strict Inquisitor, appears,
And lives and crimes, with his assessors, bears.
Round, in his Urn, the blended balls he rous;
Absolves the just, and dooms the guilty souls.

DRYDEN.

Minos was the son of Jupiter and Europa, and king of Candia, or Crete. He was the first, who gave laws to the people of that Island. He had great wars with the Athenians, in order to revenge the death of his son Androgeus, whom they had slain.

Ovid. Met.
l. 7. v. 456.

Bella parat Minos, qui, quamquam milite, quamquam
Classe valet, patria tamen est firmissimus ira,
Androgeique necem justis ulciscitur armis.

Minos prepares for war; though strong in arms
By sea and land, yet stronger in revenge,
And pious anger for a murder'd son.

Minos, according to Plato, was superior to Æacus and Radamanthus, and was to determine all difficulties that might occur. See ÆACUS and RADAMANTHUS.

MIRACLES. These being considered, by Divines, as one of the strongest proofs of the truth of the Christian religion, it may not be improper to begin this article with a short account of their nature and evidence; which I shall extract from one of the best and clearest writers of this age.

Dr Samuel
CLARKE,
Evidences of
Nat. and Rev.
Relig. Prop.
XIV.

' The positive and direct proof of his (*our Saviour's*) divine commission, are
' the *Miracles*, which he worked for that purpose: his healing the sick: his giving
' fight to the blind: his casting out devils: his raising the dead: the wonders that
' attended

attended his crucifixion : his own resurrection from the dead : his appearance afterwards to his disciples : and his ascension visibly into heaven.—

‘ It has been much controverted, whether true miracles can be worked by any less power than the immediate power of God ; and whether, to complete the evidence of a miracle, the nature of the doctrine, pretended to be proved thereby, is necessary to be taken into consideration, or no.’ The learned author undertakes to set this matter in a clear light, as follows.

‘ In respect of the power of God, and the nature of the things themselves, all things that are possible at all, are equally and alike easy to be done.—It is not therefore a right distinction, to define a miracle by any absolute difficulty in the nature of the thing itself: it is at least as great an act of power to cause the Sun to move at all, as to cause it to stand still at any time: yet this latter we call a miracle; the former, not.—

‘ What degrees of power God may reasonably be supposed to have communicated to created Beings, or subordinate intelligences, is not possible for us to determine. —Therefore a miracle is not rightly defined to be such an effect as could not have been produced by any less power than the divine omnipotence. There is no instance of any miracle in Scripture, which to an ordinary spectator would necessarily imply the immediate operation of original, absolute, and underived power.

‘ All things that are done in the world, are done either immediately by God himself, or by created intelligent Beings: matter being not at all capable of any laws or powers whatever.—So that all those things, which we say are the effects of the natural powers of matter, and laws of motion, are properly the effects of God’s acting upon matter continually and every moment, either immediately by himself, or mediately by some created intelligent Beings.—Consequently, there is no such thing as what men commonly call the course of nature, and the power of nature. —It is not therefore a right distinction, to define a miracle to be that, which is against the course of nature:—it is no more against the course of nature for an Angel to keep a man from sinking in the water, than for a man to hold a stone from falling in the air, by overpowering the law of Gravitation ; and yet the one is a miracle, the other not so.—

‘ Those effects, which, upon any rare and extraordinary occasion, are produced in such a manner, that it is manifest, they could neither have been done by any power or art of man, or by what we call chance ; —these undeniably prove to us the immediate and occasional interposition either of God himself, or at least of some intelligent agent superior to man.—Whether such an extraordinary interposition be of God himself, or of some good, or of some evil Angel, can hardly be distinguished certainly, merely by the work or miracle itself: because it is impossible for us to know with any certainty, either that the natural power of good or evil angels extends not beyond certain limits, or that God always restrains them from producing such or such particular effects. It is not therefore a right distinction, to suppose the wonders, which the Scripture attributes to evil spirits, to be meer sleights or delusions.—

‘ The only possible ways, by which a spectator may certainly and infallibly distinguish, whether miracles be the works, either immediately of God himself, or of some good angel employed by him—or whether, on the contrary, the miracles be the works of evil spirits—are these: if the doctrine, attested by miracles, be in itself impious, or manifestly tending to promote vice ; then, without all question, the miracles, how great soever they may appear to us, are neither worked by God himself, nor by his commission.—If the doctrine, attested by miracles, be in itself indifferent—and at the same time, in opposition to it, and in proof of the direct contrary doctrine, there be worked other miracles, more and greater than the former ; —then that doctrine, which is attested by the superior power, must necessarily be believed to be divine. This was the case of Moses and the Egyptian magicians. The magicians worked several miracles, to prove that Moses was an impostor: Moses worked miracles more and greater than theirs : —therefore it was necessarily to be believed, that Moses’s commission was truly from God. If, in the last place, the doctrine, attested by Miracles, tends to promote the honour and glory of God, and the practice of righteousness among men ; and yet nevertheless be not in itself demonstrable, nor could without revelation have been discovered to be actually true ; —and there be no pretence of more and greater Miracles, to contradict it ; (which is the case of the doctrine and Miracles

‘ of Christ :) then the Miracles are unquestionably divine, and the doctrine must without all controversy be acknowledged as an immediate and infallible revelation from God.’

‘ From these few, clear, and undeniable propositions (*which the reader may see more at large in our author himself*) it follows;’

First, ‘ That the true definition of a Miracle, in the Theological sense of the word, is this; that it is a work effected in a manner unusual, or different from the common and regular method of providence, by the interposition either of God himself, or some intelligent agent superior to man, for the proof or evidence of some particular doctrine, or in attestation to the authority of some particular person. And, if a Miracle so worked be not opposed by some plainly superior power, nor be brought to attest a doctrine either contradictory in itself, or vitious in its consequences; that doctrine must necessarily be looked upon as divine, and the worker of the miracle entertained as having infallibly a commission from God.—

Secondly, ‘ That the pretended miracles of Apollonius Tyanæus, Aristeas Proconnesius, and some few others among the Heathens, even supposing them to have been true miracles (which yet there is no reason at all to believe; because they are very poorly attested, and are in themselves very mean and trifling, as has been fully shewn by Eusebius, in his book against Hierocles;) yet they will prove nothing at all to the disadvantage of Christianity: because they were worked, either without any pretence of confirming any new doctrine at all; or else to prove absurd and foolish things; or to establish Idolatry, and the worship of false gods: and consequently they could not be done by any divine power and authority.

JENKYNs,
Reasonable-
ness, &c. of
the Christian
Relig. B 1.
P. 1.

The suitableness and efficacy of miracles, to prove a divine revelation, appears from hence, that ‘ the world has ever expected (as a learned writer remarks) that God should reveal himself to men by working somewhat above the course of nature. All mankind have believed, that this is the way of intercourse between heaven and earth; and therefore there never was any of the false religions, but it was pretended to have been confirmed by something miraculous.’

In IREN. Dif-
fert. 11. &
28.

If it be enquired, why the Miraculous gifts bestowed upon the first preachers of Christianity, were not continued to the Church, but ceased in after ages; the answer is plain: because the power of working miracles being given for the establishment of the Christian religion in the world, by convincing men of it's truth and authority; when this purpose was effected, Miracles were no longer necessary; and those miraculous gifts ceased with the reason for which they were bestowed. The learned Mr Dodwell, in an historical account of Miracles from the times of the apostles, through the ages next succeeding, has shewn, that they were always adapted to the necessities of the Church, being more or less frequent as the state and progress of the Christian religion required; till at last they wholly ceased, when there was no longer any need of them. And this will seem the more reasonable, if we consider (1) That Miracles, by becoming common, would lose the design and end, and the very nature of Miracles; and (2) that a perpetual power of Miracles, in all ages, would give occasion to continual impostures, which would confound and distract mens minds, and make the true Miracles themselves suspected. The reader may see these, and some other observations to the same purpose, enlarged upon by the last-cited author.

JENKYNs,
Ubi supra. P.
2. c. 31.

Augm. Scient.
1. 3. c. 2.

De Procur.
Indor. Salute,
1. 2. c. 9.

I shall insert here two curious remarks; one from my Lord Bacon, the other from Acoſta. My Lord Bacon observes, that ‘ there was never Miracle wrought by God, to convert an Atheist, because the light of nature might have led him to confess a God. But miracles are designed to convert Idolaters, and the superstitious, who have acknowledged a deity, but erred in the manner of adoring him; because no light of nature extends to declare the will, and true worship of God.’ Acoſta, enquiring into the cause, why Miracles are not wrought by the present missionaries for the conversion of heathen nations, as they were by the Christians of the primitive ages, gives this as one reason; that the Christians at first were ignorant men, and the Gentiles learned; but now on the contrary all the learning in the world is employed in the defence of the Gospel, and there is nothing but ignorance to oppose it; and there can be no need of farther Miracles in behalf of so good a cause, when it is in the hands of such able advocates, against so weak adversaries.

The history of the first ages of the Christian Church abounds with relations of Miracles wrought by Saints, Martyrs, and other pious persons: but, notwithstanding

standing these miraculous gifts ceased in after ages, the church of Rome still keeps up its pretension to miracles. 'They are in general (says a modern author) become more easy and common, than in the primitive ages. They have ceased to take religion and truth for their sole objects: but, on the other hand, we have the comfort to see all the laws of nature destroyed, for the least favour a Saint asked of God, or for his private occasions. Birds have been seen to grow silent, and listen to the sermons of Saints, and fishes leave the water to hearken to their preaching. These miracles are not yet ceased, nor ever will to the end of the world. Notwithstanding the endeavours of the incredulous, the faith of pious good souls is not exhausted, but is a source that will never dry up.'

Dissert. on
the Roman
Relig. apud
Rel. Cerem.
T. 1.

Father Giry, and other writers of the *Lives of the Saints*, will supply the reader (*usque ad nauseam*) with numberless miracles wrought by the saints of these latter ages. I shall subjoin here a few examples.

St Raymond of Pennaforte, having long remonstrated to no purpose against the debaucheries of the king of Spain, resolved to leave him, and return to Barcelona: but the king having forbid any one to transport him, St Raymond threw his cope into the sea; and, taking his staff in his hand, went into this new kind of boat, and arrived safe in Catalonia.

St Francis of Paula was endued with such supernatural strength, that he carried away a rock of prodigious bigness, which hindered the foundation of a dormitory he was building.

St Agnes of Monte Pulciano received a visit from the blessed Virgin, holding the child Jesus in her arms, whom she permitted her to embrace and press to her breast. After her death, she returned the civility of St Catharine of Sienna (who came to visit her tomb) after a very extraordinary manner. While the living saint was endeavouring to kiss the feet of the dead one, the latter lifted up her foot to St Catharine's lips, through an excess of humility to be before-hand with her.

St Bonaventure, not being able to communicate in the ordinary way, by reason of a violent indisposition in his stomach, had the pyx placed upon his breast, and the holy wafer immediately penetrated into his very bowels.

St Ignatius, being given over by his physicians, was visited by St Peter, who healed him with a touch. This saint was the famous founder of the Jesuits, who reckon up no less than 200 Miracles performed by him.

St Clara being one day at her devotions, a very beautiful child (supposed to be the child Jesus) with two shining wings, flew into her lap, and caressed her with many fond endearments. Another time, being indisposed, and not able to go to matins, she notwithstanding heard the office distinctly, though sung at a church very distant from her monastery.

St Stanislaus Kostka became famous, after his death, for driving out devils, and restoring persons to life. The Poles believe, that one of this saint's bones, steeped in a little wine, is a sovereign remedy against many distempers.

St Clara of Montefalco, having often declared to the Nuns of her convent, that she had the figure of Christ crucified, and all the instruments of his passion graved on her heart, they caused her body to be opened, after her death, and were convinced of the truth of this Miracle.

St Didacus cured diseases with the oil of a lamp burning before an image of our Lady. One day, being destitute of food in a journey, he prayed to God, and immediately saw a table, spread on the grass, and covered with refreshments.

The famous St Xavier, during his mission to the East-Indies, raised several persons to life. Being in the neighbourhood of Amboina, he calmed a tempest by plunging his crucifix into the sea. In the heat of the action, the crucifix slipped out of his hand: but an officious fish restored it to him in a moment.

St Rosa was so venerable for her great sanctities, that the largest trees of the garden bent down their branches, as saluting her, when she passed by them to her cell.

MIRAMIONES. An order of Nuns, at Paris, so called from their foundress *Madam de Miramion*. They are otherwise called *Nuns of St Genevieve*.

Hist. des Ord.
Relig. T. 8.
c. 29.

Madame de Miramion was the most pious lady of her times. She was a widow, and was wholly employed in acts of charity and goodness. In the year 1630, she received into her house twenty-eight Nuns of the frontiers of Picardy, whose con-

vents had been ruined by the wars. She maintained them at her own expence, 'till she could find the means of placing them in other houses, or sending them home, when they might return without danger. In 1661, she settled in St Anthony's street, where she lived in community with some young women, and in the observation of some rules prescribed to her by her father director M. du Festel.

In 1636, a community of young women, under the title of *St Genevieve*, was established by a Lady named Mademoiselle Bloffet. They kept little schools, visited the sick, and were employed in other exercises of virtue and charity. The conformity between this community, and that of Madame de Miramion, put her upon the thoughts of an union between them. This was effected, and the two communities were united, Sept. 14, 1665. Madame de Miramion was chosen superior, and from that time the community took the name of *Miramiones*.

In 1670, they purchased the house, in which they are at present, on the *Quay de la Tournelle*. Afterwards several other communities, at Amiens, La Ferte, and elsewhere, united themselves to the *Miramiones*. The holy foundress died, March 24, 1696.

The sisters are not admitted into the community till twenty years of age, and after two years probation. They make no vows. They repeat the office of the Holy Virgin every day, and are obliged to an hour's mental prayer morning and night. Once a week they accuse themselves to the superior of three or four principal faults. Their habit is of black woollen stuff.

MISNA. [*Hebr.*] The Code, or Collection, of the Civil Law of the Jews. The word signifies *Repetition*, and is as much as to say, *A second law*; whence the Greeks call it *Deuterosis* (*Δευτερωσις*) a word of the same signification with *Mishna* or *Misna*.

The Jews pretend, that, when God gave the written Law to Moses, he gave him also another not written, which was preserved by tradition among the Doctors of the synagogue, to the time of Rabbi Juda, surnamed the *Holy*. This Doctor was prince or head of the captivity, that is, chief of the Jews, after the destruction of Jerusalem and the temple. He was born at Sephoris, a city of Galilee; and, having been often employed in deciding differences among the Jews concerning the sense of the Law, and seeing the danger they were in, through their dispersion, of departing from the traditions of their fathers, he judged it proper to reduce them to writing. This produced the *Misna*, which is universally ascribed to Judah, as its author and compiler.

The *Misna* is divided into six parts. The first relates to the distinction of seeds in a field, to trees, fruits, tythes, &c. The second regulates the manner of observing the festivals. The third treats of women, and matrimonial cases. The fourth, of losses arising by trade, suits occasioned thereby, &c. The fifth concerns obligations, sacrifices, and other holy matters. The sixth treats of the several sorts of purifications. Each part of the *Misna* is denominated from its subject, as follows.

- | | |
|-------------------|-------------------------|
| 1. Ordo Seminum. | 4. Ordo Damnorum. |
| 2. Ordo Festorum. | 5. Ordo Sanctorum. |
| 3. Ordo Mulierum. | 6. Ordo Purificationum. |

The *Misna* was received with profound veneration by all the Jews, as containing what was dictated by God himself from mount Sinai, together with the written Law. All the learned men made it their chief study, and many of them applied themselves to the making comments on it. These they called *Gemara* or *Supplements*; which, together with the text of the *Misna*, make up the two *Talmuds*, that of Babylon, and that of Jerusalem. See TALMUD.

BINGHAM,
Orig. Eccles.
B. 13. c. 1.
§. 3.

MISSA. [*Lat.*] In the antient Christian Church, was the general name given to every part of divine service. It signified both the service of the Catechumens, and the Service of the Faithful. It is often used for the psalmody, for the lessons, for the prayers at evening, when there was no communion, and for the prayers used at the celebration of the Eucharist.

The Romanists have abused the general name *Missa*, under the appellation of *Mass*, and apply it only to denote the office of consecrating bread and wine into the body

body and blood of Christ, and offering that as an expiatory sacrifice for the quick and dead. See MASS.

Missæ, in Latin, is the same as *Missio*. And it was the form used in the Latin Church, *Ite Missæ est*, which answers to the Greek ἀπολύετε and προέλθετε, the solemn words used at the dismissal of the Catechumens first, and then of the whole assembly, at the end of their respective services. Whence the services themselves at last took their names from these solemn dismissals, the one being called *Missæ Catechumenorum*, the service of the Catechumens; and the other *Missæ Fidelium*, the service of the Faithful.

MISSAL. *The Romish Mass-book: See MASS.*

MISSION (PRIESTS of the). *See the following article.*

MISSIONARIES. Among Christians, are such ecclesiastics, or priests, as are sent, by the Church, into Pagan, or Infidel countries, to convert the natives, and establish the Christian religion among them.

Among all the Christian Communions, the church of Rome has ever been the most zealous in making proselytes: it is no wonder therefore, the *Popish Missions* have been the most numerous and remarkable. It is not easy to give an account of them all: but the reader may find a short history of the *Popish Missionaries* in a book entitled, *An account of the Roman Catholic Religion through the world*. It was written for the use of Pope Innocent XI, by M. Cerri, secretary to the congregation *de propaganda fide* and was found in the library of the Abbot of St Gall. Sir Richard Steel procured an English Translation of it, which was published in the year 1715. Thither I refer the reader, and shall confine myself, in this article, to some few remarks on the conduct of the Popish Missionaries, and their methods of propagating Christianity among the Heathens.

And, first, it is very remarkable, that the Popish Missionaries never allow their converts the use of the scriptures. Though they boast of the great numbers of people they baptize and convert, yet they never say, their proselytes have read the Bible; nor is it agreeable to the principles of their Church to allow the use of that book to the vulgar. It is no wonder, therefore, their converts often relapse into idolatry, when they never knew the foundation of the Christian religion, nor were ever rightly instructed in the faith. It is reported of twelve Franciscan Fryars, that each of them baptized 100000 Indians, without any previous care to make them Christians, and only asking their names.

HOTTING.
Hist. Eccles.
Sæc. 15.

In the next place, the Missionaries often allow their converts in the practice of their old heathenish idolatries. This, we are told, the Jesuits have done in China, and in several parts of the East-Indies; particularly on the coast of Coromandel, where the heathens worshipped a Cow, and, having tempered the excrements of that animal into a kind of paint, made several figures with it on their foreheads. The Missionaries there, in 1703, thought it not proper to deprive the Indians of this custom, even after they had reconciled them to the Christian Faith; but found out an expedient to make it lawful; which was, to bless the excrements, when dried, and beat into powder, as they used to do with ashes at the beginning of Lent. The Jesuits undertook to defend this practice, alledging, that, if they opposed these customs, Christianity would be lost among the Indians. It is notorious, that the Jesuits have tolerated, among the Chinese, after their becoming Christians, the sacrifices offered to Confucius and their ancestors; though this abuse was remedied by the congregation *de propaganda fide*, at Rome, in 1644.

Memoirs for
Rome, &c.
printed at
London,
1710.

DU PIN,
Hist. of the
Church Cent.
XVII. c. 22.

Thirdly, (to use the words of Dr Geddes) 'The Roman Missionaries, especially the Jesuits, having neither the gift of miracles, nor of patience, to wait for the slow issue of converting nations, by preaching the faith to them, are for dispatching the matter by dragoons, or by some other violent and sanguinary way; the Jesuits being all to a man of the same opinion with their great apostle of the Indies, Francis Xavier, that Missionaries without muskets never make converts to any purpose. The truth of which maxim, John Blount, a Missionary Jesuit, tells us, is confirmed by universal experience; and that neither in Brasil, Peru, Mexico, Florida, or the Moluccoes, have any conversions been made without the help of the secular arm.'

Hist. of the
Churches of
Malabar, &c.
Pref.

If the curious reader would see, in what manner the Popish Missionaries preach the gospel in China, he may consult the article *JESUITS*, Vol. I. *In Append.*

Voy. Vol. II. To what has been said of the Missionaries themselves, may be added some account of their proselytes or converts. Mr Dampier, speaking of the converts made by Popish Missionaries in Siam and Tonquin, in the East-Indies, has this remark: 'As to the converts these people have made, I am credibly informed, that they are chiefly of the poor people; that, in times of scarcity, their alms of rice have converted more than their preaching; and, as for those who have been converted, as they call it, that is, to beads, images, and belief of the Pope, they have fallen off again, as the rice grew plentiful, and would be no longer Christians, than while the priests administered food to them.'

We may farther guess what sort of Christians are made by the Popish Missionaries, from a passage of Captain Sarris's Voyage to Japan, in 1611. 'I cannot (*says he*) but take notice of an odd mistake in a matter of devotion, made by some Japanese gentlewomen, whom I admitted into my cabin. These were some, whom the Portuguese Jesuits had been at work with, and had taught them some little matters of Christianity, as the saying of a few gibberish prayers, and the cringing before an image or picture. The good women, being in the cabin, chanced to cast their eyes upon a picture of Venus and Cupid that hung there: at which sight they were immediately seized with a fit of devotion, and clapped upon their knees without any more ado, tumbling out all the religion they had learned of the Fathers; and very zealous they were in their addresses to the two modest deities painted before them. The business was, they mistook this pair for the blessed Virgin and her son, whom the Jesuits had given them so slender an account of, that they knew no difference between them, and Cupid and Venus.'

Dr Mather, in his *History of New England*, tells us, there fell into his hands the Manuscripts of a Jesuit, whom the French employed as a Missionary among the Western Indians; in which was a Catechism, containing the principles those Heathens were to be instructed in. It was in the Iroquoise language, with a translation annexed, and some cases of conscience for the regulation of their behaviour. 'The Catechism (*says the Doctor*) gives very odd notions of heaven; that it is a fair soil, where they want neither meat nor cloaths; that they do nothing; the fields give corn, beans, pumpkins, and the like, without tillage; the trees are always green, full, and flourishing; the sun always shines, and the fruits are never wasted. The notions of hell are as surprising; that it is a wretched soil, a fiery pit in the center of the earth, always dark; the devils are ill-shaped things with vizors on, to terrify men; there is nothing to drink there but melted lead; and they eat one another. Their resolves of cases of conscience are as strange; as that a man is not obliged to pay hire to his whore, if she be a Christian; that, if an Indian steals a hatchet from a Dutchman, he is not obliged to make restitution.' Such doctrines did the pious French Missionaries teach the poor ignorant Indians of America.

HOORNBECK,
De conver-
sione Indo-
rum.

The great man, whom the church of Rome boasts of, as most successful in this work, is the famous St Francis Xavier, whom they style the *Apostle of the Indies*. He was born of a noble family at Pampelona in Navarre, in the year 1497. He studied and taught Philosophy and Divinity at Paris, from whence he went companion with Ignatius Loyola, founder of the Jesuits, and followed his rule. In 1540, he came into Portugal, and from thence passed into the Indies, in quality of Apostolical Nuntio. He preached in the island of Zocotora, at Goa, and Travancor. In the island of Ceylon, he converted the king of Candia. He went from thence to the Moluccoes, where he converted great numbers. After traversing the Indian islands, and some parts of the Continent, he preached in Japan. Next he prepared to go into China, and died in his way thither, *An.* 1552.

Xavier was canonized by Pope Gregory XV; and his bull of canonization recites several miracles he is said to have done; as, that a whole army, which was marching against the Christians, was terrified at the sight of Xavier, and forced to retire: that at Comorin he restored a dead man to life; that he healed the sick, and calmed tempests: that, at Tolo in the Moluccoes, having baptized twenty-five thousand people, and finding them likely to apostatize, he caused a mountain to vomit up a great deal of fire, ashes, and pumice-stones, and the walls of the city to fall flat by an earthquake: lastly, that, when he preached to several nations, every one heard

heard him speaking in their own language. This famous Missionary is said to have made 200000 profelytes.

There are, in France, and other popish countries, several *Congregations of Missionaries*, whose principal end is, to be employed on *Missions*, and to inspire into the young Clercs the spirit of piety and devotion, which is necessary for the worthy discharge of their ministry. Such are the *Congregations of the priests of the Mission, the Eudists, the Missionaries of Lyons*; and some others.

The most remarkable of these congregations, called *the Priests of the Missions*, had for founder M. Vincent de Paul. This pious ecclesiastic having preached in the Parish-Church of Folleville, in the diocese of Amiens, and prevailed on a great number of persons to make a general confession to him of their sins, took occasion, from the success of this first Mission, to found the congregation we are speaking of. His first settlement was in the parish of Chatillon-de-domes, in the county of Bresse, where, with five or six ecclesiastics, whom he found there, he formed a little community, with an intention to devote themselves to the service of religion. Soon after Mr Vincent de Paul was prevailed upon, by the Count de Joigni, and his wife Madame de Gondy, to come to Paris; where, at the charge of those illustrious persons, he established a congregation of priests. This settlement was made *March 1, 1624*. The archbishop of Paris gave them the college of *Bons Enfans* (the good Children) which was at his disposal. In 1632, Pope Urban VIII erected this society into a congregation, under the title of *the Mission*. The priory of St Lazarus was, soon after, united to this congregation, and became the head of the order, and the residence of the General.

This congregation made a quick progress, and soon spread all over the kingdom of France. In 1642, it gained footing in Italy; and, in 1651, was received in Poland. The pious founder lived to see twenty-five houses of his institute. It is at present composed of about 84 houses, divided into nine provinces; which are, those of France, Champagne, Aquitain, Poitou, Picardy, Rome, Lombardy, and Poland.

The *Priests of the Mission* have three principal employs. The first is, to labour at their own perfection; to which end their rule prescribes an hour of mental prayer every morning, three examinations of conscience every day, a spiritual lecture every day, some spiritual conferences once a week, an annual retreat of eight days, and the observation of silence out of the stated times of conversation.

The second employ is that, from whence they are denominated, and consists in labouring for the salvation of the poor country-people. They devote eight months in the year to this pious work. The *Missionaries* stay fifteen days, three weeks, or a month, and sometimes more, in each place; during which time they instruct the people by catechisms, hear general confessions, accommodate differences, reconcile enemies, and assist the sick and indigent.

In the third place, the *Priests of the Mission* are employed in promoting the spiritual advancement of ecclesiastical persons. To which purpose, they apply themselves to the direction of the seminaries, into which persons, designed for holy orders, retire for some time. Here the Missionaries perform divine offices, read lectures of divinity, explain the scriptures, and solve cases of conscience.

This congregation consists of secular Clergy; who nevertheless make four simple vows, of poverty, chastity, obedience, and perseverance. Their habit is distinguished from that of other ecclesiastics only by a linnen collar four fingers broad, and by a little tuft of beard, which they wear.

MITHRA or MITHRAS. So the antient Persians called the SUN, which they worshipped as a god, and to whom they offered horses. Strabo and Herodotus tell us, that of all the gods they worshipped the Sun only; by which we are to understand, that the Sun was their principal god: for Plutarch informs us, that, according to the Theology of the Persians, there are three ruling *Genii*; one good and beneficent, one evil and malevolent, and a third between both, called *Mithras*. See *ARIMANIUS and OROMASDES*.

Mithras, according to the Persian fable, was born of a stone; by which the Mythologists understand the *fire*, which darts from a stone, when it is struck.

Athenæus reports a singularity relating to the festival of this god among the Persians which is, that the king only was allowed to get drunk, and to dance after the

Persian manner, on that day. Strabo says somewhere, that the Medes were obliged to send the king of Persia 20000 horses annually, for the solemnity of this festival.

The Romans adopted this god of the Persians, as they did those of all other nations. But they paid him a quite different kind of worship from that they paid to the Sun; just as Apollo, who, physically speaking, was nothing else but the Sun, had temples, priests, and sacrifices to himself, and had nothing in common with the Sun or Mithras.

Mithras was styled the *Invincible*; as appears by the following inscription:

DEO SOLI INVICTO MITHRÆ.

To the god, the Sun, the invincible Mithras.

MONTF.
Antiq. T. 2.
P. 2. B. 4.
c. 3.

There are a great many images of Mithras, some of which are very particular. He is seen with the head of a Lyon, and the body of a man, and having four wings, two of which are extended towards the Sky, and the other two towards the ground. Another way of representing Mithras, usual at Rome, was, to paint him like a young man, with a Phrygian bonnet on his head, and in a cave; where he is striking a dagger into a bull's neck; agreeable to the fable, which makes Mithras an ox-stealer:

Commod.
Instruct. 13.

Vertebatque boves alienos semper in antris.

Oxen he stole, and hid them in a cave.

This description of him is said to be symbolical of the properties and operations of the Sun. The commentator Lucretius, interpreting these words of Statius,

Thebaid. l. 1.

— — — seu Persei sub rupibus antri
Indignata sequi torquentem cornua Mithram.

— — — Or Mithra, in a Persian cave,
Grasping the horns of a reluctant bull.

explains the fable thus: 'It is said, the Persians were the first, who introduced the custom of worshipping the Sun in caves. The Sun honoured in this manner is called Mithras. Because he is subject to eclipses, he is worshipped in caves. The bull's horns are to be understood of the Moon, who, being enraged at following her brother, sometimes goes before him, and intercepts his light. But the Sun, to shew that she is inferior to him, gets upon a Bull, grasps his horns, and turns them about with violence. Statius gives us to understand, that he speaks of the horned Moon.' This influence of Mithras, or the Sun, over the Moon and Stars, is mentioned in a verse of Claudian:

De laud. Stilic. l. 1.

Et vaga testatur volventem sidera Mithram.

*Attesting sacred Mithra, who from far
Governs the course of each revolving star.*

Mithras, among the Romans, had a kind of Priests, who were called *Patres Sacrorum*, fathers of the sacred mysteries: there were likewise *Matres Sacrorum*, Mothers of the sacred mysteries. Porphyry tells us, the Priests were called *Leones* (Lions) and the priestesses *Hyænae*, another kind of beast. Other ministers of Mithras were called *Coraces* and *Hierocoraces*, that is, Crows and Sacred Crows. From these names the festivals of Mithras were called *Leontica*, *Coracica*, and *Hierocoracica*. Over all these was an Arch-priest.

The initiation into the mysteries of this god were very barbarous. The person to be initiated was to undergo several kinds of punishments, to shew himself as it were impassible. He was for several days to swim cross a large water: he was to throw himself

himself into the fire; to live a long time in a desert place without food; and if, after a gradation of punishments, to the number of fourscore, he was found alive, he might be initiated into the most holy mysteries of Mithras.

Mithras, according to Vossius, is derived from the Persian *Mithra*, which signifies *Great*. See the SUN.

MITRE. Among Christians, is a sacerdotal ornament worn on the head by Bishops, and certain Abbots, on solemn occasions. It is a kind of round cap, pointed, and cleft a-top.

The *Mitre* (*Mitra*) was originally the womens head-dress. Hence Afcanius, in Virgil, reproaches the Trojans, or Phrygians, with wearing the *Mitre*, and being dressed like women.

Vobis picta croco & fulgenti murice vestis,
Desidiæ cordi: juvat indulgere choreis;
Et tunicæ manicas, & habent redimicula *mitræ*:
O vere Phrygiæ, neque enim *Phryges*! ite per alta
Dindyma.

Æn. l. 9. v.
614.

Your vests, embroider'd with rich purple, shine:
In sloth ye glory, and in dances join:
Your vests have sweeping sleeves: with female pride,
Your Mitres underneath your chins are ty'd.
Go, Phrygians, to your Dindymus agen,
Ye less than women, in the shapes of men!

DRYDEN.

The High-priest, among the *Jews*, wore a *Mitre*, or bonnet, on his head. All that can be collected from Josephus, and others, concerning this ornament, is, that it was a kind of cap, not unlike a hemisphere; which consequently did not come down lower than the ears, and was wrapped several times about with a piece of fine cotton, or linnen, of a considerable length, and tied behind the head with a blue ribbon or string, to prevent its falling off. It was encircled with a triple crown of gold, and had on the top a kind of golden cup, resembling the bud of a certain plant, described by Josephus. On the golden crown was engraven in Hebrew words *HOLINESS TO THE LORD*; which was intended no doubt to express the sanctity of the high-priest's character.

Antiq. l. 3.
c. 7.
Exod. xxviii.
36.

The inferior priests of the *Jews* had likewise their *Mitres*: but in what respects they differed from that of the high-priest, is uncertain. The difference probably consisted, not in the shape, but in the richness and beauty of the ornament. However both the high-priest and the inferior priests took care to tie their *Mitres* fast, when they officiated, because it was thought a mark of irreverence and boldness, to be seen bare-headed.

Among the common honours, paid to bishops in the primitive ages, was that of addressing them, *per coronam*, by their *crown*; as, *Precor coronam vestram*, that is, *I entreat your crown*. From hence some have imagined, that the antient bishops wore some such ornament as we call a *Mitre*. But this is by no means certain: and therefore Savaro, and others, are of opinion, that it respected the antient figure of the ecclesiastical tonsure, by which the hair was cut round, from the crown of the head downwards. But it is most probable, it was no more than a metaphorical expression, used to denote the honour and dignity of the episcopal order.

HIERON.
Ep. 26. ad
August.

Not. in Sidon.
l. 6.

BARON. An.
58.

Those young women, among the primitive Christians, who professed a state of Virginity, and were solemnly consecrated thereto, wore on their heads a purple and golden *Mitre*, as a badge of distinction. Eusebius calls this ornament the *Coronet of Virginity*.

OPTAT. contr.
Parmen. l. 6.
EUSEB. de
Martyr.
Palæstr.

His holiness the Pope has no less than four different *Mitres*, which are more or less rich, according to the solemnity of the festivals, on which they are worn. The cardinals antiently wore *Mitres*, before the Hat was first granted them by the council of Lyons, in the year 1245. Some Canons of Cathedrals, in Popish Countries, have the privilege of wearing the *Mitre*; and some great families, in Germany, bear it for their crest, to shew that they are Advocates, or Feudatories of antient Abbies, or officers of bishops, &c. There is a distinct order of Abbots, in the Romish Church, called *Mitred Abbots*, from the privilege of wearing the *Mitre*; which

is

is only embroidered with gold, to distinguish it from that of the bishops, which is adorned with Jewels.

MNEVIS. A god of the antient Egyptians. He was the same kind of divinity as the god *Apis*, being worshipped under the figure of an Ox, or, to speak more properly, an Ox itself, worshipped as a god. See *APIS*.

As the god *Apis* had his residence at *Memphis*, so *Mnevis* resided at *Heliopolis*, or the city of the *Sun*, called by the Hebrews *On*. Potipherah, whose daughter Joseph married; was, probably, a priest of the god *Mnevis*, because he is in scripture called a *priest of On*.

Genes. xli. 45. De Idid. & Osirid. c. 15. *Mnevis* (according to Plutarch) was sacred to Osiris: his hair was always to be black, and he had the second honours after the Ox *Apis*.

MODESTY. In Latin, *Pudicitia*. The Romans deified this *Virtue*. She had temples and altars at Rome; amongst which, one was peculiarly styled *the Altar of Modesty*. Juvenal, to aggravate the impudence and immodesty of the Roman ladies, mentions the lewd dialogues and actions, which passed by night near this altar.

Sat. 6. v. 305.

I, nunc, & dubita qua sorbeat aëra fanna
Tullia, quid dicat notæ Collatia Mauræ,
Maura, Pudicitiae veterem cum præterit Aram.
Noctibus hic ponunt Lecticas, micturiunt hic,
Effigiemque Deæ longis siphonibus implent, &c.

Now think what filthy dialogues they have,
When Tullia talks to her confiding slave,
At Modesty's old altar; when by night
They make a stand, and from their letters light, &c. DRYDEN.

It is remarkable, that *Modesty* was distinguished into *Patrician* and *Plebeian*. The occasion of this distinction, as related by Livy, was this. Virginia, of a Patrician family, married a Plebeian named Volumnius, who was Consul. The Matrons of the Patrician rank turned her out of the temple of *Modesty*, because she had married below herself. She complained of the injury done her; to repair which in some measure, she built a little temple to *Modesty* called *Plebeia* (*Plebeian*) where the women, who were not of the Senatorian order, went to perform their devotions.

Modesty is represented, on Medals, by a woman sitting, and seeming to hide her face with her right hand. Alciatus mentions this attitude as proper to *Modesty*.

Ergo sedens velat vultus, obnubit ocellos:
Ista verecundi signa Pudoris erant.

She sits, her face behind her hand conceal'd:
By signs like these was Modesty reveal'd.

CAMDEN,
Britannia,
Northumber-
land.

MOGON. A Pagan deity, antiently worshipped by the *Cadeni*, inhabitants of that part of England called Northumberland. In the year 1607, two altars were taken out of the river *Rhead*, inscribed to this god. The first inscription runs thus:

DEO
MOGONTI CAD.
ET. N. DN. AUG.
M. G. SECUNDINUS
BF. COS. HABITA
NCI PRIMAS TA—
PRO SE ET SUIS POSUIT.

i. e. Deo Mogonti Cadenorum, & Numini Domini nostri Augusti M. G. Secundinus Beneficiarius Consulis Habitanici Primas tam pro se & suis posuit.

The inhabitants have a tradition, that the god *Mogon* defended the country a long time against a certain Soldan, or Pagan Prince.

MOHAMMEDANS or MAHOMETANS. Those, who profess to believe and practise the religion of MOHAMMED or MAHOMET.

Mohammed, the author of this religion, was born at Mecca, in Arabia, in the VIth century. Authors are not agreed as to the year of his birth: but the most probable opinion is that, which places it to the year 571 or 572. He was of the family and tribe of the Coreischites, esteemed the most antient and illustrious of the country: but his parents Abdalla and Emina were poor. Abdalla died two months before the birth of Mohammed, who was brought up by his uncle Abutaleb, and by him placed in the service of a woman, who sold merchandizes into Syria. This woman, named Cadigha, fell in love with Mohammed, the driver of her camels, and married him. He was then twenty-five years old. He had by this wife three sons, who died very young, and three daughters, who were well married.

HOTTING.
Hist. Orient.

Being subject to the falling sickness, he made Cadigha believe, he fell into convulsions upon the sight of the angel Gabriel, who came from God to reveal to him some things concerning religion. Cadigha, either really deceived, or pretending to be so, went from house to house, and spread a report, that her husband was a Prophet. His valet, and some other persons, suborned for that purpose, did the same, and by this means procured him a great number of followers; insomuch that the magistrates of Mecca began to fear a sedition. And therefore, to prevent the disorders, which a new sect usually produces, they resolved to get rid of Mohammed. He was apprized of their design, and fled from Mecca. This *flight* of Mohammed is the famous *Epocha*, from whence the Mohammedans reckon the years of the *Hegira*. See HEGIRA.

Mohammed retired to Medina, accompanied by a very few persons: but he was soon joined by a great number of his disciples; to whom he opened the design he had formed of establishing his religion by force of arms. He gave his great standard to his uncle Hamza, and sent him upon a party with thirty men. This first attempt had no success. The second succeeded better: for he attacked with 319 men a caravan of a thousand Coreischites, and defeated them. The booty was considerable; but he lost in the engagement fourteen men, who have been honourably placed in the Mohammedan martyrology. After many battles of much greater importance, he made himself master of Mecca, in the VIIIth year of the Hegira. He died three years after at Medina, being 63 years of age.

An historical and chronological detail of the actions of this false Prophet may be seen in Dr Prideaux's Life of Mahomet; to which the reader is referred.

It is very remarkable of this impostor that, though he himself so often declared in the Koran, that he wrought no miracles; yet his followers have ascribed a great many to him. For instance, they affirm, that he caused water to flow out of his fingers; that he split the Moon in two; that the stones, trees, and beasts acknowledged him to be the true prophet sent from God, and saluted him as such; that he went one night from Mecca to Jerusalem, from whence he ascended up to heaven, where he saw and conversed with God, and came back again to Mecca before the next morning; that a Jew woman having set before him a poisoned lamb, the lamb, roasted as it was, advised him not to eat of it; with many more miracles equally incredible. They pretend, that his birth was accompanied with the most miraculous circumstances. His mother Emina (they say) bore this new prophet in her womb without any manner of trouble; and was delivered of him without the least pain. He was no sooner brought forth, but he fell on his face to the ground, as it were to worship God; and lifting up himself, he cried, *there is but one God, and I am his Prophet*. He was born circumcised; and the devils were then driven from heaven. His nurse Halima, who before had no milk in her breasts, immediately had some, when she presented herself to the newborn prophet. Four voices were heard from the four corners of the Caaba, publishing the news of his birth. The everlasting fire of the Persians went out. A withered palm-tree put forth leaves, and bore fruit. Midwives of extraordinary beauty were present at his birth, without being sent for; and birds fluttered round him, having beaks of hyacinth, whose brilliant lustre glittered from east to west. His guardian angels transported him to a mountain, where they opened his belly, and took out his entrails, which they washed till they were as white as snow: then they opened his breast, and took out of his heart the black grain or drop, which is the

SIMON, Hist.
Crit. des na-
tions du Le-
vant, c. 15.

CHEVREAU,
Hist. du
Monde.

HOTTING.
ubi supra.

seed of vice in other men. They performed the whole operation, without putting him to any pain, and then conveyed him back again to the house.

D' HERBE-
LOT, Bibl.
Orient.

Mohammed boasted of four advantages he had above all other men: for he pretended to surpass them all in courage, in liberality, in the strength of his wrist, and in conjugal vigour. And indeed the latter was but necessary to a man, who had twenty-one (others say, seventeen) wives. His incontinency, no doubt, was the reason, that he permitted Polygamy with some restrictions, and concubinage without any bounds.

NAUDÆUS,
Coups d'
Etat. c. 3.

He made use of a great many artifices and stratagems, to persuade the people into a belief, that he was really a prophet sent from God. Among others, he prevailed upon one of his most faithful domestics to go down to the bottom of a well, which was near a great road, and, when he passed by attended with a great multitude of people, to cry out, *Mohammed is the well-beloved of God, Mohammed is the well-beloved of God.* These words were no sooner heard, than Mohammed publickly thanked the divine goodness for so remarkable a testimony, and persuaded the people immediately to fill up the well with stones, and build over it a little mosque in memory of this miracle. By this invention the poor slave was killed, and buried under a shower of stones, which put it out of his power ever to discover the imposture. It is pretended likewise that he had instructed a pigeon, at certain times, to come and pick grains of corn out of his ear, and that he persuaded his followers it was the angel Gabriel, under that shape, who brought him orders from God. Grotius, who relates this story, confesses it has no foundation in the Arabic authors, and that he had it out of Scaliger's notes upon Manilius.

De Verit.
Christ. Relig.
l. 6.

D' HERBE-
LOT, ibid.

Mohammed was very ignorant and illiterate, and was so far from being ashamed of it, that, in the *Koran* (the *Bible* of the *Mohammedans*) he frequently gives himself the title of *Ommi*, i. e. *The Ignorant*, or one who can neither write nor read. The interpreters turn this circumstance greatly to his advantage, and make it not the least of his miracles, that, being an *Ommi*, or ignorant, he was able notwithstanding to write with so much eloquence and politeness.

RICAUT,
Hist. Ottom.
Emp. l. 2.
c. 3.

The Mohammedans have a very great veneration for their false prophet, and shew it in many instances. The Grand Seignor sends every year into Arabia 500 sequins, a *Koran* covered with gold, and as much black stuff as serves for a tent in the mosque at Mecca. When this new tent is put up, the pilgrims tear the old one in pieces, and each carries off a rag as a precious relic. The camel, that carries the *Koran*, is adorned with flowers and other ornaments, and exempt the rest of his life from all labour and service. At Grand Cairo in Egypt, they keep Mohammed's shirt, which they carry in procession at certain times with great ceremony. Many pilgrims, who visit the place of his birth, and his tomb, put out their own eyes, as if every thing else in the world was unworthy of their regard, after the sight of so divine an object.

D' HERBE-
LOT, ibid.

Their doctors pretend, that Mohammed was created before all time; that the world was made for him alone, and that he is the sole mediator between God and man. They apply to him the promise of the *Comforter* in the gospel, where, instead of Παράκλητος, the *Paraclete*, they read Περίκλυτος, the *Illustrious*. Mohammed himself endeavours to establish this belief in the *Koran*, where he makes Jesus Christ say to the Jews: 'O children of Israel, I am He, whom God has sent to accomplish what was revealed before me in the law of Moses, and to foretel the coming of another messenger from God.'

I omit the story of Mohammed's coffin, which is said to hang in the air, being kept in that situation by two load-stones of equal attraction; since the Mohammedans themselves laugh at it, as a meer invention of the Christian writers.

SALE'S KO-
ran, Prelim.
Disc. §. 2.

The corrupt state of Christianity, after the III^d century, gave great advantages to the propagation of Mohammedism. To which we may add the weakness of the Roman and Persian Monarchies; either of which, had they been in their full vigour, must have crushed Mohammedism in its birth. And, as the empires were weak and declining, so Arabia, at Mohammed's setting up, was strong and flourishing. The division and independency of the tribes was so necessary to the first propagation of his religion, that it was scarce possible he should have effected his design, had the Arabs had been united in one society.

Whether Mohammed's scheme of establishing a new religion was the effect of Enthusiasm, or Ambition, has been disputed. The latter is the general opinion of Christian writers. However this be, his original design of bringing the Pagan Arabs

to the knowledge of the true God, was certainly noble, and highly to be commended. And it is easy to conceive, that he might think it a meritorious work to rescue his country-men from their ignorance and superstition; and, by degrees, with the help of a warm imagination, to fancy himself destined by providence for the effecting that great reformation. This observation relates only to his original plan; the success of which, no doubt, inspired him with designs of another nature, and gave birth to all those impostures he afterwards set on foot.

He was so successful in his designs, that he lived to see his new religion fully established in Arabia; and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests, which extended the Mohammedan faith over so great a part of the world.

The fundamental position, on which Mohammed erected the superstructure of his religion, was, that there has been, from the beginning of the world, but one true orthodox belief, which consists in acknowledging one only true God, and obeying such his messengers and prophets, as he shall from time to time send into the world, to reveal his will to mankind. Upon this foundation he set up for a prophet, sent to reform the abuses crept into religion, and to reduce it to its original simplicity. The whole substance, therefore, of his doctrine he comprehended under these two propositions, or articles of faith; *There is but one God, and Mohammed is his Apostle, or Prophet*; in consequence of which last article, all such ordinances and institutions, as he thought fit to establish, must be received as obligatory and of divine authority. Id. ib. §. 4.

The Mohammedans divide their religion into two general parts; *Imân*, i. e. *Faith*, or *Theory*, and *Dîn*, i. e. *Religion* or *Practice*. *Faith*, or *Theory*, is contained in the above-mentioned Formulary, *There is but one God, &c.* This consists of six distinct branches.

- | | |
|-----------------------|--------------------------------------|
| 1. Belief in God. | 4. In his Prophets. |
| 2. In his Angels. | 5. In the Resurrection and Judgment. |
| 3. In his Scriptures. | 6. In God's absolute Decrees. |

They reckon four points relating to *Practice*:

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| 1. Prayer, with washings &c. | 3. Fasting. |
| 2. Alms. | 4. Pilgrimage to Mecca. |

I shall just touch upon each of these in their order.

That the Mohammedans have very just notions of God and his attributes, appears very plain from the Koran itself, and the writings of the Mohammedan divines; notwithstanding what some suppose, that the God of Mohammed is different from the true God, and only a fictitious deity, or idol, of his own creation.

Maracc. in
Alc. p. 102.

They believe the *Angels* to have pure and subtile bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They reckon four angels superior to all the rest. These are, Gabriel, who is employed in writing down the divine decrees; Michael, the friend and protector of the Jews; Azrael, the angel of death; and Israfil, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels. This whole doctrine concerning the angels Mohammed borrowed from the Jews, who learned it from the Persians, as themselves confess. The Mohammedans likewise believe there is a *Devil*, whom they call *Eblis*, and an intermediate order of creatures, whom they call *Iîn* or *Genii*. See *ANGELS*, *EBLIS* and *GENII*. Koran, c. 7.
& 38.
Ibid. c. 2, 6.
Talmud.
Hierof.

As to the *Scriptures*, the Mohammedans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several Prophets. The number of these sacred books, according to them, are 104: of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham; and the other four, being the *Pentateuch*, the *Psalms*, the *Gospel*, and the *Koran*, were successively delivered to *Moses*, *David*, *Jesus*, and *Mohammed*; which last being the *Seal* of the Prophets, these revelations are now closed, and no more are to be expected. All these

Koran, c.
15.

these divine books, excepting the four last, they agree to be entirely lost, and their contents unknown. And of these four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that very little credit is to be given to the present copies in the hands of the Jews and Christians. If any argue, from the corruption, which they insist to have happened to the Pentateuch and Gospel, that the Koran also may possibly be corrupted, they answer, that God has promised he will take care of the latter, and preserve it from any addition or diminution; but that he has left the others to the care of men.

The number of *Prophets*, which have been from time to time sent into the world, amounts to no less than 224,000; among whom 313 were Apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were

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|-------------|--------------|
| 1. ADAM. | 4. MOSES. |
| 2. NOAH. | 5. JESUS. |
| 3. ABRAHAM. | 6. MOHAMMED. |

c. 8. & 47.

The next article of faith, required by the Koran, is the belief of a general *resurrection*, and a future *judgment*. But, before these, they believe there is an intermediate state both of the soul and of the body, after death. When a corps is laid in the grave, two angels, called Monkir, and Nekir, come, and examine it concerning the unity of God, and the mission of Mohammed. If the body answers rightly it is suffered to rest in peace, and is refreshed by the air of Paradise: if not, they beat it about the temples with iron maces; then press the earth on the corps, which is gnawed and stung by ninety-nine dragons with seven heads each. This doctrine, the commentators say, is plainly hinted at, though not expressly taught, in the Koran; and it is evidently borrowed from the Jews, who teach such a *sepulchral examination*, which they call *Hibbut bakkeber*, the *beating of the sepulchre*.

As to the souls of the Faithful, when they are separated from the body by the angel of death; some pretend, they hover about the sepulchre, where the bodies lie interred: others imagine, they are with Adam, in the lowest heaven. Others again fancy, that the souls of good men remain in the well *Zemzem*, and those of infidels in a certain well in the province of *Hadramaut*. Another opinion is, that they are all in the trumpet, whose sound is to raise the dead: and another that the souls of the good dwell in the shape of white birds, under the throne of God. Lastly, the most orthodox hold, that the souls of the wicked are confined in a dungeon under a green rock, or, according to a tradition of Mohammed, under the devil's Jaw, to be there tormented till their re-union with the body, at the general resurrection.

Mohammed has taught, that a man's body is entirely consumed by the earth, excepting only the bone called *Al Ajb*, or the rump-bone, which is to serve as the basis of the future edifice of a new body, or as a seed from whence the whole is to be renewed. This is to be effected by a forty-days rain, which will cover the earth to the height of twelve Cubits, and cause the bodies to sprout forth like plants. For this likewise he is beholden to the Jews, who say the same thing of the bone *Luz*. The time of the resurrection they allow to be a perfect secret, known to God only; the angel Gabriel himself acknowledging his ignorance in this point, when Mohammed asked him about it. However the approach of that day may be known from certain signs, which are to precede it. These signs they distinguish into the lesser and the greater.

The lesser signs are; a decay of faith among men: the advancing of the meanest persons to eminent dignity: tumults and seditions: the provinces of Irâk and Syria refusing to pay their tribute: the buildings of Medina reaching as far as Ahâl, &c. The greater signs are; the Sun's rising in the west: the appearance of a monstrous beast in the temple of Mecca: the coming of Antichrist: the descent of Jesus on earth: war with the Jews: a smoke, which shall fill the whole earth: an eclipse of the Moon: the returning of the Arabs to their antient idolatry: the demolition of the temple of Mecca by the Ethiopians: the speaking of beasts and inanimate things, &c.

These signs will precede the resurrection: but the immediate sign of its being come will be the first blast of the trumpet, which will be sounded three times. The first they

they call the *blast of consternation*; at the hearing of which all creatures of heaven and earth shall be struck with terror; the earth will be shaken, and all buildings and even mountains thrown down: the heavens shall melt, the sun be darkened, the stars fall, the sea be dried up, &c. The second blast they call the *blast of exanimation*; when all creatures shall die, nothing surviving except God alone, and the inhabitants of Paradise and hell. Forty years after, will be heard the *blast of resurrection*, sounded by Ibrâfil, who, having called together all the souls from all parts, will throw them into his trumpet, from whence they will fly forth like bees, and repair to their respective bodies.

Mankind, at the resurrection, will be distinguished into three classes: the first, of those, who go on foot; the second, of those who ride; and the third of those who creep groveling with their faces on the ground. The first class will consist of believers, whose good works have been few: the second, of those who are more acceptable to God; and the third, of the infidels. When they are all assembled together, they will wait, in their ranks and order, for the judgment, some say forty years, other seventy, others 300, and some no less than 50,000 years. During all this time, they will suffer great inconvenience, the good as well as the bad, from the thronging and pressing upon each other, and the unusual approach of the sun, which will then be no farther from them than the distance of a mile; so that their skulls will boil like a pot, and they will be all bathed in sweat. At length God will come in the clouds, surrounded by angels, and will produce the books, wherein every man's actions are recorded. The whole solemnity will soon be at an end: for, according to the Mohammedans, God will judge all creatures in half a day, or, as other with more extravagance affirm, while one may milk an ewe. At this tribunal, every action, thought, word, &c. will be weighed in a balance, held by the angel Gabriel, of so vast a size, that its two scales are capacious enough to contain both heaven and earth.

The trials being over, and the assembly dissolved, those, who are to be admitted into paradise, will take the right hand way; and those, who are destined to hell-fire, the left: but both of them must first pass the bridge called *Al Sirat*, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of sword.

For the Mohammedan notions of the rewards and punishments of the next life, see the articles HELL and PARADISE.

The sixth great point of the Mohammedan faith is, God's *absolute decree*, and *predestination* both of good and evil. Of this doctrine Mohammed made great use for the advancement of his designs, as it was one of the strongest motives to induce his followers to fight without fear, and even desperately, for the propagation of the faith.

Of the four fundamental points of religious *practice* required by the Mohammedan religion, the first is *Prayer*, under which are comprehended those washings or purifications, which are necessary preparations thereto. Mohammed is said to have declared, that the *practice of religion is founded upon cleanliness*, which is the *one half of faith* and the *key of prayer*; and they tell the following story, to shew the necessity of this religious duty. A dervise of great sanctity, one morning, had the misfortune, as he took up a chrystal cup, which was consecrated to the prophet, to let it fall upon the ground and dash it to pieces. His son coming in some time after, he stretched out his hands to bless him; and the youth going out stumbled over the threshold, and broke his arm. As the old man wondered at these events, a caravan passed by in its way from Mecca. The dervise approached it to beg a blessing; but, as he stroked one of the holy camels, he received a dangerous kick from the beast. His sorrow and amazement increased, 'till he recollected, that he had inadvertently come abroad that morning without washing his hands.

For a particular account of the Mohammedan prayers and purifications, see the articles PRAYER and PURIFICATION.

The next practical duty in the Mohammedan religion, is *Alms-giving*, which is thought to be so pleasing in the sight of God, that the Caliph Omar Ebn Abdalaziz used to say; *Prayer carries us half way to God; fasting brings us to the door of his palace; and alms procure us admission.*

The third point of religious practice is *fasting*; a duty of so great moment, that Mohammed used to say, it was *the gate of religion*, and that *the odour of the mouth of him who fasteth is more grateful to God, than that of musk.* According to the

Mohammedan divines, there are three degrees of fasting: 1. The restraining the belly, and other parts of the body, from satisfying their lusts: 2. The restraining the ears, eyes, tongue, hands, feet, and other members, from sin: and 3. The fasting of the heart from worldly cares, and fixing the thoughts solely upon God. When the Mohammedans fast, they abstain, not only from eating and drinking, but from women likewise, and from anointing themselves. The most rigorous of all the Mohammedan fasts is that of the month *Ramadân*; concerning which, see R A-MADAN (THE FAST OF).

The *pilgrimage* to *Mecca*, which is the fourth point of practical religion, is thought so necessary, that he, who dies without performing it, may as well die a Jew or a Christian. *The particular circumstances and ceremonies of this Mohammedan pilgrimage are described under the article PILGRIMAGE. See also CAABA.*

SALE, *ibid.*
§. 6.

Next to the fundamental points of the Mohammedan religion, relating both to faith and practice, it will not be improper just to take notice of the *negative* precepts and institutions of the Koran, in which several things are prohibited to a true believer. And first, the drinking of *wine*, under which are comprehended all sorts of strong and intoxicating liquors, is forbidden in more than one place, on account of the quarrels and disturbances, or at least indecencies, occasioned by the use of such liquors. And for the same reason, *gaming* is prohibited. Indeed the Mohammedan Casuists except Chefs, because it depends wholly on skill and management, and not at all on chance. The Mohammedans comply better with the prohibition of gaming, than they do with that of wine.

A distinction of meats was so generally observed by the eastern nations, that it is no wonder Mohammed made some regulations in that matter. The Koran prohibits the eating *blood* and *swine's* flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast; which prohibitions he plainly copied from the Mosaic law; as he did likewise that of *usury*, which is strictly forbidden in the Koran. I shall not mention several superstitious customs, practised by the ancient Arabs, and abolished by Mohammed.

SALE, *ibid.*
§. 8.

The *Divinity* of the Mohammedans may be divided in *Scholastic* and *Practical*. Their *Scholastic Divinity* is a mongrel science, consisting of Logical, Metaphysical, Theological, and Philosophical disquisitions. The art of handling religious disputes was not known in the infancy of Mohammedism, but was brought in, when sects sprung up, and articles of religion began to be called in question. The wiser and more learned Mohammedans hold this science in great contempt. As to the *Practical Divinity*, or *Jurisprudence*, of the Mohammedans, it consists in the knowledge of the decisions of the law, which regard practice, gathered from distinct proofs. The principal points of faith, subject to the examination and discussion of the schoolmen, are: the *Unity* and *Attributes* of God; the divine *decrees* or *predestination*; the *promises* and *threats* contained in the law; and matters of *history* and *reason*.

SALE, *ibid.*
§. 8.

The different sects of Mohammedans may be distinguished into two sorts; the *Orthodox* and the *Heretical*. The former are called by the general name of *Sunnites* or *Traditionarists*, because they acknowledge the authority of the *Sonna*, or collection of moral traditions of the sayings and actions of their prophet. See SONNITES.

The *Sunnites* are subdivided into four chief sects; *viz.*

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| 1. The HANIFITES. | 3. The SHAFFEITES. |
| 2. The MALEKITES. | 4. The HANBALITES. |

which see under their respective articles.

The *heretical sects* are those, which hold heterodox opinions in fundamentals, or matters of faith. The first controversies relating to fundamentals began when most of the companions of Mohammed were dead: for the continual employment of war, during the infancy of this religion, allowed the Arabs little or no leisure to enter into nice enquiries and subtle distinctions. But no sooner was the ardour of conquest a little abated, than they began to examine the Koran a little more nearly: whereupon differences in opinion became unavoidable, and at length so greatly multiplied, that the number of their sects, according to the common opinion, was seventy three. These several sects were compounded and decompounded of the opinions of four chief sects, *viz.*

1. The

1. The MOTAZALES.
2. The SEFATIANS,

3. The KHÂREJITES.
4. The SCHIITES.

which see under their respective articles.

The *Motazales* were subdivided into several inferior sects, amounting, as some reckon, to twenty, which mutually charged each other with infidelity: the most remarkable of these were;

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|--------------------|--------------------|
| 1. The HODEILIANS. | 6. The JÂHEDIANS. |
| 2. The JOBBÂIANS. | 7. The MOZDÂRIANS. |
| 3. The HASHEMIANS. | 8. The BASHARIANS. |
| 4. The NODHÂMIANS. | 9. The THAMAMIANS. |
| 5. The HÂYETIANS. | 10. The CADARIANS. |

which see under their respective articles.

The chief sects of the *Sefatians* were;

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|-----------------------|-------------------|
| 1. The ASCHARIANS. | 4. The JABARIANS. |
| 2. The MOSHABBEHITES. | 5. The MORGIANS. |
| 3. The KERÂMIANS. | |

which see under their respective articles.

The most remarkable among the sects of the *Kharejites* were;

1. The WAIDIANS.

which see.

The principle sects of the *Schiites* were five in number: the most remarkable were;

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|-------------------|--------------------|
| 1. The GHOLAITES. | 2. The NOSAIRIANS. |
|-------------------|--------------------|

which see.

These are the principal sects, into which the professors of Mohammedism were very soon subdivided. Innumerable other sects have since sprung up amongst them, which it would be tedious to enumerate. However the most remarkable of them are taken notice of under their respective articles.

As success in any project seldom fails to draw in imitators, Mohammed's having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office were *Moseilama* and *al Aswad*. *Moseilama* pretended to be joined in commission with Mohammed, and published revelations in imitation of the Koran. During the few months which Mohammed lived after the setting up of this new imposture, *Moseilama* grew very formidable: but *Abubeker*, Mohammed's successor, sent an army against him; and the false prophet was slain in battle, and his followers dispersed. *Al Aswad* set up for himself the very year that Mohammed died: but a party, sent by Mohammed, broke into his house by night, and cut off his head. The Mohammedans call these two false prophets *the two Lyars*. Arabian history furnishes us with a great number of other such impostors, who have arisen at different times, since the establishment of Mohammedism.

The extent of the *Mohammedan Religion* is very great, as will appear from a view of the nations and princes professing it. These are;

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|-----------|---|---|
| In Europe | { | The Turks. |
| | { | The Cham of the Crim Tartars. |
| | { | The Turks. |
| | { | The Arabians. |
| | { | The Persians. |
| In Asia. | { | The Great Mogol. |
| | { | The Kings of Visapour, Golconda, and Malabar. |
| | { | The Great Cham of Tartary. |
| | { | The Kingdom of Sumatra, Java, and the Maldives. |

In *Africa*. { The *Turks*.
The people of *Tunis*, *Tripoli*, &c. on the coasts of *Barbary*.
The Kings of *Fez* and *Morocco*.

Here we are to take notice, that, excepting the Grand Signor, the King of Persia, the Arabian princes, and the Cham of Tartary, all the rest have Pagan idolaters for their subjects in general; Mohammedism being professed only by the princes and great men. It has been said (but I will not vouch for the calculation) that if we divide the known regions of the world into thirty equal parts, the Christians will be found to be in possession of five, the Mohammedans of six, and the idolaters of nineteen. So that the Mohammedan religion is of somewhat greater extent than the Christian.

The *Mohammedans* are likewise called *M U S S U L M A N S*, which, in their language, signifies *Believers*.

D' HERBE-
LOT, Bibl.
Orient.

MOHARRAM. [*Arab.*] Any thing sacred, or forbidden by the Mussulman law. It is likewise the name of the first month of the Arabic year, before the time of Mohammedism, and it is so called, because the antient Arabs were forbidden to make war against one another during the course of this month.

The ten first days of the month *Moharram* are called by the Mohammedans *Aiam almâdoulat*, that is, *the reckoned days*, because they believe, that, during these ten days, the Koran was sent down from heaven to be communicated to men. The last of these ten days is called *Aschour*. See *ASCHOUR*.

D' HERBE-
LOT, Bibl.
Orient.

MOHDI or the **DIRECTOR**. So the Mohammedans call a person of the race of Mohammed, whose coming is to be one of the signs preceding the general resurrection.

Concerning this person Mohammed prophesied, that the world should not have an end, till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his father's name, and who should fill the earth with righteousness.

This person the *Schiites* believe to be now alive, and concealed in some secret place, till the time of his manifestation; and they suppose him to be no other than the last of the twelve Imâms, named *Mohammed Abulkasem*, and the son of *Hassan al Askeri*, the eleventh of that succession.

MOMUS. The Pagan god of *Jesting* and *Censure*. He was said to be the son of *Sleep* and *Night*; but why, we are not told. This deity is represented as speaking his mind very freely, and censuring the actions of the other gods. Lucian, who rallies the Pagan deities, introduces him blaming the conduct of his brother-gods, in respect to the government of human affairs, with great freedom and severity, as follows:

In Jove Tra-
gico.

' What opinion can men have of us, when they see how disorderly we manage
' the affairs of the world, where vice triumphs over virtue, and the innocent suffer
' the punishment due only to the guilty? — Pray tell me, Jupiter (for we may
' speak here freely) whether you ever bethought yourself of making a strict inqui-
' sition after the wicked and the good, in order to punish the one, and reward the
' other — We must go to the spring-head of the disorders, and not think so much
' of destroying our enemies, as of reforming what is irregular in our own conduct.
' You know, I speak without either passion or interest, seeing my divinity is acknow-
' ledged but by a very few persons, and that, for one altar I have, other gods have
' an hundred.'

Id. in Deor.
Concil.

The fable says, that *Momus*, being chosen by Neptune, Vulcan, and Minerva, to give his judgment concerning the excellency of their works, blamed them all three; Neptune, for not making his bull with horns before his eyes, or on his shoulders, that he might strike more surely, or strongly; Minerva, for building a house, that could not be removed in case of bad neighbours; and Vulcan, for making a man without a window in his breast, that his thoughts, as well as his actions, might be seen.

Momus (Μῶμος) in Greek signifies *Jesting* or *Rebuke*.

MONETA (*Juno*). See *JUNO*.

MONKS.

MONKS. The word *Monk*, being derived from the Greek *μόνος*, *solus*, signifies the same as a *solitary*, or one who lives sequestered from the company and conversation of the rest of the world; and is usually applied to those Christian men, who dedicate themselves wholly to the service of religion, in some *Monastery* (as it is called) or *religious house*, and under the direction of some particular statutes, or *rule*. Those of the female sex, who devote themselves in like manner to a religious life, are called *Nuns*. See **NUNS**.

There is some difference in the sentiments of learned men concerning the original and rise of the *Monastic life*. But the most probable account of this matter seems to be as follows.

In the Decian persecution, which was about the middle of the III^d century, many persons in Egypt, to avoid the fury of the storm, fled to the neighbouring deserts, and mountains, where they not only found a safe retreat, but also more time and liberty to exercise themselves in acts of piety and divine contemplations; which sort of life became so agreeable to them, that, when the persecution was over, they refused to return to their habitations again, chusing rather to continue in those cottages and cells, which they had made for themselves in the wilderness.

The first and most noted of these solitaries were, Paul and Anthony, two famous Egyptians, whom therefore St Jerom calls the *fathers of the Christian Hermits*. Some indeed carry up the original of the monastic life as high as John Baptist and Elias. But learned men generally reckon Paul the Thebæan, and Anthony, as the first promoters of this way of living among the Christians.

As yet, there were no bodies, or communities of men, embracing this life, nor any Monasteries built; but only a few single persons scattered here and there in the deserts of Egypt; till Pachomius, in the peaceable reign of Constantine, procured some Monasteries to be built in Thebais in Egypt; from whence the custom of living in societies was followed by degrees, in other parts of the world, in succeeding ages.

Till the year 250, there were no *Monks*, but only *Ascetics*, in the church: (See **ASCETICS**.) From that time to the reign of Constantine, *Monachism* was confined to the *Hermits*, or *Anchorets*, living in private cells in the wilderness. But, when Pachomius had erected Monasteries in Egypt, other countries presently followed the example, and so the monastic life came to its full maturity in the church. Hilarion, a disciple of Anthony's, was the first Monk in Palestine or Syria. Not long after, Eustathius, bishop of Sebastia, brought monachism into Armenia, Paphlagonia, and Pontus. Athanasius, about the year 340, taught the Anchorets of Italy and Rome to live in societies. It was some time after this, that Martin, bishop of Tours, fixed his cell in France, and gave birth to the monastic life in that kingdom: from whence, some learned men think, it was brought by Pelagius into Britain, at the beginning of the Vth century.

The antient Monks were not, like the modern, distinguished into orders, and denominated from the founders of them; but they had their names from the places, where they inhabited; as the Monks of *Scethis*, *Tabennesus*, *Nitria*, *Canopus* in Egypt, &c. or else were distinguished by their different ways of living. Of these the most remarkable were;

1. The *Anchorets*, so called from their retiring from society, and living in private cells in the wilderness. See **ANCHORETS**.

2. The *Cœnobites*, so denominated from their living together in common. See **COENOBITES**.

All Monks were, originally, no more than Lay-men: nor could they well be otherwise, being confined by their own rules to some desert or wilderness, where there could be no room for the exercise of the clerical functions. Accordingly St Jerom tells us, the office of a Monk is, not to teach, but to mourn. The Council of Chalcedon expressly distinguishes the Monks from the Clergy, and reckons them with the Lay-men. Gratian himself, who is most concerned for the moderns, owns it be plain from Ecclesiastical History, that, to the time of Pope Siricius and Zosimus, the Monks were only simple Monks, and not of the Clergy.

In some cases however, the clerical and monastic life were capable of being conjoined: as, first, when a Monastery happened to be at so great a distance from its proper church, that the Monks could not ordinarily resort thither for divine service; which was the case of the Monasteries in Egypt, and other parts of the East. In this case, some one or more of the Monks were ordained for the performance of

BINGHAM,
Orig. Ecclef.
B. 7. c. 1.
§. 4.

Ep. 22. ad
Eustoch. c. 16.

PAGI, Crit.
in Baron. an.
318. n. 12.

HIERON. Vit.
Hilarion. c.
11.
SOZOM. l. 3.
c. 14.
BARON. An.
340.
SEVER. Vit.
Martin. c. 7.
SUTLIF. de
Monach.
instit. c. 6.
BINGHAM,
ubi supra,
c. 2.

Ep. 55. ad
Ripar.
Conc. Chal-
ced. c. 2.
Caus. 16. Q.
1.

CASSIAN.
Collat. 3. c.
1.
SOZOM. l. 2.
c. 23.

Cod. Theod.
l. 16. tit. 2.

AMBROS.
Ep. 82. ad
Ecclef. Ver-
cell.

AUG. Serm.
49. de di-
versis.

BINGHAM,
ubi supra,
c. 3.

Cod. Theod.
l. 12. tit. 1.

VALENT.
III. Novel.
12.

AUGUST.
Ep. 45.

Can. 16.

Can. 48.

EPIPH. Hæref.
80. n. 6.

HIERON. in
Ezek. c. 44.

CASSIAN. l.
1. de habitu
monachor.

Ep. 4. ad
Rustic.

Collat. 8. c.
3.

De Gubern.
l. 8.

SOZOM. l. 3.
c. 14.

divine offices among them. Another case, in which the clerical and monastic life were united, was, when Monks were taken out of Monasteries by the Bishops, and ordained for the service of the Church. This was allowed, and encouraged, when once Monasteries were become schools of learning and pious education. In this case, they usually continued their antient austerities: and upon this account the Greeks styled them *ιερομναχοί*, *Clergy-Monks*. Thirdly, it happened sometimes, that a Bishop, and all his Clergy, embraced the Monastic life, by a voluntary renunciation of property, and enjoying all things in common. Eusebius Vercellensis was the first, who brought this way of living into the western Church. St Augustin set up the same way of living among the Clergy of Hippo. And so far as this was an imitation of the *Cænobitic* life, and having all things in common, it might be called a monastic as well as a clerical life.

The *Cænobites*, or such Monks as lived in communities, were chiefly regarded by the Church, and were therefore under the direction of certain laws and rules of government; of which we shall here give a short account. And

First, All men were not allowed to turn Monks at pleasure, because such an indiscriminate permission would have been detrimental both to the Church and State. Upon this account the Civil Law forbids any of those officers called *Curiales* to become Monks, unless they parted with their estates to others, who might serve their country in their stead. For the same reason servants were not to be admitted into any Monastery without their masters leave. Indeed Justinian afterwards abrogated this law by an edict of his own, which first set servants at liberty from their masters, under pretence of betaking themselves to a monastic life. The same precautions were observed in regard to married persons and children. The former were not to embrace the monastic life, unless with the mutual consent of both parties. This precaution was afterwards broke through by Justinian: but the Church never approved of this innovation. As to children, the council of Gangra decreed, that, if any such, under pretence of religion, forsook their parents, they should be anathematized. But Justinian enervated the force of this law likewise, forbidding parents to hinder their children from becoming Monks or Clerks. And as children were not to turn Monks without consent of their parents, so neither could parents oblige their children to embrace a religious life against their own consent. But the fourth council of Toledo, *An. 633*, set aside this precaution, and decreed, that whether the devotion of their parents, or their own profession, made them Monks, both should be equally binding, and there should be no permission to return to a secular life again, as was before allowable, when a parent offered a child, before he was capable of giving his own consent.

The manner of admission to the monastic life was usually by some change of habit or dress, not to signify any religious mystery, but only to express their gravity and contempt of the world. Long hair was always thought an indecency in men, and favouring of secular vanity: and therefore they polled every Monk at his admission, to distinguish him from Seculars; but they never shaved any, for fear they should look too like the priests of Isis. This therefore was the antient *Tonsure*, in opposition to both these extremes. As to their habit and cloathing, the rule was the same: they were to be decent and grave, as became their profession. The Monks of Tabennesus in Thebais seem to have been the only Monks, in those early days, who were confined to any particular habit. St Jerom, who often speaks of the habit of the Monks, intimates, that it differed from others only in this, that it was a cheaper, coarser, and meaner raiment, expressing their humility and contempt of the world, without any singularity or affectation. That Father is very severe against the practice of some, who appeared in chains or sackcloth. And Cassian blames others, who carried wooden crosses continually about their necks, which was only proper to excite the laughter of the spectators. In short, the western Monks used only a common habit, the philosophic *Pallium*, as many other Christians did. And Salvian seems to give an exact description of the habit and tonsure of the Monks, when, reflecting on the Africans for their treatment of them, he says, 'they could scarce ever see a man with short hair, a pale face, and habited in a *Pallium*, without reviling, and bestowing some reproachful language on him.'

We read of no solemn vow, or profession, required at their admission: but they underwent a triennial probation, during which time they were inured to the exercises of the monastic life. If, after that time was expired, they chose to continue the

the same exercises; they were then admitted without any farther ceremony into the community. This was the method prescribed by Pachomius, the father of the Monks of Tabennesus, from which all others took their model.

Nor was there as yet any solemn vow of poverty required; though it was customary for men voluntarily to renounce the world, by disposing of their estates to charitable uses, before they entered into a community, where they were to enjoy all things in common. Nor did they, after renouncing their own estates, seek to enrich themselves, or their Monasteries, by begging, or accepting, the estates of others. The western Monks did not always adhere to this rule, as appears from some imperial laws made to restrain their avarice. But the Monks of Egypt were generally just to their pretensions, and would accept of no donations, but for the use of the poor. Some indeed did not wholly renounce all property, but kept their estates in their own hands, the whole yearly revenue of which they distributed in charitable uses.

As the Monasteries had no standing revenues, all the Monks were obliged to exercise themselves in bodily labour, to maintain themselves, without being burthensome to others. They had no idle Mendicants among them: they looked upon a Monk that did not work, as no better than a covetous defrauder. Sozomen tell us, that Serapion presided over a Monastery of ten thousand Monks, near Arsinoë in Egypt, who all laboured with their own hands, by which means they not only maintained themselves, but had enough to relieve the poor.

The Monasteries were commonly divided into several parts, and proper officers appointed over each of them. Every ten Monks were subject to one, who was called the *Decanus*, or *Dean*, from his presiding over ten; and every hundred had another officer called *Centenarius*, from his presiding over an hundred. Above these were the *Patres*, or fathers of the Monasteries, called likewise *Abbates*, *Abbots*, from the Greek *ἀββας* which signifies *father*; and *Hegumeni* (ἡγούμενοι) *Presidents*; and *Archimandrites*, from *Mandra*, a sheep-fold. The business of the Deans was to exact every man's daily task, and bring it to the *Oeconomus*, or steward, who gave a monthly account thereof to the father, or Abbot. See ABBOT.

To their bodily exercises they joined others that were spiritual. The first of these was, a perpetual repentance. Upon which account the life of a Monk is often styled the *life of a Mourner*. And in allusion to this, the isle of Canobus, near Alexandria, formerly a place of great leudness, was, upon the translation and settlement of the Monks of Tabennesus there, called *Insula Metanææ*, the *isle of Repentance*.

The next spiritual exercise was, extraordinary fasting. The Egyptian Monks kept every day a fast till three in the afternoon, excepting Saturdays, Sundays, and the fifty days of Pentecost. Some exercised themselves with very great austerities, fasting two, three, four, or five days together; but this practice was not generally approved. They did not think such excessive abstinence of any use, but rather a disservice to religion. Pachomius's rule, which was said to be given him by an angel, permitted every man to eat, drink, and labour, according to his bodily strength. So that fasting was a discretionary thing, and matter of choice, not compulsion.

Their fastings were accompanied with extraordinary and frequent returns of devotion. The Monks of Palestine, Mesopotamia, and other parts of the East, had six or seven canonical hours of prayer. Besides which, they had their constant vigils, or nocturnal meetings. The Monks of Egypt met only twice a day for public devotion: but in their private cells, whilst they were at work, they were always repeating Psalms, and other parts of scripture, and intermixing prayers with their bodily labour. St Jerom's description of their devotion is very lively. 'When they are assembled together (says that Father) Psalms are sung, and the scriptures read: then, prayers being ended, they all sit down, and the Father begins a discourse to them, which they hear with the profoundest silence and veneration. His words make a deep impression on them; their eyes overflow with tears, and the Speaker's commendation is the weeping of his hearers. Yet no one's grief expresses itself in an indecent strain. But when he comes to speak of the kingdom of heaven, of future happiness, and the glory of the world to come, then one may observe each of them, with a gentle sigh, and eyes lifted up to heaven, say within himself, *O that I had the wings of a dove, for then would I flee away, and be at rest!*' In some places, they had the scriptures read during their meals at table. This custom was

Sozom. ibid.

HIERON.
Ep. 4. ad
Rustic.
Cod. Theod.
l. 16. tit. 2.
Sozom. l. 6.
c. 29.DUAREN. de
Minister. &c.
l. 1. c. 20.
Sozom. l. 6.
c. 28.HIERON.
Ep. 2. ad
Eustoch.AUGUST. de
morib. Eccl.
Cathol. l. 31.HIERON. Ep.
53. ad Ripar.
Id. Prolog.
in Regul.
Pachom.CASSIAN.
Collat. 2. c.
25, 26.PALLAD.
Hist. Lausiac.
c. 38.CASSIAN,
Instit. l. 2, 3.Ep. 2. ad
Eustoch.

- was first brought up in the Monasteries of Cappadocia, to prevent idle discourse and contentions. But in Egypt they had no occasion for this remedy; for they were taught to eat their meat in silence. Palladius mentions one instance more of their devotion, which was only occasional; namely, their Psalmody at the reception of any brethren, or conducting them with singing of Psalms to their habitation.
- CASSIAN, Instit. l. 4. c. 17.
Hist. Lausiac. c. 52.
Conc. Chalced. c. 3, 4, 7.
- The laws did not allow Monks to interest themselves in any public affairs, either ecclesiastical or civil; and those, who were called to any employment in the Church, were obliged to quit their Monastery thereupon. Nor were they permitted to encroach upon the duties, or rights and privileges, of the Secular Clergy.
- By the laws of their first institution, in all parts of the east, their Habitation was not to be in cities, or places of public concourse, but in deserts, and private retirements, as their very name implied. The famous Monk Anthony used to say, 'That the wilderness was as natural to a Monk, as water to a fish; and therefore a Monk in a city was quite out of his element, like a fish upon dry land.' Theodosius enacted, that all, who made profession of the monastic life, should be obliged by the civil magistrate to betake themselves to the wilderness, as their proper habitation. Baronius, by mistake, reckons this law a punishment, and next to a persecution of the Monks. Justinian made laws to the same purpose, forbidding the Eastern Monks to appear in cities; but, if they had any business of concern to be transacted there, they might do it by their *Apocrisarii* or *Responsales*, that is, their proctors or syndicks, which every monastery was allowed for that purpose.
- SOZOMEN. l. 1. c. 13.
Cod. Theod. l. 16. tit. 3.
Ad An. 390.
Cod. Justin. l. 1. tit. 3.
- But this rule admitted of some exceptions. As, first, in times of common danger to the Faith. Thus Anthony came to Alexandria, at the request of Athanasius, to confute the Arian heresy. Sometimes they thought it necessary to come and intercede with the emperors and judges for condemned criminals. Thus the Monks in the neighbourhood of Antioch forsook their cells, to intercede with the emperor Theodosius, who was highly displeased with that city for demolishing the imperial statues. Afterwards indeed this practice grew into an abuse, and the Monks were not contented to petition, but would sometimes come in great bodies or troops, and deliver criminals by force. To repress which tumultuous way of proceeding, Arcadius published a law, forbidding any such attempts under very severe penalties.
- HIERON. Ep. 33. ad Castruc.
CHRYSOST. Hom. 17. ad pop. Antioch.
Cod. Theod. l. 9. tit. 40.
- As the Monks of the antient Church were under no solemn vow or profession, they were at liberty to betake themselves to a secular life again. Julian himself was once in the Monastic habit. The same is observed of Constans, the son of Constantine, who usurped the empire in Britain. The rule of Pachomius, by which the Egyptian Monks were governed, has nothing of any vow at their entrance, nor any punishment for such as deserted their station afterwards.
- SOCRATES. l. 3. c. 1.
OROS. l. 7. c. 40.
- In process of time, it was thought proper to inflict some punishment on such as returned to a secular life. The Civil Law excludes deserters from the privilege of ordination. Justinian added another punishment; which was, that, that if they were possessed of any substance, it should be all forfeited to the monastery, which they had deserted. The censures of the Church were likewise inflicted on deserting Monks in the Vth century.
- Cod. Theod. l. 16. tit. 2.
Novel 5. c. 6.
- The Monastic life soon made a very great progress all over the Christian world. Rufinus, who travelled through the East in 373, assures us, there were almost as many Monks in the deserts, as inhabitants in the cities. From the wilderness (contrary to its original institution) it made its way into the towns and cities, where it multiplied greatly: for the same author informs us, that, in the single city of Oxirinka, there were more monasteries than houses, and above 30000 Religious. Here follows a short history of the principal founders of the Monastic Life in the several parts of Christendom.
- Hist. des Ord. Relig. T. 1. Differt. Prelimin.
- St Anthony (as has been observed) founded the first regular and perfect monasteries in the *lower Thebais*, and St Pachomius in the *upper*. St Macarius the Egyptian peopled the deserts of Scetis with Monks. St Hilarion brought the Monastic life into Palestine. St Gregory, the apostle of Armenia, did the like in that country. But St Basil is generally considered as the great Father and Patriarch of the Eastern Monks. It was he, who reduced the monastic life to a fixed state of uniformity, who united the Anchores and Cœnobites, and obliged them to engage themselves by solemn vows. It was St Basil, who prescribed
- rules

rules for the government and direction of the monasteries, to which most of the disciples of St Anthony, St Pachomius, and St Macarius, and the other antient Fathers of the deserts, submitted. And to this day, all the Greeks, Nestorians, Melchites, Georgians, Mingrelians, and Armenians, follow the rule of St Basil.

The Monastic profession made no less progress in the West. St Athanasius, bishop of Alexandria, retiring to Rome, about the year 339, with several priests, and two Egyptian Monks, made known to several pious persons the life of St Anthony, who then lived in the desert of Thebais; upon which many were desirous to embrace so holy a profession. To this effect several monasteries were built at Rome, and this example was soon followed all over Italy. St Benedict appeared in that country towards the latter end of the Vth century, and published his rule, which was universally received throughout the West; for which reason that saint was styled the *Patriarch* of the *Western Monks*, as St Basil was of the *Eastern*.

France owes the institution of the Monastic Life to St Martin, bishop of Tours, in the IVth century; who built the monasteries of Liguge and Marmoutier. The council of Saragossa, in Spain, *Ann.* 380, which condemns the practice of Clergy-men, who affected to wear the monastical habits, is a proof, that there were Monks in that kingdom in the IVth century, before St Donatus went thither out of Afric, with seventy disciples, and founded the monastery of Sirbita.

St Augustin, being sent into England by St Gregory the Pope, in the year 596, to preach the Faith, at the same time introduced the Monastic State into this kingdom. It made so great a progress here, that, within the space of two hundred years, there were thirty kings and queens, who preferred the religious habit to their crowns, and founded stately monasteries, where they ended their days in solitude and retirement.

The Monastic profession was also carried into Ireland by St Patrick, who is looked upon as the Apostle of that kingdom, and multiplied there in so prodigious a manner, that it was called *the Island of Saints*.

Originally, Monks were of no particular Order; and those, who chose to embrace the Monastic life, were admitted indifferently into any monastery, or community of Religious. Afterwards, when Monachism became spread over all parts of Christendom, and different founders of monasteries prescribed different rules for the government of their respective houses, the Monks began to be distinguished into different Orders, according to the particular Rule they observed. Thus those, who follow the rule of St Dominic, are called *Dominicans*; those, who observe that of St Augustin, *Augustins*, and so of the rest.

The Reader will find a distinct account of the several Monastic Orders, (as they subsist at present in the Christian Church) their Foundations, Rules, Habits, &c. under their respective articles. For which purpose, See AUGUSTINS, BENEDICTINS, CARMELITES, DOMINICANS, FRANCISCANS, &c.

The introduction of Monachism into *England* is ascribed (as has been observed) to Pelagius, who, according to some, was Abbot of the famous monastery of Bangor; though others pretend, St Augustin built the first monastery in this country, which was that of Canterbury, where he settled some Monks of the Benedictin Order in 615. However it be, the number of monasteries greatly increased in England; and so great was the veneration for these religious houses in those times, that, if a prince or great man had committed any scandalous or cruel act, it was thought a sufficient atonement for his crime to build a monastery. King Edgar built no less than forty-seven, and is therefore, notwithstanding his great excesses both in lust and cruelty, represented by the Monkish writers as a wise and religious prince.

Before the Monks became rich, they had a competent share of learning; and the monasteries were the only Universities, where the liberal arts were taught. Afterwards, as riches flowed in, they became idle and vicious, and disparaged all kind of learning as the source of heresy. The old poets give us their character, particularly Robert de Langland, four of whose verses, for the curiosity of them, I shall transcribe.

*I have been priest and parson passing thirty winter,
Yet can I neither Sol fa sing, ne Saints lives read;
But I can find in a field, or in a furlong, an bare,
Better than in Beatus vir or in Beati omnes.*

See Bishop
BURNET'S
Hist. of the
Reformation.

At length the corruption of the Monks became so exceeding great, that the Monasteries were only schools of all sorts of vice and debaucheries. The ignorance and viciousness of these men were sufficiently exposed by Erasmus and others. This drew upon them, in the reign of Henry VIII, a general visitation, in which the most shameful discoveries were made of the incontinency and Sodomy of the Monks and Fryars. The king thereupon encouraged Cardinal Woolsey to build two colleges for the promotion of learning; which he did, *viz.* one at Oxford, and one at Ipswich, the place of his birth: and for their endowment, he thought fit to suppress some monasteries, and annex their revenues to these new built foundations. This step soon made way for the total suppression of the monasteries, which followed in that reign.

D' HERBE-
LOT, Bibl.
Orient.

MOLHEDITES. In Arabic, the *Impious*. So the Mohammedans call all those, who renounce the Mussulman faith, to embrace any other sect, or who make profession of no religion at all. This name is particularly given to the Ismaëlites, who founded a particular Dynasty in Asia and Africa.

Holagou, Sultan or Emperor of the Mogols and Tartars, marching, in the year of the Hegira 654, to besiege Caliph Mostasssem in the city of Bagdat, began his great exploits in war by demolishing all the castles and strong places, which the Molhedites or Ismaëlites possessed in Persia. This great conqueror, though not a Mohammedan, would not spare those, who had renounced their religion, but destroyed twelve thousand of them, at the same time that he protected the Christians.

Lev. xviii.
21. xx. 2, 3,
&c.

2 Kings xvii.
31.

MOLOCH. A false god of the *Ammonites*, who dedicated their children to him, by making them *pass through the fire*, as the Scriptures express it. There are various opinions concerning this method of consecration. Some think, the children leaped over a fire sacred to Moloch; others, that they passed between two fires; and others, that they were really burnt in the fire, by way of sacrifice to this god. There is foundation for each of these opinions. For, first, it was usual among the Pagans to *lustrate* or *purify* with fire; and, in the next place, it is expressly said, that the inhabitants of Sepharvaim *burnt their children in the fire* to Anamalech and Adrammelech; much such deities as Moloch of the Ammonites.

Amos v. 26.
Acts vii. 43.

Moses, in several places, forbids the Israelites to dedicate their children to this god, as the Ammonites did, and threatens death and utter extirpation to such persons as were guilty of this abominable idolatry. And there is great probability, that the Hebrews were much addicted to the worship of this deity, since Amos, and after him St Stephen, reproaches them with having carried along with them into the wilderness *the tabernacle of their god Moloch*.

Solomon built a temple to Moloch upon the mount of Olives; and Manasseh, a long time after, imitated his impiety, by making his son pass through the fire in honour of Moloch. It was chiefly in the valley of Tophet and Hinnom, to the east of Jerusalem, that the Israelites paid their idolatrous worship to this false god of the Ammonites. Hence Milton, in his catalogue of the fallen angels:

Paradise lost,
B. 1. v. 381.

*The chief were those, who, from the pit of hell,
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altars, Gods adored
Among the nations round, and durst abide
Jehovah thundring out of Sion, thron'd
Between the Cherubim; yea, often placed
Within his Sanctuary itself their shrines,
Abominations! and with cursed things
His holy rites, and solemn feasts profaned,*

*And with their darkness durst affront his light.
First MOLOCH, horrid king! besmeared with blood
Of human sacrifice, and parents tears;
Tho', for the noise of drums and timbrels loud,
Their childrens cries unbear'd, that pass'd thro' fire
To his grim idol. Him the Ammonite
Worship'd in Rabba, and her watry plain,
In Argob, and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led, by fraud, to build
His temple right against the temple of God,
On the opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of hell.*

The Rabbins assure us, that the idol of Moloch was of Brass, sitting upon a throne of the same metal; adorned with a royal crown, having the head of a calf, and his arms extended. They add, that, when children were to be offered to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, where it was soon consumed by the violence of the heat. They tell us, this idol had seven chapels. He, who offered a bird, entered into the first chapel: he, who offered a lamb into the second: he, who presented a sheep, went into the third: he, who brought a calf, into the fourth: he, who offered a bullock, entered into the fifth; and he, who sacrificed an ox, into the sixth: lastly, the seventh was destined for those, who offered up their own children.

There are various sentiments concerning the relation Moloch had to the other Pagan divinities. Some believe, he was the same as Saturn, to whom it is well known that human sacrifices were offered. Others make him to be Mercury; others Mars; others Mithras; and some Venus. Lastly, others take Moloch to be the Sun, or the king of Heaven.

Moloch was likewise called *Milkom*; as appears from what is said of Solomon; that he *went after Ashtoreth, the abomination of the Zidonians, and Milkom, the abomination of the Ammonites*, 1 Kings xi. 5.

See SELDEN, de Diis Syris.
SPENCER, de leg. Hebr. l. 2. c. 10.
Voss. de Idolol. l. 2. c. 5.
JURIEU, Hist. des Dogmes, &c. p. 579, &c.
Du PIN, Hist. Eccles. Cent. VII.

MONOTHELITES. Christian Heretics, in the VIIth century, so called, from the Greek words *μονος* and *θελος*, because they maintained, that, though there were two natures in Jesus Christ, the human and the divine, there was but *One Will*, which was the divine.

The author of this sect was Theodore, bishop of Pharan in Arabia, who first started the question, and maintained, that the manhood in Christ was so united to the *Word*, that, though it had its faculties, it did not act by itself, but the whole act was to be ascribed to the *Word*, which gave it the motion. Thus, he said, it was the manhood of Christ that suffered hunger, thirst, and pain; but the hunger, thirst, and pain were to be ascribed to the *Word*. In short, the *Word* was the sole author and mover of all the operations and wills in Christ.

Sergius, patriarch of Constantinople, was of the same sentiment; and the emperor Heraclius embraced the party so much the more willingly, as he thought it a means of reconciling some other heretics to the church.

Pope Martin I called a council at Rome in 649, upon the question about the two operations and two wills. In this council, at which were present a hundred and five Italian bishops, the doctrine of the *Monothelites* was generally condemned. The Emperor Constans, who looked upon this condemnation as a kind of rebellion, caused Pope Martin to be violently carried away from Rome, and, after most cruel usage, banished him to Chersona.

However this Heresy was finally condemned in the VIth general council, held at Constantinople, under Constantine Pogonatus, in the year 680.

MONTANISTS. Christian Heretics, who sprung up about the year 171, in the reign of the Emperor Marcus Aurelius. They were so called from their leader,

EUSEB. Chr.

leader, the herefiarch Montanus, a Phrygian by birth ; whence they are sometimes styled *Phrygians* and *Cataphrygians*.

EUSEB. Hist.
Eccl. l. 5.
EPIPH. Hæref.
48 & 51.

Montanus, it is said, embraced Christianity in hopes of rising to the dignities of the Church. He pretended to inspiration, and gave out, that the Holy Ghost had instructed him in several points, which had not been revealed to the Apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples ; and in a short time he had a great number of followers. The Bishops of Asia, being assembled together, condemned his prophecies, and excommunicated those, who dispersed them. Afterwards they wrote an account of what had passed to the western Churches, where the pretended prophecies of Montanus and his followers were likewise condemned.

The *Montanists*, finding themselves exposed to the censure of the whole Church, formed a schism, and set up a distinct society under the direction of those, who called themselves prophets. Montanus, in conjunction with Priscilla and Maximilla, was at the head of the sect.

These sectaries made no alteration in the Creed. They only held, that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by the Apostles. They refused Communion for ever to those who were guilty of notorious crimes, and believed that the Bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three Lents.

The *Montanists* became separated into two branches ; one of which were the disciples of Proclus, and the other of Æschines. The latter are charged with following the heterodoxy of Praxeas and Sabellius concerning the Trinity.

MONTHS. As religious worship has always been regulated, in a great measure, by the observation of *times* and *seasons* ; I shall shew, under this article, in what respects religion is concerned in those portions, or divisions of the *Year*, which we call *Months*.

As the *Hebrews* had a *Civil* and an *Ecclesiastical Year*, so they ranged their *Months* in a double order, with respect to each of these ; as follows.

The ECCLESIASTICAL YEAR.

- | | |
|---|------------|
| 1. Nisan or Abib, answering nearly to our | March. |
| 2. Ijar or Zif. | April. |
| 3. Sivan. | May. |
| 4. Tammuz. | June. |
| 5. Ab. | July. |
| 6. Elul. | August. |
| 7. Tifri or Ethanim. | September. |
| 8. Marheshuan or Bul. | October. |
| 9. Cisleu. | November. |
| 10. Tebeth. | December. |
| 11. Shebet. | January. |
| 12. Adar. | February. |

The CIVIL YEAR.

- | | |
|-----------------------|------------|
| 1. Tifri or Ethanim. | September. |
| 2. Marheshuan or Bul. | October. |
| 3. Cisleu. | November. |
| 4. Tebeth. | December. |
| 5. Shebet. | January. |
| 6. Adar. | February. |
| 7. Nisan or Abib. | March. |
| 8. Ijar or Zif. | April. |
| 9. Sivan. | May. |
| 10. Tammuz. | June. |
| 11. Ab. | July. |
| 12. Elul. | August. |

The following is an *Hebrew Kalendar*, consisting of the *Months* ranged according to the *Ecclesiastical Year* ; and shewing the *courses of the Priests* that officiated every week in the temple ; the *Lessons* out of the *Law* and the *Prophets*, used every Sabbath in the synagogues ; and the *Festivals*, great or less, as they fell out in their seasons.

I. Month. NISAN or ABIB.

- 1.
- 2.
- 3.
- 4.
- 5.
6. A. *Maaziab* : The 24th Course.
Lessons.
7. *Levit. vi, 1. to ix, 1.*
8. *Jerem. vii, 21. to viii, 4.*
- 9.
- 10.
- 11.
- 12.
13. A. The Preparation.
The Passover.
14. No distinct Course, but all the
Courses together.
15. Lessons.
16. *Levit. ix, 1. to xii, 1.*
17. *2 Sam. vi, 1. to vii, 17.*
18. A. *Jebaiarib* : The first Course
begins the round again.
19. Lessons.
20. *Lev. xii, 1. to xiv, 1.*
21. *2 Kings. iv, 42. to v, 20.*
- 22.
- 23.
- 24.
- 25.
- 26.
27. A. *Jedaiab* : The second Course.
Lessons.
28. *Lev. xiv, 1. to xvi, 1.*
29. *2 Kings. vii, 3. to the end.*
- 30.

III. Month. SIVAN.

- 1.
- 2.
3. A. No single Course, because of
Pentecost, but all together.
4. Lessons.
5. *Lev. xxvi, 3. to the end of the book.*
6. *Jerem. xvi, 19. to xvii, 15.*
- 7.
- 8.
- 9.
10. A. *Hakkoz* : The seventh Course.
Lessons.
11. *Num. i, 1. to iv, 21.*
12. *Hosea i, 10. to ii, 21.*
- 13.
- 14.
- 15.
- 16.
17. A. *Abia* : The eighth Course.
N. B. Zachariah was of this
Course. *Luke i.*
18. Lessons.
19. *Num. iv, 21. to viii, 1.*
20. *Judges xiii, 2. to the end.*
- 21.
- 22.
- 23.
24. A. *Jeshua* : The ninth Course.
Lessons.
25. *Num. viii, 1. to xiii, 1.*
26. *Zech. ii, x. to iv, 8.*
- 27.
- 28.
- 29.
- 30.

II. Month. IJAR or ZIF.

- 1.
- 2.
- 3.
4. A. *Harim*. The third Course.
Lessons.
5. *Lev. xvi, 1. to xix, 1.*
6. *Ezek. xxii, 17. to the end.*
- 7.
- 8.
- 9.
- 10.
11. A. *Seorim* : The fourth Course.
Lessons.
12. *Lev. xix, 1. to xxi, 1.*
13. *Amos. ix, 7. to the end of the book,*
or *Ezek. xx, 2---21.*
- 14.
- 15.
- 16.
- 17.
18. A. *Malchijah* : The fifth Course.
Lessons.
19. *Lev. xxi, 1. to xxv, 1.*
20. *Ezek. xliv, 15. to the end.*
- 21.
- 22.
- 23.
- 24.
25. A. *Mijamim* : The sixth Course.
Lessons.
26. *Levit. xxv, 1. to xxvi, 3.*
27. *Jerem. xxxii, 6---28.*
- 28.
- 29.

IV. Month. TAMMUZ.

1. A. *Shecanniab* : The tenth Course.
Lessons.
2. *Num. xiii, 1. to xvi, 1.*
3. *Josb. ii. the whole chapter.*
- 4.
- 5.
- 6.
- 7.
8. A. *Eliashib* : The eleventh Course.
Lessons.
9. *Num. xvi, 1. to xix, 1.*
10. *1 Sam. xi, 14. to xii, 23.*
- 11.
- 12.
- 13.
- 14.
15. A. *Jakim* : The twelfth Course.
Lessons.
16. *Num. xix, 1. to xxii, 2.*
17. *Judges xi, 1---34.*
- 18.
- 19.
- 20.
- 21.
22. A. *Huppah* : The thirteenth Course.
Lessons.
23. *Num. xxii, 2. to xxv, 10.*
24. *Micah v, 7. to vi, 9.*
- 25.
- 26.
- 27.
- 28.
29. *Jeshbeab* : The fourteenth Course.
Lessons.
Num. xxv, 10. to xxx, 2.
1 Kings xviii, 46. to the end of
ch. xix.

V. Month. A B.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
7. A. *Bilgab* : The fifteenth Course.
Lessons.
8. *Num.* xxx, 2. to xxxiii, 1.
9. The Fast of the fifth Month.
10. *Zech.* viii, 5.
11. *Jerem.* i, 1. to ii, 4.
- 12.
- 13.
14. A. *Immer* : The sixteenth Course.
Lessons.
15. *Num.* xxxiii, 1. to the end
of the book.
16. *Jerem.* ii, 4---29.
- 17.
- 18.
- 19.
- 20.
21. A. *Hezir* : The seventeenth Course.
Lessons.
22. *Deut.* i, 1. to iii, 23.
23. *Isaiab.* i, 1---28.
- 24.
- 25.
- 26.
- 27.
28. A. *Happitsets* : The eighteenth Course.
Lessons.
29. *Deut.* iii, 23. to vii, 12.
30. *Isa.* xl, 1---27.

VII. Month. TISRI or ETHANIM.

1. A. *Delaiah* : The twenty-third Course.
Feast of *Trumpets*.
Lessons.
2. *Deut.* xxvi, 1. to xxix, 10.
- 3.
- 4.
- 5.
- 6.
- 7.
8. A. *Maaziah* : The twenty-fourth Course.
Lessons.
9. *Deut.* xxix, 10. to xxxi, 1.
Isa. lxi, 10. to lxiii, 10.
10. Feast of *Expiation*. *Lev.* xvi, 29.
- 11.
- 12.
- 13.
- 14.
15. A. Feast of *Tabernacles*.
All the Priests serve.
Lessons.
16. *Genes.* i, 1. to vi, 9.
17. *Isa.* xlii, 5. to xliii, 11.
- 18.
- 19.
- 20.
- 21.
22. A. *Jehoiarib* : The first Course.
Lessons.
23. *Genes.* vi, 9. to xii, 1.
24. *Isa.* liv, 1. to lv, 5.
- 25.
- 26.
- 27.
- 28.
29. A. *Jedaiab* : The second Course.
Lessons.
30. *Genes.* xii, 1. to xviii, 1.
Isa. xl, 27. to xli, 17.

VI. Month. ELUL.

- 1.
- 2.
- 3.
- 4.
5. A. *Pethabiah* : The nineteenth Course.
Lessons.
6. *Deut.* vii, 12. to xi, 26.
7. *Isa.* xlix, 14. to li, 4.
- 8.
- 9.
- 10.
- 11.
12. A. *Jehozkel* : The twentieth Course.
Lessons.
13. *Deut.* xi, 26. to xvi, 18.
14. *Isa.* liv, 11. to lv, 4.
- 15.
- 16.
- 17.
- 18.
19. A. *Jachin* : The twenty-first Course.
Lessons.
20. *Deut.* xvi, 18. to xxi, 10.
21. *Isa.* li, 12. to lii, 13.
- 22.
- 23.
- 24.
- 25.
26. A. *Gamul* : The twenty-second Course.
Lessons.
27. *Deut.* xxi, 10. to xxvi, 1.
28. *Isa.* liv, 1---11.
- 29.

VIII. Month. MARHESHUAN or BUL.

- 1.
- 2.
- 3.
- 4.
- 5.
6. A. *Harim* : The third Course.
Lessons.
7. *Genes.* xviii, 1. to xxiii, 1.
8. *2 Kings* iv, 1---38.
- 9.
- 10.
- 11.
- 12.
13. A. *Seorim* : The fourth Course.
Lessons.
14. *Genes.* xxiii, 1. to xxv, 19.
15. *1 Kings* i, 1---32.
- 16.
- 17.
- 18.
- 19.
20. A. *Malchijah* : The fifth Course.
Lessons.
21. *Genes.* xxv, 19. to xxviii, 10.
22. *Malachi* i, 1. to ii, 8.
- 23.
- 24.
- 25.
- 26.
27. A. *Mijamim* : The sixth Course.
Lessons.
28. *Genes.* xxviii, 10. to xxxii, 3.
29. *Hosea* xi, 7. to xiv, 2.

IX. Month. C I S L E U.

- 1.
- 2.
- 3.
- 4.
5. A. *Hakkoz* : The seventh Course.
6. Lessons.
7. *Genes.* xxxii, 3. to xxxvii, 1.
8. *Obadiab* all ; or *Hof.* xii, 12.
9. to the end.
- 10.
- 11.
12. A. *Abia* : The eighth Course.
13. Lessons.
14. *Genes.* xxxvii, 1. to xli, 1.
15. *Amos.* ii, 6. to iii, 9.
- 16.
- 17.
- 18.
19. A. *Jeshuab* : The ninth Course.
20. Lessons.
21. *Genes.* xli, 1. to xliv, 18.
22. *1 Kings* iii, 15. to the end.
- 23.
24. Feast of *Dedication*, eight days.
25. *1 Macc.* iv, 59. *Joh.* x, 22.
26. A. *Sbecaniab* : The tenth Course.
27. Lessons.
28. *Genes.* xliv, 18. to xlvii, 27.
29. *Ezek.* xxxvii, 15. to the end.
- 30.

XI. Month. S H E B E T.

- 1.
2. A. *Bilgab* : The fifteenth Course.
3. Lessons.
4. *Exod.* xiii, 17. to xviii, 1.
5. *Judges* iv, 4. to vi, 1.
- 6.
- 7.
- 8.
9. A. *Immer* : The sixteenth Course.
10. Lessons.
11. *Exod.* xviii, 1. to xxi, 1.
12. *Isa.* vi.
- 13.
- 14.
- 15.
16. A. *Hezir* : The seventeenth Course.
17. Lessons.
18. *Exod.* xxi, 1. to xxv, 1.
19. *Fer.* xxxiv, 8. to the end.
- 20.
- 21.
- 22.
23. A. *Happitsets* : The eighteenth Course.
24. Lessons.
25. *Exod.* xxv, 1. to xxvii, 20.
26. *1 Kings* v, 12. to vi, 14.
- 27.
- 28.
- 29.
30. A. *Pethabia* : The nineteenth Course.
- Lessons.
- Exod.* xxvii, 20. to xxx, 11.
- Ezek.* xliii, 10. to the end.

X. Month. T E B E T H.

- 1.
- 2.
3. A. *Eliafbib* : The eleventh Course.
4. Lessons.
5. *Genes.* xlvii, 27. to the end of
6. the book.
7. *1 Kings* ii, 1---13.
- 8.
- 9.
10. A. *Jakim* : The twelfth Course.
11. Lessons.
12. *Exod.* i, 1. to vi, 2.
13. *Isa.* xxvii, 6. to xxviii, 14. or
14. *Ferem.* i, 1. to ii, 4.
- 15.
- 16.
17. A. *Huppab* : The thirteenth Course.
18. Lessons.
19. *Exod.* vi, 2. to x, 1.
20. *Ezek.* xxviii, 25. to xxx, *excl.*
- 21.
- 22.
- 23.
24. A. *Jeshebeab* : The fourteenth Course.
25. Lessons.
26. *Exod.* x, 1. to xiii, 17.
27. *Ferem.* xxvi, 13. to the end.
- 28.
- 29.

XII. Month. A D A R.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
7. A. *Jebezkel* : The twentieth Course.
8. Lessons.
9. *Exod.* xxx, 11. to xxxv, 1.
10. *1 Kings* xviii, 1---39.
- 11.
- 12.
- 13.
14. A. *Jachin* : Twenty-first Course.
- Lessons.
- Exod.* xxxv, 1. to xxxviii, 21.
- 1 Kings* vii, 13---26.
14. } The Feast of *Purim*.
15. }
- 16.
- 17.
- 18.
- 19.
- 20.
21. *Gamul* : The twenty-second Course.
22. Lessons.
23. *Exod.* xxxviii, 21. to the end of the
24. *1 Kings* vii, 50. to viii, 21. [book.
- 25.
- 26.
- 27.
28. A. *Delaiaab* : The twenty-third Course.
29. Lessons.
- Levit.* i, 1. to vi, 1.
- Isa.* xliii, 21. to xlv, 24.

The

The Hebrews, after the Babylonish Captivity, took the names of the Months, as they found them among the Babylonians and Persians.

The *Neomenia* (*New Moon*) or beginning of each Month, was an high festival, and was proclaimed by sound of trumpets.

The antient Grecians gave names to the several *Months* of their year from some festival, or other remarkable solemnity, observed in each of them.

1. The first Month was called *Hecatombæum* (Ἑκατομβαιῶν) from the great number of *Hecatombs* usually sacrificed at that season. It's antient name was *Κρόνια* or *Κρονίων*, which was derived from *Κρόνια*, the festival of *Cronus* or *Saturn*, which was kept in this Month. It answered to the latter part of the Roman June, and the first part of July. The succeeding Months were denominated from respective festivals, as follows.

2. <i>Metagitnion</i> (Μεταγειτνίων) from the festival	<i>Metagitnia.</i>
3. <i>Boedromion</i> (Βοηδρομιών) from	<i>Boedromia.</i>
4. <i>Mæmactæron</i> (Μαιμακτεριών) from	<i>Mæmacteria.</i>
5. <i>Pyanepsion</i> (Πυανεψιών) from	<i>Pyanepsia.</i>
6. <i>Anthesterion</i> (Ανθεστηριών) from	<i>Anthesteria.</i>
7. <i>Posideon</i> (Ποσειδεών) from	<i>Posidonia.</i>
8. <i>Gamelion</i> (Γαμηλιών) from	<i>Gamelia.</i>
9. <i>Elaphebolion</i> (Ελαφεβολιών) from	<i>Elaphebolia.</i>
10. <i>Munychium</i> (Μυνυχιών) from	<i>Munychia.</i>
11. <i>Thargelion</i> (Θαργηλιών) from	<i>Thargelia.</i>
12. <i>Scirrophorion</i> (Σκίρροφοριών) from	<i>Scirrophoria.</i>

Romulus, the founder of the Roman Common-wealth, divided the year into ten Months only :

OVID. Fast.
L. I. v. 27.

*Tempora digereret cum conditor urbis, in anno
Constituit Menses quinque bis esse suo.*

The first he called *Martius*, from the god *Mars* : the second *Aprilis*, from the goddess *Venus*, whose Greek name was *Aphrodite* (though, according to some, it is derived *ab aperiendo*, because the buds and flowers begin to open in that Month :) The third he called *Maius*, from *Majores* or *Senes*, *Elders* ; (though some derive it from *Maia*, the mother of *Mercury* :) The fourth he called *Junius*, from *Juventus*, *youth*, because this is the youthful and gay part of the year ; (though some derive it from the goddess *Juno* :) The other six Months he denominated from the order in which they stood ; as *Quintilis*, or the *fifth Month* ; *Sextilis*, or the *sixth Month* ; and so on.

Ib. v. 39.

*Martis erat primus Mensis, Venerisque secundus :
Hæc generis princeps, ipsius ille pater.
Tertius a Senibus, Juvenum de nomine Quartus :
Quæ sequitur, numero turba notata suo.*

Numa, being a little better acquainted with the celestial motions than his predecessor, added *two Months* to Romulus's year. The first was called *Januarius* from the god *Janus* ; the other *Februarius*, from *februo*, to *purify*, because the feasts of Purification were celebrated in that Month :

Ib. v. 43.

*At Numa nec Janum, nec avitas præterit umbras,
Mensibus antiquis apposuitque duos.*

After Julius Cæsar had reformed the Roman Kalendar, the two Months *Quintilis* and *Sextilis* took the names *Julius* and *Augustus* (July and August) from the two Emperors Julius Cæsar and Augustus Cæsar.

The Romans put each Month of the year under the protection of some particular god or goddess. Thus *January* was under the protection of *Juno* ; *February* of *Neptune* ; *March* of *Minerva*, &c.

Here follows a *Roman Kalendar*, in which the *festivals*, and other matters relating to the *religion* of the antient Romans, are set down over against the respective days, on which they were celebrated. The first column contains the days of each Month in their numeral order ; the second the distinction of Kalends, Nones, and Ides.

JANUARY.

Under the protection of Juno.

1. Kal. Sacred to Janus, Juno, Jupiter,
[and Æsculapius.]
2. IV. An unlucky day. Dies Ater.
3. III.
4. Prid.
5. Non.
6. VIII.
7. VII.
8. VI. Sacrifices to Janus.
9. V. The Agonalia.
10. IV.
11. III. The Carmentalia.
12. Prid. The Compitalia.
13. Id.
14. XIX. Unlucky Days. Dies Nefasti.
15. XVIII. To Carmenta, Porrima, and
16. XVII. To Concord. [Postvorta.]
17. XVI.
18. XV.
19. XIV.
20. XIII.
21. XII.
22. XI.
23. X.
24. IX. Festi Sementini, i. e. Feast of
[Seed-time.]
25. VIII.
26. VII.
27. VI. To Castor and Pollux.
28. V.
29. IV. The Equiria in the Campus
30. III. [Martius. The Pacalia.]
31. Prid. To the Dii Penates.

MARCH.

Under the protection of Minerva.

1. Kal. The Matronalia. The Ancyilia.
2. VI. To Juno Lucina.
3. V.
4. IV.
5. III.
6. Prid. The Vestalia.
7. Non. To Ve-Jupiter, in the wood of the
[Asylum.]
8. VIII.
9. VII.
10. VI.
11. V.
12. IV.
13. III.
14. Prid. The second Equiria upon the Tyber,
15. Id. To Anna Perenna.
16. XVII.
17. XVI. The Liberalia or Bacchanalia. The
[Agonalia.]
18. XV.
19. XIV. The Quinquatria of Minerva,
[which continue 5 days.]
20. XIII.
21. XII.
22. XI.
23. X. The Tubilustrium.
24. IX.
25. VIII. The Hilaria, to the mother of the
[gods]
26. VII.
27. VI.
28. V. The Megalesia.
29. IV. [and Pax.]
30. III. To Janus, to Concord, to Salus,
31. Prid. To the Moon, or Diana, upon
[mount Aventine.]

VOL. II.

FEBRUARY.

Under the protection of Neptune.

1. Kal. To Juno Sospita, to Jupiter, to
2. IV. [Hercules, to Diana. The
3. III. Lucaria.
4. Prid.
5. Non.
6. VIII.
7. VII.
8. VI.
9. V.
10. IV.
11. III. Genial Games.
12. Prid.
13. Id. To Faunus and Jupiter.
14. XVI.
15. XV. The Lupercalia.
16. XIV.
17. XIII. The Quirinalia.
18. XII. The Fornacalia. The Feralia to
[the gods Manes.]
19. XI.
20. X.
21. IX. To the goddesses Muta or Laranda.
22. VIII. The Charistia. [The Feralia.]
23. VII. The Terminalia.
24. VI. The Regifugium.
25. V.
26. IV.
27. III. The Equiria in the Campus Mar-
[tius.]
28. Prid.

APRIL.

Under the protection of Venus.

1. Kal. To Venus. To Fortuna Virilis.
2. IV.
3. III.
4. Prid. The Megalesian Games, which
[continued 8 days.]
5. Non.
6. VIII. To Fortuna publica primigenia.
7. VII. The Birth-day of Apollo and
[Diana.]
8. VI.
9. V.
10. IV. The Cerealia. The Circensian
[Games.]
11. III.
12. Prid. To the mother of the gods, brought
to Rome. Plays in honour of
Ceres for 8 days.
13. Id. To Jupiter Victor and Liberty.
14. XVIII.
15. XVII. The Fordicidia.
16. XVI.
17. XV.
18. XIV. The Equiria in the Circus Ma-
[ximus.]
19. XIII.
20. XII.
21. XI. The Palilia.
22. X. The second Agonalia.
23. IX. The first Vinalia to Jupiter and
[Venus.]
24. VIII.
25. VII. The Robigalia.
26. VI. [sacer.]
27. V. The Feriæ Latinæ, on the Mons
28. IV. The Floralia, for 6 days.
29. III. [Larentalia.]
30. Prid. To Vesta Palatina. The first

K k

MAY.

M A Y.

Under the protection of Apollo.

1. Kal. To Bona Dea. To Lares Præstites.
[Floral Games for 3 days.]
2. VI. The Compitalia.
3. V.
4. IV.
5. III.
6. Prid.
7. Non.
8. VIII.
9. VII. The Lemuria, (at night) during
[3 days.]
10. VI.
11. V.
12. IV. To Mars the Avenger.
13. III. The Lemuria.
14. Prid. To Mercury.
15. Id. To Jupiter. Feast of the Mer-
[chants. The birth of
16. XVII. Mercury.
17. XVI.
18. XV.
19. XIV.
20. XIII.
21. XII. The Agonalia of Janus.
22. XI. To Ve-Jupiter.
23. X. Feast of Vulcan. The Tubilu-
[strium.]
24. IX.
25. VIII. To Fortuna publica.
26. VII. The second Regifugium.
27. VI.
28. V.
29. IV.
30. III.
31. Prid.

QUINTILIS or JULY.

Under the protection of Jupiter.

1. Kal.
2. VI.
3. V.
4. IV.
5. III. The Poplifugia.
6. Prid. Apollinarian Games for 8 days.
[To Fortuna muliebris.]
7. Non. The Nonæ Caprotinæ.
8. VIII.
9. VII.
10. VI. The birth of Julius Cæsar.
11. V.
12. IV.
13. III. [curialia for 6 days.]
14. Prid. To Fortuna muliebris. The Mer-
15. Id. To Castor and Pollux.
16. XVII.
17. XVI.
18. XV.
19. XIV. Lucarian Games for 4 days.
20. XIII.
21. XII.
22. XI.
23. X. The Games of Neptune.
24. IX.
25. VIII. The Furinalia. The Circensian
[Games for 6 days.]
26. VII.
27. VI.
28. V.
29. IV.
30. III.
31. Prid.

J U N E.

Under the protection of Mercury.

1. Kal. To Juno. To Moneta. To Tem-
[pestat. To Fabaria.]
2. IV. To Mars. To Carna.
3. III. To Bellona.
4. Prid. To Hercules at the Circus.
5. Non. To Fides. To Jupiter Fidius.
6. VIII. To Vesta.
7. VII.
8. VI. To Intellectus, at the Capitol.
9. V. The Vestaliana. The altar of
[Jupiter Pistor.]
10. IV. The Matralia of Fortuna Fortis.
11. III. To Concord. To Matuta.
12. Prid.
13. Id. To Jupiter Invictus.
14. XVIII.
15. XVII. The carrying the dung out of the
[Temple of Vesta.]
16. XVI.
17. XV.
18. XIV.
19. XIII.
20. XII. To Minerva upon mount Aven-
21. XI. To Summanus. [tine.]
22. X.
23. IX.
24. VIII. To Fortuna Fortis.
25. VII.
26. VI.
27. V. To Jupiter Stator and Lar.
28. IV. [rinal.]
29. III. To Quirinus on the mount Qui-
30. Prid. To Hercules and the Muses. The
[Poplifugia.]

SEXTILIS or AUGUST.

Under the protection of Ceres.

1. Kal. To Mars. To Hope.
2. IV.
3. III.
4. Prid.
5. Non. To Salus on the mount Quirinal.
6. VIII. To Hope.
7. VII.
8. VI. To Sol Indiges on the mount
[Quirinal.]
9. V.
10. IV. To Ops and Ceres.
11. III. To Hercules in the Circus Fla-
12. Prid. [minius.]
13. Id. To Diana in the Sylva Aricina.
[To Vertumnus. Feast
14. XIX. of Slaves.]
15. XVIII.
16. XVII.
17. XVI. The Portumnalia to Janus.
18. XV. The Consualia. Rape of the
[Sabine Virgins.]
19. XIV. The last Vinalia. Death of
[Augustus.]
20. XIII.
21. XII. The Vinalia. The Grand My-
22. XI. [steries. The Consualia.]
23. X. The Vulcanalia in the Circus
[Flaminius.]
24. IX. The Feriæ of the Moon.
25. VIII. To Ops in the Capitol.
26. VII.
27. VI. The Volturnalia.
28. V. To Victory.
29. IV.
30. III. The Ornaments of the goddess
[Ceres shewn.]
31. Prid.

SEPTEMBER.

SEPTEMBER.

Under the protection of Vulcan.

1. *Kal.* To Jupiter Maimactes. *Feasts*
[to Neptune.
2. *IV.* To the Victory of Augustus.
3. *III.* The Dionysia.
4. *Prid.* Roman Games for 8 days.
5. *Non.*
6. *VIII.* A ram and a black sheep to Erebus.
7. *VII.*
8. *VI.*
9. *V.*
10. *IV.*
11. *III.*
12. *Prid.*
13. *Id.* To Jupiter. Dedication of the
[Capitol. Nail fixed by the
Prætor.
14. *XVIII.*
15. *XVII.* The grand Circensian Games for
[5 days.
16. *XVI.*
17. *XV.*
18. *XIV.*
19. *XIII.*
20. *XII.* The birth of Romulus.
21. *XI.*
22. *X.*
23. *IX.* The Circensian Games. The
[birth of Augustus.
24. *VIII.*
25. *VII.* To Venus, Saturn, and Mania.
26. *VI.*
27. *V.* To Venus, and Fortuna redux.
28. *IV.*
29. *III.* [trinalia.
30. *Prid.* Feast of Minerva. The Medi-

NOVEMBER.

Under the protection of Diana.

1. *Kal.* The banquet of Jupiter. The
[Circensian Games.
2. *IV.*
3. *III.*
4. *Prid.*
5. *Non.* The Neptunalia. Games for 8
[days.
6. *VIII.*
7. *VII.* Ornaments shewn.
8. *VI.*
9. *V.*
10. *IV.*
11. *III.*
12. *Prid.*
13. *Id.* The Lectisternia.
14. *XVIII.*
15. *XVII.* Popular Games in the Circus
[for 3 days.
16. *XVI.*
17. *XV.*
18. *XIV.*
19. *XIII.* A banquet of the priests in honour
[of Cybele.
20. *XII.*
21. *XI.* The Liberalia.
22. *X.* To Pluto and Proserpine.
23. *IX.*
24. *VIII.* The Brumalia during 30 days.
25. *VII.*
26. *VI.*
27. *V.* Funeral Sacrifices in the Forum
[Boarium.
28. *IV.*
29. *III.*
30. *Prid.*

OCTOBER.

Under the protection of Mars.

1. *Kal.*
2. *VI.*
3. *V.*
4. *IV.*
5. *III.* The ornaments of Ceres shewn.
6. *Prid.* To the gods Manes.
7. *Non.*
8. *VIII.*
9. *VII.*
10. *VI.* The Ramalia.
11. *V.* The Meditrinalia.
12. *IV.* The Augustalia.
13. *III.* The Fontinalia. To Jupiter Li-
[berator. Games for 3 days.
14. *Prid.*
15. *Id.* To Mercury, by the Merchants.
16. *XVII.* Popular Games.
17. *XVI.*
18. *XV.* To Jupiter Liberator. Games.
19. *XIV.* The Armilustrium.
20. *XIII.*
21. *XII.*
22. *XI.*
23. *X.* To Liber Pater.
24. *IX.*
25. *VIII.*
26. *VII.*
27. *VI.* Plays to Victory.
28. *V.* The lesser Mysteries.
29. *IV.*
30. *III.* To Vertumnus. Games.
31. *Prid.*

DECEMBER.

Under the protection of Vesta.

1. *Kal.* To Fortuna muliebris.
2. *IV.*
3. *III.*
4. *Prid.* To Minerva and Neptune.
5. *Non.* The Faunalia.
6. *VIII.*
7. *VII.*
8. *VI.*
9. *V.* To Juno Jugalis.
10. *IV.*
11. *III.* The Agonalia.
12. *Prid.*
13. *Id.* The Equiria.
14. *XIX.*
15. *XVIII.* The Consualia.
16. *XVII.*
17. *XVI.* The Saturnalia, during 5 days.
18. *XV.*
19. *XIV.* The Opaliana.
20. *XIII.* The Sigillaria, lasting 2 days.
21. *XII.* The Angeronalia. The Divalia.
[To Hercules and Venus.
22. *XI.* The Compitalia. To the Lares.
[Games.
23. *X.* To Jupiter. The Larentinalia.
24. *IX.* The Juvenalia. Sports.
25. *VIII.*
26. *VII.*
27. *VI.* To Phœbus for 3 days.
28. *V.*
29. *IV.*
30. *III.*
31. *Prid.*

The

Supplement to
Antiq. expl.
T. 1. B. 1.
c. 5.

The Romans *realized*, as it were, the twelve *Months*, and represented them as *persons*. The learned F. Montfaucon has exhibited these representations, taken from an antient manuscript in the Emperor's Library, and published by Lambecius. We shall give an extract from that author of what relates to the images of the twelve Months.

January is represented under the form of a Consul, in his consular habit, as used in the time of the Emperor Constantius. He is throwing incense into the fire of an altar, in honour of Janus and the *Lares*. Near to the altar is a cock; which may probably denote, that the sacrifice was performed in the morning of the first of January.

February, we know not why, is habited like a woman, with an extraordinary kind of head-dress. She has on a tunick tied about with a girdle, and holds a duck in her hands. Near her is an urn suspended in the air, and pouring out water in abundance. At her feet, on one side, is an Heron, a bird that frequents the waters and marshes; and on the other side a fish. All which shews, that this is a watry Month, and subject to rains.

March is represented under the form of a man, wearing a wolf's skin girt about him. The wolf was sacred to the god Mars, for having given suck to his two sons Romulus and Remus. The plate exhibits likewise a Kid, a Swallow, and a pail full of milk; all which are symbols of the Spring.

April appears in a dancing posture, holding certain instruments in his hands, which perhaps are the *Crotala* or cymbals. One of his feet is placed upon six pipes joined together, which resemble the *Syrinx*, or Flute, of the god Pan. He is dancing before the statue of the goddess Venus, before which there stands a wax-taper lighted, in the flame of which they burn grains of incense. All this seems to denote, that this Month is the season of gaiety and love.

May carries a basket of flowers; and near him is a peacock, whose tail is likewise an image of the Month of May, by the various flowers nature has adorned it with.

June is quite naked, and points to a sun-dial, to denote, that the Sun, in this Month, begins to decline his course. He has in his hand a flaming torch, to signify the great heat of the season. Behind him is a sickle, intimating the approaching harvest.

July is naked likewise: his head is crowned with stalks and ears of corn; and in his hand he holds a basket of mulberries. There is seen a great heap of money, to denote perhaps, that most payments used to be made in this Month.

August is likewise represented by a naked man, with his hair dishevelled, and drinking out of a cup. Before him is a kind of fan, which seems to be made of a Peacock's tail. Upon the ground are three large Melons.

September, again, is exhibited naked, excepting only a loose vest on one shoulder, which floats in the wind. At his feet are two large tubs, or vases, to denote the approaching vintage.

October is in like manner exhibited naked, excepting the vest that hangs floating from his shoulders. In his right hand he holds a hare. At his feet is a vase full of fruit.

November makes a different figure; for he is represented cloathed. He holds in his hand a *Sistrum*, or instrument used in the feasts of Isis, which were celebrated on the *Kalends* of this Month. He is habited in linnen, like a priest of Isis, and leans upon an altar, on which is the head of a goat, the animal they used to sacrifice to that goddess.

Lastly, *December* is represented full-cloathed, holding a lighted torch in his hand. Before him is a round table with dice upon it, to denote the feast of the *Saturnalia*, when the slaves sat down, and played at dice with their masters.

The modern *Kalendars* of the *Romish* and *Greek* churches are stuffed full of festivals, and other religious solemnities. We shall first present the reader with a *Romish Kalendar* from an author, who has given us a relation of *Modern Rome*. By this Kalendar it will appear, that this holy city has not left one day throughout the whole year unconsecrated by festivals,

FR. DESSEIN,
Bookseller at
Rome.

THE ROMISH KALENDAR.

FEASTS throughout the Year.

JANUARY.

- 1 CIRCUMCISION.
- 2 *Octave of St Stephen.*
- 3 *Octave of St John. St Genevieve.*
- 4 *Octave of the Innocents. St Daphn-
rofa and St Demetria, martyrs.*
- 5 St Thelesphorus, pope and martyr.
- 6 EPIPHANY.
- 7 St Julian, martyr.
- 8 *Octave of the Circumcision.*
- 9 St Julian and Celsus, martyrs.
- 10 St Agathon, pope.
- 11 St Hyginus, pope and martyr.
- 12 St Benedict.
- 13 *Octave of the Epiphany.*
- 14 St Hilarius, bishop of Poitiers.
- 15 St Maurus, abbot.
- 16 St Marcellus, pope and martyr. St Be-
rard and his companions.
- 17 St Anthony, the abbot. St Marula.
St John the Camaldolite.
- 18 St Prisca.
- 19 St Marius, and Martha his wife.
St Canute, K. of Denmark, martyrs.
- 20 St Fabian and St Sebastian.
- 21 St Agnes, virgin and martyr.
- 22 St Vincent and St Anastasius.
- 23 St Emerantiana, virgin and martyr.
St Ildefonsus. St Raimond.
- 24 St Timothy, bishop and martyr.
- 25 *Conversion of St PAUL.*
- 26 St Polycarp, bishop and martyr.
- 27 St John Chrysostom, bishop and pa-
triarch.
- 28 *II^d Feast of St Agnes.*
- 29 St Papia and St Mauro. St Francis
*de Sales. Dedication of St Maria
Scala cæli.*
- 30 St Martina, virgin and martyr. St Fe-
lix III, pope.
- 31 St Cire and St John, martyrs. St Zo-
ticus and St Cyriacus. St Louisa Al-
bertoni. St Peter Nolasco, founder
of the order of Mercy.

FEBRUARY.

- 1 St Ignatius, bishop and martyr.
St Ephrem, the deacon.
- 2 PURIFICATION of the virgin.
- 3 St Blasius, bishop and martyr.
- 4 St Eutychus, martyr
- 5 St Agatha, virgin and martyr. *The 3
martyrs of Japan.*

VOL. II.

- 6 St Dorothea, virgin and martyr.
- 7 St Romuald, abbot.
- 8 St Pelagius, pope. St John de Mata.
- 9 St Apollina, virgin and martyr. St John
Marron.
- 10 St Scholastica. St Sotera, virgin and
martyr. St William, duke of
Aquitaine.
- 11 St Severin, abbot.
- 12 St Eulalia, virgin and martyr.
- 13 St Gregory II, pope. *Manifestation
of the Image of the blessed Virgin.*
- 14 St Valentine, the martyr.
- 15 St Faustina and Jovita, martyrs.
- 16 St Juliana, virgin and martyr.
- 17 St Gabinus, priest and martyr.
- 18 St Leo, bishop.
- 19 St Pater, bishop.
- 20 St Peter's chair at Antioch.
- 21 St Polycarp, martyr. St Lazarus, the
painter. St Margaret of Cortona.
- 22 St MATTHIAS, the apostle.
- 23 St Felix IV and St Gregory IV, popes
- 24 St Bon.
- 25 St Romanus, abbot.

MARCH.

- 1 St Suithres, and St Aubin, bishop and
confessor.
- 2 St Soumufus and St Basilicus.
- 3 St Asterus, martyr.
- 4 St Lucius, priest and martyr. St Casimir.
- 5 St Phocas, martyr.
- 6 St Frideline, abbot. St Cyril.
- 7 St Thomas Aquinas
- 8 St John de Dieu, founder of the order of
Charity. St Julius, bishop of Toledo.
- 9 St Frances, the Roman.
- 10 *The XL Martyrs.*
- 11 St Firminus, abbot.
- 12 St Gregory the Great, pope.
- 13 St Antonin, bishop and confessor.
- 14 St Matilda, queen.
- 15 St Longinus.
- 16 St Fælix, martyr.
- 17 St Joseph of Arimathea. St Patrick.
- 18 St Cyril, bishop and confessor. *Image.
of our Lady, found near Savonna.*
- 19 St Joseph, husband of the blessed
Virgin.
- 20 St Joachim, father of the blessed Vir-
gin. St Ambrose and St Sedonio.
- 21 St Benedict, founder of the Bene-
dictines.
- 22 St

L 1

- 22 St Gregory II, pope.
- 23 St Bruno, abbot.
- 24 St Peter, priest and martyr.
- 25 ANNUNTIATION of the Virgin.
- 26 St Castulus, martyr.
- 27 St Robert, bishop and confessor.
- 28 St Sixtus III, pope.
- 29 St Eustasius, abbot.
- 30 St Quirinus, martyr.
- 31 St Balbina, virgin and martyr.

A P R I L.

- 1 St Venantius, bishop and martyr.
- 2 St Maria, the Egyptian.
- 3 St Francis of Paula, founder of the Minims.
- 4 St Agapita and Chionia, virgins and martyrs.
- 5 St Vincent Ferrerius.
- 6 St Sixtus, bishop and martyr.
- 7 St Albirus.
- 8 Translation of St Monica.
- 9 Dedication of the church of St Peter and St Marcellinus.
- 10 St Leo the Great.
- 11 Dedication of the church de ara cœli.
- 12 St Julius, pope.
- 13 St Justin, priest and martyr.
- 14 St Tiburtius, Valerius, and Maximus, martyrs. St Abundus.
- 15 St Basilina, martyr.
- 16 St Valentine and Martin. St Joachim. Translation of the beads of St Peter and St Paul.
- 17 St Anicetus, pope and martyr.
- 18 St Bartholomew, Monk of Vallambrosa. St Eleutherius.
- 19 St Leo IX, pope.
- 20 St Agnes, of Monte Pulciano.
- 21 St Anselm, bishop and confessor.
- 22 St Soterus and Caius, popes and martyrs.
- 23 St George, martyr.
- 24 St Melitus, bishop and confessor.
- 25 St MARK, the Evangelist
- 26 St Cletus and St Marcellus, popes and martyrs.
- 27 St Anastasius, pope.
- 28 St Vitalis, martyr.
- 29 St Peter, martyr. St Pelerinus.
- 30 St Catharine, of Sienna. St Sophia, virgin and martyr.

M A Y.

- 1 St PHILIP and St JAMES, Apostles.
- 2 St Athanasius, bishop and confessor. St Antoninus, Abp. of Florence.
- 3 Invention, or finding, of the Holy Cross. St Alexander, Evantin, and Theodulin, martyrs.

- 4 St Monica, widow. Festival of our Saviour's holy shroud.
- 5 Conversion of St Augustin. St Angelus. St Pius V, pope.
- 6 St John ante Port-Latin.
- 7 St Stanislaus, bishop and martyr. St Ilaria, martyr. Translation of the body of St Stephen.
- 8 Apparition of St Michael, the archangel.
- 9 St Gregory Nazianzen, bishop.
- 10 St Gordian and St Epimachus, martyrs. St Calepodus.
- 11 St Majoli, abbot of Cluni. St Bon, martyr.
- 12 St Nercus and St Achilleus. St Pancratius, martyr.
- 13 Dedication of St Maria Rotunda.
- 14 St Boniface, martyr.
- 15 St Isidorus. St Quirina, virgin and martyr.
- 16 St Ubaldus, bishop. St Pelerinus.
- 17 Translation of St Bernardin's body.
- 18 St Venantius, martyr. St Felix de Cantalice.
- 19 St Pudentiana, virgin. St Ives, advocate for the poor. St Peter the Celestin. St Dunstan, Abp. of Canterbury.
- 20 St Bernardin of Sienna.
- 21 Translation of the relics of the Holy Cross.
- 22 St Romanus, abbot. St Rete dela Cascia.
- 23 St Angelus of Val-ombrofa.
- 24 Translation of St Dominic's body.
- 25 St Urban, pope and martyr. St Boniface. Translation of St Francis's body. St Mary Magdalen.
- 26 St Eleutherius, pope and martyr. St Philip Neri.
- 27 St John, pope and martyr.
- 28 St Germanus, bishop and confessor.
- 29 St Cononi, abbot.
- 30 St Felix, pope. St Gabinus, martyr. St Exuperantius, pope and martyr.
- 31 St Petronilla, virgin.

J U N E.

- 1 St Theobald, the Camaldolite.
- 2 St Peter and St Marcellinus, martyrs
- 3 St Pelerinus, the Camaldolite
- 4 St Quirinus, bishop and martyr
- 5 St Boniface, bishop and martyr
- 6 St Claudius, Abp of Befancon. St Artemus, martyr. St Norbert, bishop.
- 7 St Robert, abbot of the Cisterians.
- 8 ———
- 9 St Primus and St Felicianus.
- 10 Translation of St Philip Benizi's body.
- 11 St BARNABAS, Apostle. Translation of St Gregory Nazianzen's body.

12 St

- 12 St Bafil, St Cirinus, St Naborus, *and*
St Nazarius, martyrs. St Onogrius.
St Leo III, pope.
- 13 St Anthony of Padua.
- 14 St Bafil the Great.
- 15 St Vitus *and* St Modestus, martyrs.
- 16 St Quirico *and* St Julitus, martyrs.
St Lutgarda, virgin.
- 17 —
- 18 St Marcus *and* Marcellinus, martyrs.
- 19 St Gervase *and* St Protas.
- 20 St Novatus. St Francis Solano.
- 21 St Demetria, virgin *and* martyr.
St Lewis Gonzaga.
- 22 St Paulinus, bishop *and* confessor.
- 23 St John, priest *and* martyr.
- 24 *Nativity of* St JOHN BAPTIST.
- 25 St Eloi, bishop *and* confessor.
- 26 St John *and* St Paul, martyrs.
- 27 —
- 28 St Leo II *and* St Paul I, popes.
- 29 St PETER *and* St PAUL, Apostles.
- 30 *Commemoration of* St Paul.

J U L Y.

- 1 *The octave of* St John Baptist.
- 2 *The visitation of* our Lady. St Pro-
cessus *and* St Martinian, martyrs.
- 3 St Lanfranc, bishop *and* confessor.
- 4 St Elizabeth, queen of Portugal.
- 5 St Zoé, martyr.
- 6 *Octave of* St Peter *and* St Paul.
St Tranquillinus, martyr.
- 7 *Translation of* St Thomas of Canterbury.
- 8 St Aquila *and* St Priscilla, martyrs.
- 9 St Zeno *and* his companions.
- 10 St Ruffina *and* St Secunda, martyrs.
St Leontius, martyr. St Felicita's
seven sons, martyrs.
- 11 St Pius, pope *and* martyr.
- 12 St John Gualbert, founder of the order
of Val-ombrosa.
- 13 St Anacletus, pope *and* martyr.
- 14 St Bonaventure, cardinal.
- 15 St Henry, emperor.
- 16 Our Lady *of the* Carmelites.
- 17 St Alexis. St Leo IV, pope.
- 18 St Symphorosa *and* her seven children,
martyrs.
- 19 St Epaphrius, martyr.
- 20 St Margaret, virgin *and* martyr.
St Elias.
- 21 St Praxeda.
- 22 St Mary Magdalen.
- 23 St Apollinarius, bishop *and* martyr.
- 24 St Christina, virgin *and* martyr.
- 25 St JAMES, Apostle.
- 26 St Anne. St Sempronius, martyr.
- 27 St Pantaleon, martyr.
- 28 St Nazarius, St Celsus, *and* St Victor,
martyrs. St Innocent, pope.

- 29 St Martha. St Simplicius. St Faustinus.
and St Beatrix. St Felix II, pope
and martyr.
- 30 St Abdon *and* St Sennen, martyrs.
- 31 St Ignatius, founder of the Jesuits.

A U G U S T.

- 1 St Peter *in vinculis*. The Maccabees.
- 2 St Stephen, pope *and* martyr.
- 3 *Invention of the body of* St Stephen, the
first martyr.
- 4 St Dominic, founder of his order.
- 5 *Our Lady of the* Snows.
- 6 *Transfiguration of* our Lord.
- 7 St Albert.
- 8 St Cyriacus, St Largus, *and* St Sma-
ragdus.
- 9 St Romanus, martyr.
- 10 St Laurence.
- 11 St Sufanna, virgin *and* martyr. St Jau-
rin, bishop.
- 12 St Clara.
- 13 St Hypolitus, martyr.
- 14 St Eusebius, martyr.
- 15 *Assumption of the* Virgin.
- 16 St Roch. St Hyacinth.
- 17 *Octave of* St Laurence. St Clara *of*
Monte Falco.
- 18 St Helena, empress.
- 19 St Lewis, Abp of Toulouse. St Mag-
nus, bishop *and* martyr.
- 20 St Bernard, abbot of Clairvaux.
- 21 St Cyriacus, martyr. St Bernardo
Ptolomei.
- 22 *Octave of the* Assumption. St Timo-
thy. St Hypolitus, bishop *and*
martyr.
- 23 St Philip Benifi, *founder of the* Servites.
St Chryfanta *and* St Daria, martyrs.
St Faustus *and* St Beatrix, martyrs.
- 24 *Eve of* St Bartholomew.
- 25 St BARTHOLOMEW, apostle. St Lewis.
St Eusebius, St Vincent, St Pontian,
and St Pelerinus, martyrs. St Ge-
nefis, martyr.
- 26 St Zephirinus, pope *and* martyr.
- 27 —
- 28 St Augustin.
- 29 *Beheading of* St John Baptist. St Can-
dida, virgin *and* martyr.
- 30 St Felix, martyr. St Rosa, of Peru.
- 31 St Raimond Nolat, cardinal.

S E P T E M B E R.

- 1 St Giles, abbot.
- 2 St Bonosus, abbot.
- 3 St Seraphia, virgin.
- 4 St Thesauo, cardinal.
- 5 St Bertin, abbot.
- 6 St Eleutherius, abbot.

- 7 St Adrian, martyr.
- 8 *Nativity of our Lady.*
- 9 St Gregory, martyr.
- 10 St Nicholas Tolentine.
- 11 St Protus and St Hyacinthus, martyrs.
- 12 *Feast of the name of Mary.*
- 13 St Martin, abbot.
- 14 *Exaltation of the Holy Cross.*
- 15 *Octave of the nativity of our Lady.*
- 16 St Cornelius, pope and martyr. St Cyprian, bishop and martyr. St Abundus and St Abundantius, martyrs. St Euphemia, virgin and martyr.
- 17 *Feast of St Francis's wounds.* St Justin, priest and martyr.
- 18 St Sophia, virgin and martyr. St Thomas of *Villa Nova.*
- 19 St Sylvester, bishop and martyr.
- 20 St Eustachius and his companions, martyrs.
- 21 St MATTHEW, Apostle and Evangelist
- 22 St Mauritius and his companions, martyrs. St Digna and St Emerita virgins and martyrs.
- 23 St Linus, pope and martyr. St Thecla, virgin and martyr.
- 24 St Girardus, abbot. *Our Lady of Mercy.*
- 25 St Herculanius, martyr.
- 26 St Cyprian and St Justina, martyrs.
- 27 St Cosmus and St Damian, martyrs.
- 28 St Wenceslaus, K. of Bohemia. St Antimus, St Leontius, and St Euthere-mius, martyrs.
- 29 St MICHAEL, the Archangel.
- 30 St Jerom.

OCTOBER.

- 1 St Remi, bishop and confessor.
- 2 St Leger, bishop and martyr. *Feast of the guardian angels.*
- 3 St Candidus, martyr.
- 4 St Francis, founder of his order.
- 5 St Placidus and his companions, martyrs St Gall.
- 6 St Bruno, founder of the Carthusians.
- 7 St Mark, pope. St Sergius and St Bacchus, martyrs.
- 8 St Bridget, widow. St Marcellus and St Apuleius, martyrs. St Simeon.
- 9 St Denis and his companions, martyrs.
- 10 St Lewis Bertrand. St Francis of Borgia
- 11 *Translation of St Augustin's body.*
- 12 St Rodolphus, the Camaldolite.
- 13 St Daniel and his companions, martyrs
- 14 St Calixtus, pope and martyr.
- 15 St Theresa, virgin.
- 16 St Gal, abbot.
- 17 St Andrew. St Adeodatus, pope St Hedwig, duchess of Poland.

- 18 St LUKE the Evangelist.
- 19 St Peter of Alcantara.
- 20 St Sedulus.
- 21 St Ursula and her companions, virgins and martyrs.
- 22 St Battario, abbot. St Cordula, virgin and martyr.
- 23 St Peter Paschasius.
- 24 St Martin, abbot.
- 25 St Crispin and St Crispinianus, martyrs. St Chrysante and St Daria.
- 26 St Evaristus, pope and martyr.
- 27 *Eve of St Simon and St Jude.*
- 28 St SIMON and St JUDE.
- 29 St Theodorus, abbot.
- 30 St Germanus, abbot.
- 31 St Nemefia and St Lucilla, martyrs.

NOVEMBER.

- 1 ALL SAINTS.
- 2 *Commemoration of the Dead.*
- 3 St Malachi and St Hubert.
- 4 St Charles, cardinal.
- 5 St Zacharias, father of St J. Baptist. *Translation of the Innocents.*
- 6 St Leonard.
- 7 —
- 8 *The four crowned heads.*
- 9 *Dedication of St John Lateran.*
- 10 St Tryphon and his companions, martyrs. St Andrew d' Avelino.
- 11 St Martin, bishop and confessor.
- 12 St Martin, pope and martyr. St Diego.
- 13 St Huombono. St Stanislaus Kostka.
- 14 St Laurence, bishop.
- 15 St Maclovius or St malo. St Leopold, duke of Austria.
- 16 St Edmund, bishop.
- 17 St Gregory Thaumaturgus.
- 18 *Dedication of the churches of St Peter and St Paul.*
- 19 St Elizabeth of Hungary.
- 20 St Edmund, king of England. St John of Capistran. St Felix of Valois.
- 21 *Presentation of our Lady in the Temple*
- 22 St Cecilia, virgin and martyr.
- 23 St Clement, pope and martyr.
- 24 St Chrysogonus, martyr.
- 25 St Catharine, virgin and martyr.
- 26 St Sylvester.
- 27 St James, martyr.
- 28 St Gregory III, pope. St James of the marche of Ancona.
- 29 St Saturninus, martyr.
- 30 St ANDREW, Apostle.

DECEMBER.

- 1 St Eloi, bishop and confessor.
- 2 St Bibiana, virgin and martyr.

- | | |
|--|---|
| 3 St Maurus, martyr. St Francis Xavier. | 19 — |
| 4 St Barbara, virgin and martyr. | 20 St Fausta, mother of St Anastasia. |
| 5 St Sabas, abbot. | 21 St THOMAS, apostle. |
| 6 St Nicholas, bishop and confessor. | 22 St Flavian, martyr. |
| 7 St Ambrose. | 23 St Victoria, virgin and martyr. |
| 8 Conception of the Virgin. | 24 Vigil of our Lord's Nativity. |
| 9 St Melchiades, pope. | 25 NATIVITY OF OUR LORD. |
| 10 Feast of our Lady of Loretto. | 26 St STEPHEN, Protomartyr. |
| 11 St Damasus, pope. | 27 St JOHN, Apostle and Evangelist. |
| 12 St Valerius, abbot. | 28 INNOCENTS-DAY. |
| 13 St Lucia, virgin and martyr. St Eustachius and his companions, martyrs. | 29 St THOMAS of Canterbury, bishop and martyr. St Trophimus, bishop of Arles. |
| 14 St Angelo, abbot. | 30 St Exuperantius and St Marcellus, deacon. Translation of St James's body. |
| 15 St Claudius, martyr. | 31 St Sylvester, pope. |
| 16 St Ananias, St Azarias, and St Mizaël. | |
| 17 Translation of St Ignatius, bishop and martyr. | |
| 18 — | |

After having given the *Kalendar* of the *Romish Church* at full length, it may suffice, for that of the *Greek Church*, to set down only the more remarkable and essential festivals, with respect to the Laity, as well as the Clergy. Therefore I have extracted from Ricaut the following concise

GREEK KALENDAR.

JANUARY.

- 1 Circumcision. St Basil.
- 5 Eve of the Epiphany.
- 6 Epiphany or the Kings.
- 11 The holy father Theodosius Cœnobiarchus.
- 16 Adoration of Alysius, and St Peter.
- 17 St Anthony, abbot.
- 18 St Athanasius and St Cyril.
- 22 Timotheus and Anastasius.
- 25 St Gregory Nazianzen.
- 27 The relicks of St Chrysostom.
- 30 St Basil, St Gregory the Divine, and St John Chrysostom.

FEBRUARY.

- 2 Presentation of J. C. in the Temple.
- 16 Theodorus o Thewo.
- 23 Invention or Discovery of St John Baptist's head.

MARCH.

- 9 The XL martyrs.
- 23 Annunciation of the blessed Virgin.
- 26 The archangel Gabriel.

APRIL.

- 23 St George of Cappadocia.
- 25 St Mark, Evangelist.

VOL. II.

MAY.

- 8 St John, Evangelist.
- 20 Constantine and St Helen.

JUNE.

- 19 St Judas Alpheus.
- 24 Nativity of St John Baptist.
- 29 St Peter and St Paul, Apostles.

JULY.

- 20 The prophet Elias.
- 25 St Anne.
- 26 St Parasceva and St Pantaleon, martyrs.

AUGUST.

- 6 Transfiguration of our blessed Saviour.
- 15 Assumption of the blessed Virgin.
- 29 Martyrdom of St John Baptist.

SEPTEMBER.

- 8 Nativity of the blessed virgin.
- 14 Exaltation of the Cross.
- 23 Conception of St John Baptist.
- 26 Assumption of St John the Evangelist.

OCTOBER.

- 6 St Thomas.
- 18 St Luke the Evangelist.

M m

23 St

23 St James, *brother to St John*.
26 St Demetrius.

NOVEMBER.

1 St Cosmus and St Damian. St Michael
and St Gabriel.
13 St John Chrysostom.
14 St Philip the Apostle.
16 St Matthew the Apostle.
21 *Presentation of the blessed Virgin in the
Temple*.
25 St Catharine, virgin and martyr.
St Mercurius, martyr.
30 St Andrew the Apostle.

DECEMBER.

4 St Barba and St John Damascenus.

5 St Sabba, abbot.
6 St Nicholas.
7 St Ambrose, *bishop of Milan*.
9 *Conception of St Anne*.
12 St Spiridion.
13 *The Martyrs* Eustrates, Auxences,
Eugenius, Mardairus, Orestes, &c.
15 St Liberalis and St Eleutherus.
17 *The prophet Daniel*, and the three
young men Ananias, Azarias, and
Mifael.
20 St Ignatius.
25 Christmas-day.
26 St Stephen.

The *English Kalendar* retains the names of several Romish Saints-days, and Holy-days; for which various reasons may be assigned. Some are retained on account of our Courts of Justice, who usually make their returns on these days, or upon the days before or after them, which are called in the writs *Vigil. Fest. or Craft*. as in *Vigil. Martin. Fest. Martin. Craft. Martin.* and the like. Others perhaps are kept in the Kalendar for the sake of such tradesmen, handicrafts-men, and others, as are wont to celebrate the memory of their tutelar Saints; as the Welch-men do St David, the Shoemakers St Crispin, &c. Again, Churches being, in several places, dedicated to some or other of these Saints, it has been the custom in such places to have wakes or fairs kept on those days. For these reasons, probably, our second reformers, under Queen Elizabeth, restored the names of these Saints to the Kalendar, which had been omitted in both books of King Edward VI; though without any design of their being kept holy by the Church. The names of these festivals, disposed under their proper *Months*, are as follows.

JANUARY:

8 Lucian, confessor and martyr.
13 Hilary, bishop and confessor.
18 Prisca, virgin and martyr.
20 Fabian, bishop and martyr.
21 Agnes, virgin and martyr.
22 Vincent, deacon and martyr.

FEBRUARY.

3 Blasius, bishop and martyr.
5 Agatha, virgin and martyr.
14 Valentine, bishop and martyr.

MARCH.

1 David, Abp. of Menevia.
2 Cedde or Chad, bishop of Lichfield.
7 Perpetua, martyr.
12 Gregory the Great, bishop of Rome,
and confessor.
18 Edward, king of the West-Saxons.
21 Benedict, abbot.

APRIL.

3 Richard, bishop of Chichester.
4 Ambrose, bishop of Milan.

19 Alphege, Abp. of Canterbury.
23 St George, patron of England.

MAY.

3 *Invention of the Cross*.
6 St John Evangelist ante Port. Lat.
19 Dunstan, Abp. of Canterbury.
26 Augustin, first Abp. of Canterbury.
27 Venerable Bede.

JUNE.

1 Nicomede, priest and martyr.
5 Boniface, bishop and martyr.
17 Alban, martyr.
20 *Translation of Edward*, king of the
West-Saxons.

JULY.

2 *Visitation of the blessed Virgin Mary*.
4 *Translation of Martin*, bishop and
confessor.
15 *Translation of Swithin*, bishop of
Winchester.
20 Margaret, virgin and martyr.
22 St Mary Magdalen.
26 Anne, mother of the virgin Mary.

AUGUST

AUGUST.

- 1 Lammas-day, or *Feast of St Peter in vinculis*.
 6 *Transfiguration of our Lord*.
 7 *Name of JESUS*.
 10 Laurence, archdeacon *and* martyr.
 28 Augustin, bishop of Hippo.
 29 *Beheading of St John Baptist*.

SEPTEMBER.

- 1 Giles, abbot *and* confessor.
 7 Eunurchus, bishop of Orleans.
 8 *Nativity of the blessed Virgin*.
 14 Holy-cross-day.
 17 Lambert, bishop *and* martyr.
 26 Cyprian, bishop *and* martyr.
 30 Jerom, priest, confessor, *and* doctor.

OCTOBER.

- 1 Remigius, bishop of Rheims.
 6 Faith, virgin *and* martyr.
 9 Denys, or Dionysius the Areopagite.

13 *Translation of king Edward the confessor*.

17 Etheldred, virgin.

26 Crispin, martyr.

NOVEMBER.

- 2 All Souls.
 6 Leonard, confessor.
 11 Martin, bishop *and* confessor.
 13 Britius, bishop.
 15 Machutus, bishop.
 17 Hugh, bishop of Lincoln.
 20 Edmund, king *and* martyr.
 22 Cæcilia, virgin *and* martyr.
 23 Clement I, bishop of Rome *and* martyr.
 25 Catherine, virgin *and* martyr.

DECEMBER.

- 6 Nicholas, bishop of Myra in Lycia.
 8 *Conception of the blessed virgin Mary*.
 3 Lucy, virgin *and* martyr.
 16 *O Sapientia!*
 31 Sylvester, bishop of Rome.

The MOON. The antient Pagans deified that Planet, which we call the *Moon*. The Greeks called her Σελήνη, the Latins *Luna*.

The worship of the Sun, Moon, and Stars, or (as the scripture terms it) the *host of heaven*, is the most antient superstition, and the origin of all the other kinds of idolatry.

Holy Job, making a solemn protestation of his integrity in several duties, and clearing himself, among other things, from the imputation of idolatry, particularly disclaims the worship of the Sun and Moon: *If I beheld the sun, when it shined, or the Moon walking in her brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge, for I should have denied the God that is above.* ch. xxxi. ver. 26, &c.

The Assyrians worshipped the *Moon* under the name of *Venus Urania*, or the *Cæstia Venus*; the Sidonians under that of *Ashtaroth* or *Astarte*; and the Romans under that of *Diana* and *Hecate*. See ASTARTE, DIANA, HECATE, and VENUS.

Some eastern people about Palestine adored the Moon as *Queen of Heaven*. This superstition was adopted by the Jews, who are reprov'd for it by the prophet Jeremiah, in these words, as spoken by the Jews; *Let us sacrifice to the Queen of Heaven, and pour out our drink-offerings to her.* ch. xliv. ver. 17.

The Moon was worshipped, by the people of Carran in Mesopotamia, as a god, not a goddess, and called *Lunus*. Spartian tells us, these people were of opinion, that such as believe the Moon to be a goddess, and not a god, will be their wives slaves as long as they live; but, on the contrary, those who esteem her to be a god will ever be masters of their wives, and never be overcome by their artifices. The same author tells us, there were remaining several medals of the Nysæans, Magnesiensians, and other Greek nations, which represented the Moon in the dress, and under the name of a man, and covered with an Armenian bonnet.

The Mythologists say, that *Luna* was the daughter of *Hyperion* and *Theia*, or, according to others, the daughter of the *Sun*; that she was the wife of the air, and the mother of the *dew*; that there was a time, when there was no Moon; that the Arcadians had a king named *Proselenus*, who was before her; and that she appeared a little before Hercules fought with the giants.

A black bull was sacred to this goddess, to denote that she is both black and horned after her change. She is pictured riding in a chariot drawn by two horses; whereas the Sun, whose motion is swifter, drives with four.

She

She was thought to have great power in enchantments and magical operations; and the forcerers of Theffaly boasted, they had power to draw her down to the earth by their incantations. Hence Virgil;

Ecl. viii. v.
69.

Carmina vel cælo possunt deducere Lunam.

Pale Phæbe, drawn by verse, from heav'n descends. DRYDEN.

And Horace, describing the witch Canidia;

Epod. v. v.
45.

Quæ sydera excantata voce Theffala,
Lunamque cælo deripit.

*She that can charm the Moon,
And force the stars from their fix'd seats of light.* CREECH.

Virgil introduces Nisus, who, finding his friend Euryalus surprized by a party of the enemy, and preparing to dart his spear among them, first looks up to the Moon, and addresses a prayer to her, that she would assist him, and direct his weapon through the air.

Æn. ix. ver.
402.

Ocyus adducto torquens hastile lacerto,
Suspiciens altam Lunam, sic voce precatur:
Tu, dea, tu præsens nostro succurre labori,
Astrorum decus, & nemorum Latonia custos:
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi;
Hanc sine me turbare globum, & rege tela per auras.

*Resolved at length, his pointed spear he shook;
Then casting on the Moon a mournful look,
Guardian of Groves, and goddess of the night,
Fair Queen, he said, direct my dart aright.
If er'e my pious father, for my sake,
Did grateful Offerings on thy altars make,
Or I encreas'd them with my silvan toils,
And hung thy holy roofs with savage spoils;
Give me to scatter these.*

DRYDEN.

The Moon had several temples at Rome; one in the fourth region of the city; another on mount Aventine; and one on mount Palatine. This last was remarkable (according to Varro) for a supernatural light that shone about it all night, and was therefore called *Templum Lunæ Noctiluæ*.

HERODOT.
l. 2.

The Egyptians sacrificed to the Moon, when she was at the Full. The victims offered to her were swine, which the Egyptians held to be impure animals, and were forbidden to offer them to any other deities, but that planet and Bacchus. When they sacrificed to the Moon, and had killed the victim, they put the end of the tail, with the spleen and fat, into the caul, and burned them on the sacred fire, and eat rest of the flesh on the day of the New Moon. Those, whose poverty would not admit of the expence of this sacrifice, moulded a bit of paste into the shape of a hog, and offered up that.

Num. xxviii.
11, 12, &c.

The *New Moons* were observed, by the Hebrews, as solemn festivals, particularly that of the month *Tisri*. At these times, they offered, besides the usual sacrifices, a burnt-offering of two young bullocks, one lamb and seven rams, with a certain quantity of flour, wine, and oil. As the space of the Moon's entring into, and coming out of, conjunction with Sun, belongs one half to the old, and the other to the new month, and they had no sure way of computing it with any exactness or certainty, they observed two days, namely, the last of the old, and the first of the new month, for greater security.

I

The

The fixing the time of the New Moon, for want of Astronomical Tables, was done after this manner. The first man that observed, or thought he observed, the New Moon, was to repair with all speed to the grand Council, and give notice of it. If his testimony was judged sufficient, the president proclaimed the New Moon, by saying *Mekudash, it is consecrated*; after which it was proclaimed every where by sound of trumpet.

The modern Jews, notwithstanding their present use of Astronomical Tables and Cycles, assemble about the time of the New Moon, to discover the crescents; and, as soon as they perceive them, they make a prayer, in which they call God the Creator of the Planets, and restorer of the New Moon. They lift themselves on tiptoe towards Heaven, desire an exemption from all evil, make mention of David, salute one another, and disperse. See the S U N.

Leo of Mo-
dena, c. 2.

MOQUAMOS. Temples, or Chapels, of the inhabitants of the island of Socotora, on the coast of Africa.

DAPPER,
Descript. of
Africa.

These islanders are idolaters, and worship the Moon as the parent of all things. Their *Moquamos*, or Temples, are very small and very low. They have three little doors, and, in order to enter any one of them, a person must stoop almost to the ground. In each of these chapels is an altar, on which are deposited several sticks formed like Flower-de-luces, which have something of the resemblance of a cross. Every *Moquamo* has it's peculiar priest, called *Hodamo*, who is annually chosen, and the signatures or marks of his function are a staff and a cross, which he must not presume to give away on any pretence whatever, or suffer any person to touch it, on pain of losing one of his hands.

The usual time set a-part for divine service in these chapels, is, when the Moon sets, or when she rises. At this time they strike a certain number of blows on a long staff with a shorter, and walk round the chapel three times. This ceremony is accompanied with an oblation of some odoriferous wood, put in an iron basin, which hangs by three chains over a large fire. After this, the altar is incensed three times, and the doors of the temple as often, and the devotees make the most solemn vows and earnest supplications to the Moon. In the mean time, the *Hodamo* sets on the altar a lighted taper made of butter, and besmears the crosses and other utensils with this favourite grease. On certain days they make a solemn procession round the temple, when one of the chief men of the country carries a sacred staff. After the procession is over, they cut his fingers off, and present him with a smaller staff, and very singular honours are paid him on account of his being possessed of so sacred an implement.

MORABITES. A Mohammedan sect; followers of Mohaidin, the last son of Hussein, who was the second son of Ali, Mohammed's Son-in-law.

MARMOL. de
l'Afrique, l.
1.

The most zealous of this sect live in desert places, like Monks, either alone, or in company, and profess Moral Philosophy, observing many things contrary to the precepts of the Koran, followed by the Turks. They live very licentiously, and pretend, that, having purified their souls by fasting and prayer, it is lawful for them to enjoy the creatures. At festivals, and the nuptials of great men, they sing verses in honour of Ali and his son, and, having eat and drank plentifully, they dance, till, being weary, they fall down with many sighs and tears; and then some of their disciples take them up, and carry them to their hermitages.

This sect is chiefly found in Africa, where they are much respected by the people. It began about the year 700.

MORDAD. *The same as Azrail. See AZRAIL.*

MORGIAN. The name of a Mohammedan sect, which holds, that faith without good works is sufficient to salvation.

D' HERBE-
LOT, Bibl.
Orient.

Gazali, a Mohammedan Doctor, tells us, the *Morgians* expect, that God should work every thing in them, and affirm, that sin does not hurt believers, and that works without faith signify nothing. Schabi, another Mohammedan Doctor, glances at this sect, when he exhorts his disciples to be afraid of the threatnings of God, and

not to behave like those, who defer doing any thing that is good, and hope to be saved notwithstanding.

D' HERBE-
LOT, Bibl.
Orient.

MORID [*Arab.*] The Mohammedans give this name to those, who aspire to a life of uncommon spirituality and devotion, and for this purpose put themselves under the direction of another, whom they call *Morschid*, that is, *Director*.

They have a famous book, intitled *Adab al Moridin*, which treats of the qualifications those ought to have, who put themselves under the direction of one of those spiritual guides.

MORPHEUS. One of the ministers or attendants on *Somnus* the god of *Sleep*, according to the Pagan system of Theology.

The peculiar office of *Morpheus* was, in raising a phantasm, or dream, to mimick the actions, habits, and gestures of men; whereas *Phobetor* and *Phantasos*, (two other ministers of *Sleep*) were employed, the first in raising the images of animals; the last, the pictures of rivers, mountains and inanimate things.

Ovid. Met. l.
xi. v. 633.

At pater e populo natorum mille suorum
Excitat artificem simulatoremque figuræ
Morphea: non illo jussos solertius alter
Exprimit incoctus, vultumque modumque loquendi.
Adjicit & vestes, & consuetissima cuique
Verba. Sed hic solos homines imitatur: at alter
Fit fera volucris, fit longo corpore serpens.
Hunc Icelon superi, mortale Phobetora vulgus
Nominat. Est etiam diversæ tertius artis,
Phantasos: ille in humum, saxumque, undamque, trabemque,
Quæque vacant anima, feliciter omnia transit.

Morpheus, of all his num'rous train, express'd
The shape of man, and imitated best;
The walk, the words, the gesture cou'd supply,
The habit mimic, and the mein belye;
Plays well, but all his action is confin'd,
Extending not beyond our human kind.
Another, birds, and beasts, and dragons apes,
And dreadful images, and monstrous shapes:
This dæmon, Icelos, in heav'n's high hall,
The gods have named, but men Phobetor call.
A third is Phantasos, whose actions rowl
On meaner thoughts, and things devoid of soul;
Earth, fruits, and flow'rs he represents in dreams,
And solid rocks unmoved, and running streams. DRYDEN.

See SOMNUS.

Terms de Ley,
449.

MORTUARY. (*Mortuarium.*) In the English Ecclesiastical Law, is, a gift left by a man at his death to his Parish-church, in recompence of personal tythes omitted to be paid in his life-time: Or, it is that beast, or other cattle, which, after the death of the owner, by the custom of the place, is due to the parson or vicar, in lieu of tythes or offerings forgot, or not well and truly paid by him that is dead.

Hist. of Tythes.

Selden tells us, it was usual antiently to bring the *Mortuary* along with the corpse, when it came to be buried, and to offer it to the church as a satisfaction for the supposed negligence and omission the deceased had been guilty of in not paying his personal tythes; and from thence it was called a *corse present*.

A *Mortuary* is not properly due to an ecclesiastical incumbent from any but those of his own parish: but by custom, in some places, they are paid to the incumbents of other parishes, when corpses are carried through them. The bishops of Bangor, Landaff, St Davids, &c. had formerly mortuaries of priests. And it was customary, in the diocese of Chester, for the bishop to have a mortuary, on the death

death of every priest dying within the archdeaconry of Chester, of his best beast, saddle and bridle, and best gown or cloak, hat, and upper garment under the gown.

Mortuaries are not now paid in kind; but money is to be given in lieu of them. By a statute of H. VIII. they are to be paid as follows. He that dies possessed of moveable goods to the value of 40 *l.* or above, is to pay 10 *s.* He that dies possessed of goods of 30 *l.* value, and under 40, is to pay 6 *s.* 8 *d.* and so on, in proportion. But, if the goods are under 6 *l.* 13 *s.* 4 *d.* value, no Mortuary is to be paid.

MOSCABEANS. The name of a Mohammedan sect, who believe, that God is literally what the Koran describes him to be. They are a kind of *Anthropomorphite* D' HERBE-
LOT, Bibl.
Orient.
Mohammedans.

It is certain, the vulgar Mohammedans are ignorant enough to imagine, that God has hands, feet, eyes, and ears: some of them even hold, that he has a thick black beard, with a great many other imaginary attitudes.

MOSCOVITE or RUSSIAN MONKS. Religious, of Great Russia or Black Russia, better known by the name of *Moscovy*.

The Moscovite Monks are all of the order of St Basil, and profess the opinions of the Greek Church, which is the established religion of that country. The monastic life was introduced in Moscovy as early as Christianity itself, namely, in the reign of the Czar Wolodimer, about the year 987. Hist. des Ord.
Relig. T. 1.
c. 21.

There is an incredible number of convents, both of men and women, in Moscovy: Olearius says, there are no less than 1500 convents, churches, and chapels, in Moscow, and above 70 convents in the single town of Novogorod. The convent of Troitza, twelve leagues from Moscow, is so rich, that it entertains three hundred religious, and its revenues are every day increasing by the liberality of the Great Dukes, who go twice a year thither in pilgrimage.

As divorce is permitted in this country, a man may quit his wife, whenever he pleases, and go into a convent; and, if his wife marries again, he may take the order of priesthood. Persons of quality, when they are dangerously ill, usually take the habit, and the tonsure; after which they must take no medicine, nor even nourishment, because those, who take the *seraphical habit* (as they call it) are no longer reckoned in the number of men, but are become angels; and if, contrary to all expectations, they recover of their sickness, they are obliged to perform their vow, to dissolve their marriage, and go into a monastery.

Christian apostates, Tartars, and Pagans, who would embrace the Moscovite religion, must first retire for six weeks to a convent, where they are instructed by the Monks; who notwithstanding are very ignorant, and know very little of the principles of their religion. Olearius gives the following instance of their ignorance. In the city of Novogrod, there is a convent dedicated to St Anthony, who, the Monks say, came into those quarters on a Miller's mule, with which he went down the Tyber, passed the sea, and came up the river Wolga as far as Novogorod. When he arrived at this city, he bargained with some fishermen for all they should take at one draught. The fishermen drew up a large trunk, filled with ornaments for saying mass, books, and a large sum of money, with which he built a chapel, where he was buried. The devotions and pilgrimages became so frequent in this place, that they supplied money enough to build a very fine convent, dedicated to that saint.

The Patriarchs, Archbishops, and Bishops of Moscovy are all taken out of the cloisters, according to the antient practice of the Greeks. The Monks fast much more rigorously than the people. Some of them live in solitudes, either alone in miserable huts, or with a few companions, and eat only herbs and roots. They make three vows, of poverty, chastity, and obedience. Whoever transgresses them, or goes out of the monastery, and is retaken, is condemned to perpetual imprisonment.

In Moscovy, the women are thrown into Monasteries, whether they will or no, and without any call to a religious life. If a husband is tired of his wife, or suspects her fidelity, he may cause her to be shaved, and shut up in a cloister, where she is confined for life. Barrenness is allowed to be a very sufficient cause, and a man, who has no children by his wife, may shut her up in a convent, and marry again. Ibid. c. 23.

again at the end of six weeks. The Great Dukes, or Czars, make use of this privilege, when they have only daughters. The Czar John Basil, after twenty years marriage, having had no children by the princess Salomé his wife, shut her up in the monastery of Susdal, and married Helena, daughter of Michael Linski, a Polonese, in the year 1526. The princess Salomé made great resistance, when they offered her the religious habit, and even trod it under foot: but she was at last obliged to submit, and soon after was brought to bed in the convent of a son, who was called George. The Czar, who suspected the child was not his own, would have put her to death; but she embraced the altar, and swore it was the Czar's; upon which he spared her.

MOSES (THE FIVE BOOKS OF). See PENTATEUCH.

SALE'S Ko-
ran, Prel.
Disc. §. 8.

MOSHABBEHITES or ASSIMILATORS. An heretical sect of the Mohammedans; so called, because they hold a *resemblance* between God and his creatures, supposing him to be a figure composed of members or parts, either spiritual or corporeal, and capable of local motion, of ascent and descent, &c.

Some of this sect believe, that the divine nature may be united with the human in the same person: for they grant it possible, that God may appear in a human form, as Gabriel does; and, to confirm this opinion, they alledge Mohammed's words, that he saw the Lord *in a most beautiful form*, and Moses's talking with God *face to face*.

D' HERBE-
LOT, Bibl.
Orient. p.
561.

MOSQUES. The temples, or places of religious worship, among the Mohammedans. The Arabic term is *Masgiad*, which signifies an *Oratory*, or place of prayer. The Turks and Persians usually pronounce it *Mesjed* or *Mesgid*; whence the Italians have formed the word *Mesquita*, and we the word *Mosque*. The principal *Mosque* of a Town is called *Masgiad Giamè*, the *Great Mosque*, and is to them what a *Cathedral Church* is to the Christians.

QUICLET,
Voyage de
Constantino-
ple.

All *Mosques* are square, and generally built with good stones. Before the chief gate there is square court, paved with white marble, and low galleries round, whose roof is supported by marble pillars. In these the Turks wash themselves, before they go into the *Mosques*. The walls are all white, excepting some few places, on which the name of God is written in large Arabic characters. In each *Mosque* there is a great number of lamps; and between the lamps hang many crystal rings, ostriches eggs, and other curiosities, sent out of foreign countries; which make a fine shew, when the lamps are lighted. About each *Mosque* there are six high towers, each having three little open galleries one above another. These towers, as well as the *Mosques*, are covered with lead, and adorned with gildings and other ornaments: they are called *Minarets*; and from hence, instead of a bell, the people are called to prayer by certain officers appointed for that purpose, whom they call *Muezins*.

Most of the *Mosques* have a kind of hospital belonging to them, in which travellers, of what religion soever, are entertained during three days. Each *Mosque* has also a place called *Tarbé*, which is the burying-place of its founders. Within it is a tomb of six or seven foot long, and covered with Velvet or green Satin: at each end are two wax tapers, and round it several seats for those, who read the *Koran*, and pray for the souls of the deceased.

It is not lawful to enter the *Mosques* with shoes or stockings on; for which reason the pavements are covered with pieces of stuff sowed together in broad stripes, each wide enough to hold a row of men kneeling, sitting, or prostrate. Women are not allowed to enter the *Mosques*, but stay in the porches without.

D' HERBE-
LOT, Bibl.
Orient.

MOTAZALES. The name of a famous Mohammedan sect. The word signifies, in Arabic, those who separate themselves from others.

The *Motazales* are the disciples of *Vassal Ben Atha al Gazal*, a disciple of the famous doctor *Hassan al Bajri*. He quitted the school of his master upon a dispute, whether those, who commit very heinous sins, can be reckoned in the number of the Faithful. *Vassal* maintained an opinion, which agreed with neither side of the question, nor with the sentiment of his master: upon which he separated from his school.

The *Motazales* are not reckoned strictly orthodox. Their distinguishing tenet is, that there are not attributes in God separate from his essence, and that he knows, not by his *knowledge*, but by his *essence*; and the like of his other attributes. They hold likewise, that the Koran is not eternal, but created; in which they agree with the followers of Ali, and are entirely opposite to the *Ascharians*, whom the other orthodox Mohammedans follow. See ASCHARIANS.

There are several subdivisions in this sect; as, the *Cadarians*, *Nadhamians*, &c. most of whom maintain, that whatever God operates in his creatures, is most expedient for them; and some of them approach so near to Christianity, as to allow that one of the attributes of God can cloath itself with a body.

The *Motazales* are very subtle in philosophy and scholastic divinity, and many of their Doctors have read the Greek Philosophers, as appears by their works, which are all favourable to the *Schiites*, and directly opposite to the *Sonnites*.

MOTHER-CHURCH. In Latin, *Matrix Ecclesia*. The antient Christians used this denomination of a church in different senses.

First, they understood by it an original Church, planted immediately by some one of the apostles, and from which others were afterwards derived and propagated. In this sense the Church of Jerusalem is called the Mother of all Churches in the world, by the second general Council of Constantinople; and Arles the Mother-Church of France, because supposed to be planted by Trophimus, the apostles missionary, and first bishop of that place.

At other times, a *Mother-Church* denotes a *Metropolis*, or the principal church of a single province; as in some of the African Canons, where *Matrix* is used sometimes for the Primate's See, to which other bishops were to have recourse for judgment and decision of controversies.

But, most commonly, it signifies a Cathedral, or Bishop's Church, which was usually termed the Great Church, the Catholic Church, and the principal See, in opposition to the lesser *Tituli*, or Parish-Churches, committed to single presbyters.

Ecclesia Matrix, or *Mother-Church*, is opposed to *Ecclesia Diocesana*, or *Diocesan Church*; though by their ambiguity they are often confounded, and mistaken for one another.

MOTHER-GODDESSES. In Latin, *Matres deæ*. The Pagans gave the name of *Mothers* to certain goddesses of the first rank, particularly to Cybele, Ceres, Juno, and Vesta.

Cicero speaks of a famous temple, erected in the city of *Engyum*, in Sicily, to the *Great-Mother*, or simply to *The Mothers*. Concerning this temple, the *Engyans* entertained a strange superstition. It was confidently affirmed, that certain goddesses, called *the Mothers*, frequently appeared there. And they relate a story of one *Nicius*, a man of wit, and a considerable person in the city, who had frequently laughed at this pretended apparition. One day, as he was haranguing in public, he fell down, roared like a madman, and rent his cloaths in pieces. Upon which he was thought possessed by the furies, and every one acknowledged the vengeance of the injured goddesses. However it was found afterwards, that this was only a pretended delirium, and an expedient to deliver himself out of the hands of his persecutors, who had thoughts of destroying him, under pretence of punishing him for his impiety in denying the apparition of the *Mothers*. For, being suffered to go out of the city, he made his escape to the Roman General Marcellus.

In this temple were shewn javelins and brazen helmets, with inscriptions, which made it believed, that *Meriones* and *Ulysses* had consecrated them to the goddesses, styled *the Mothers*.

MOUNT OLIVET (THE CONGREGATION OF). An Order of Religious *Benedictins*, in Italy, who acknowledge for their founder St Bernard Tolomei, a gentleman of *Sienna*. This Bernard taught philosophy; and one day, as he was preparing to explain a very difficult question, he was on a sudden struck blind: but having recovered his sight, by the intercession of the holy Virgin, he made a vow to dedicate himself to her service, and renounce the world. In consequence

consequence of this vow, he retired to a solitary place, named *Acona*, about fifteen miles from *Sienna*. This was in the year 1313. The sanctity of his life drew thither a great number of persons, who renounced the world, to accompany him in his solitude. Gui de Pietramala, bishop of Arezzo, by order of Pope John XXII, gave these Solitaries the rule of St Benedict, and *Acona* the name of *Mount Olivet*, either because of the olive trees which grew in that place, or to put the Religious in mind of our Saviour's passion on the Mount of Olives.

The historians of this order speak of the extreme rigours observed by them, at their first establishment; their fasts, macerations, and spiritual exercises. That they might have no opportunity to drink wine, they cut down all the vines that grew about the mountain. Their extreme abstinence was prejudicial to their health, inasmuch that most of them fell sick. Upon this they relaxed a little from their sobriety, and followed St Paul's advice, drinking a little wine for their stomach's sake. At length, they inserted in their constitutions, that the best wines should be bought for the use of the Monks.

But this congregation was not confined to Acona: It obtained several other settlements. The first was at Sienna; the second at Arezzo; the third at Florence; the fourth at Camprena, in the territory of Sienna; the fifth at Volterra; the sixth at St Geminiano; the seventh at Eugubio; and the eighth at Foligni. Afterwards it was established at Rome, and other places. Pope John XXII approved this order in 1324, and it was afterwards confirmed by Clement VI, and several other Pontiffs.

The Congregation of Mount Olivet has, in Italy and Sicily, about fourscore monasteries, in most of which are a great number of Religious. These monasteries are divided into six provinces. The principal convent is that of Mount Olivet. It is so large and spacious, that the Emperor Charles V lodged in it with a retinue of two hundred persons. The Popes and several princes have granted considerable privileges to this order.

The Religious of Mount Olivet are habited in fine white serge. They profess the rule of St Benedict; but it is very much mitigated by their constitutions. Every Sunday they hold a conference upon some case of conscience, or difficulty in the scripture. In some monasteries, they have lectures of Humanity, Philosophy, and Theology. It is remarkable, that they admit no persons of noble birth into their order, contrary to the rule of St Benedict, which makes no distinction of persons.

The order is governed by a General, a Vicar-general, and six Visitors. They hold a general chapter once every year, in which they chuse superiors of houses, and other officers. The superiors have the liberty of wearing pontifical ornaments.

There is likewise a monastery of Nuns, of this order, at Bitonto in the kingdom of Naples. Their habit consists of a white gown, and a black veil.

BINGHAM,
Orig. Ecclef.
B. 18. c. 1.
§. 3.

SOCRAT.
Hist. Ecclef.
l. 3. c. 13.

SALE'S
Koran, Prelim. Disc.
§. 8.

MOURNERS. In Latin, *Flentes*. An order of *Penitents*, in the ancient Christian Church. They were rather candidates of Penance, than Penitents properly speaking. Their station was in the church-porch, where they lay prostrate, begging the prayers of the Faithful as they went in, and desiring to be admitted to do public penance in the church.

We have an instance of this order of Penitents in Ecebolius the Sophist, who, having apostatized under Julian, desired to make his recantation, and do penance, under Jovian: the first step towards which was, that he cast himself prostrate to the earth before the gate of the church, crying out, *Calcate me insipidum salem*; tread me under foot, as salt without favour? See PENITENTS.

MOZDARIANS. An heretical sect of the Mohammedans; followers of *Isa Ebn Sobeib al Mozdâr*, who held it possible for God to be a liar and unjust. He pronounced those persons to be Infidels, who took upon them the administration of public affairs: in short, he condemned all, who did not embrace his opinions, as guilty of infidelity; whereupon *Ibrahim Ebn al Sendi* asked him, whether paradise, whose breadth equals that of heaven and earth, was created only for him, and two or three more, who thought as he did? to which it is said he could return no answer.

MUEZIN. An officer belonging to the *Turkish Mosques*. See **Mosque**.

MUFTI. So the Turks call the chief of the Ecclesiastical Order, or **Pri-** Hist. of the
Ottom. Emp.
P. 1. B. 1. mate of the Mussulman religion. He is likewise styled *Mufti-zeman*, *Shichu-*
lisham, and *Sabibi-fetva*; i. e. *Maker of Laws*, *Giver of Judgments*, and *Prelate*
of Orthodoxy.

The authority of the *Mufti* is very great in the Ottoman Empire: for even the Sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, and especially criminal ones, his opinion is required, by giving him a writing, in which the case is stated under feigned names; which he subscribes with the words *Olur* or *Olmaz*, i. e. *he shall*, or *shall not be punished*.

Such outward honour is paid to the *Mufti*, that the Grand Signor himself rises up to him, and advances seven steps towards him, when he comes into his presence. He alone has the honour of kissing the Sultan's left shoulder, whilst the Prime Vizir kisses only the hem of his garment.

When the Grand Signor addresses any writing to the *Mufti*, he gives him the RICAUT. following titles. 'To the Esad, the wisest of the wise; instructed in all knowledge; the most Excellent of Excellents; abstaining from things unlawful; the spring of virtue and true science; Heir of the Prophetic doctrines; Resolver of the Problems of Faith; Revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories; strengthened with the grace of the supreme Legislator of mankind. May the most high God perpetuate thy virtues.'

The election of the *Mufti* is solely in the Grand Signor, who presents him with a vest of rich fables, and allows him a salary of a thousand aspers a day, which is about five pound sterling. Besides this, he has the disposal of certain benefices belonging to the royal mosques, which he makes no scruple of selling to the best advantage; and, on his admission to his office, he is complimented by the agents of the *Basha's*, who make him the usual presents, which generally amount to a very considerable sum.

Whatever regard was formerly paid to the *Mufti*, it is now become very little more than form. If he interprets the law, or gives sentence contrary to the Sultan's pleasure, he is immediately displaced, and a more pliant person put in his room. If he is convicted of treason, or any very great crime, he is put into a mortar (kept for that purpose in the seven towers at Constantinople) and pounded to death.

MUNASCHITES. A sect of Mohammedans, so called from the Arabic RICAUT,
Hist. of the
Ottom. Emp. word *Munaschat*, which signifies *Metempsychosis*, because they believe the doctrine of Pythagoras concerning the *Metempsychosis*, or *Transmigration of souls*.

They are also called *Altenaschites* from the Arabic *Altenasch*, which is of the same import.

MUNYCHIA. [Gr.] An anniversary solemnity, observed at Athens, on PLUT. de
Glor. Athe-
nienf. the sixteenth day of the month *Munychium*, in honour of Diana, surnamed *Munychia*, either from *Munycus*, the son of Pentacleus; or from a part of the *Piræus*, called *Munychia*, where the goddess had a temple, to which the Athe- SUIDAS. nians allowed the privileges of a sanctuary.

At this solemnity they offered certain cakes, called in Greek *αμφιπῶντες*, that is, *shining on every side*, either because they were attended with lighted torches, or because they were offered at the time of full moon, that being the day of the festival.

This feast was instituted in memory of the victory, gained by Themistocles over the Persian fleet at Salamis, which happened at the time of the full moon; and it was dedicated to Diana, because she was reputed to be the same as the moon.

MURCIA

PLIN. l. 15.
AUGUST. de
civit. Dei.

MURCIA. The Pagan goddess of *Idleness*. The name is taken from *Murcus* or *Murcidus*, an obsolete word signifying a dull, slothful, or lazy person.

The statues of this goddess were always covered with dust and moss, to express her idleness and negligence. She had a temple at Rome, at the foot of mount Aventine.

Some Authors confound her with *Venus*, and pretend she was called *Murcia* by mistake, instead of *Murtea*, from *Murta*, an old Latin word signifying a *Myrtle-tree*, that plant being dedicated to *Venus*.

MUSIC (*Church.*) See **ANTHEM**, **HYMNS**, **PSALMS**, &c.

MUSES. In Latin, *Musæ*. Certain fabulous divinities of Pagan antiquity, who particularly presided over *Poetry* and the *Poets*. For this reason it is usual with those authors, when they prepare to celebrate any heroic action, or thing, to invoke these goddesses to their aid. Thus Virgil;

Ecl. iv. ver. 1.

Sicelides Musæ, paulo majora canamus.

Sicilian Muse, begin a loftier strain.

DRYDEN.

And, in another place, the same poet calls upon these divinities, to instruct him in the secrets of nature and philosophy.

Georg. ii. ver.
475.

Me vero primum dulces ante omnia Musæ,
Quarum sacra fero, ingenti perculsus amore,
Accipiant, cælique vias & sydera monstrent, &c.

*Ye sacred Musæ, with whose beauty fired,
My soul is ravish'd, and my brain inspired;
Whose priest I am, whose holy fillets wear;
Would you your poet's first petition bear;
Give me the ways of wand'ring stars to know;
The depths of heaven above, and earth below.*

DRYDEN.

Some reckoned the *Muses* to be no more than *three*, viz. *Mneme*, *Aæde*, and *Melete*, i. e. *Memory*, *Singing*, and *Meditation*. But the most antient authors, and particularly *Homer* and *Hesiod*, reckon *nine*. The last author has comprized their names in the following verses.

*Clioque, Euterpeque, Thaliaque, Melpomeneque,
Terpsichoreque, Eratoque, Polymniaque, Uraniaque,
Calliopeque.*

CLIO means *Glory* or *Renown*: **EUTERPE**, *Pleasing* or *Delighting*: **THALIA**, *Flourishing*: **MELPOMENE**, *Attracting*: **TERPSICHORE**, *Rejoicing the heart*: **ERATO**, the *Amiable* or *Lovely*: **POLYHYMNIA**, *Multitude* or *Variety of Songs*: **URANIA**, the *Heavenly*: and **CALLIOPE**, *Sweetness of Voice*.

To *Clio* they attributed the invention of *History*; to *Melpomene*, *Tragedy*; and to *Thalia*, *Comedy*: to *Euterpe*, the use of the *Flute*; to *Terpsichore*, the *Harp*; and to *Erato*, the *Lyre* and *Lute*: to *Calliope*, *Heroic Verse*; to *Urania*, *Astrology*; and to *Polyhymnia*, *Rhetoric*.

The origin of these fabulous goddesses is variously reported, and various reasons are assigned for the number *three* or *nine*. They were *three*, because there are but three species of music; that with the voice alone, that with wind instruments, and that with stringed instruments. They were *nine*, with relation either to nine sciences, or as many constellations.

There were several places consecrated to the *Muses*, from whence they had several denominations; as *Heliconiades* from mount *Helicon*; *Pierides* from *Pieria*; *Parnassides* from *Parnassus*, &c.

There was a *Fountain of the Muses*, near Rome, in the meadow, where Numa used to meet the goddesses *Egeria*. The care of this fountain, and of the worship paid to the Muses, was intrusted with the *Vestals*.

MUSSERIN [*Turk.*] A name given to a sect of Atheists in Turkey. The word signifies those who keep a secret, from the verb *aserra* to conceal. Their secret is flatly to deny a deity. RICAUT, Hist. of the Ottom. Empire.

It is said, many of the *Cadi's* and learned men in Turkey are *Musserin*, or Atheists. But the chief of them are Christian renegado's, who to shake off the terrors and remorse of conscience, embrace this opinion; which however they dare not publicly profess.

MUSSULMANS. See MOHAMMEDANS.

MUTH. A false god, mentioned by Philo Biblius, who tells us, that Saturn castrated himself, and obliged his companions to do the like; and that soon after he placed in the number of the gods his son *Muth*, whom he had by Rhea, and whom the Phœnicians call sometimes *Death*, and sometimes *Pluto*. Apud Euseb. Præp. Evang. c. 10.

Muth, in the Phœnician or Hebrew language, signifies *Death*; and it is probable, this is the same deity as *Baal-zebub*, the god of *Accaron*. See BAAL-ZEBUB.

MYSIA [*Gr.*] An antient Greek festival, in honour of Ceres, surnamed *Myfia*, from *Myfius* an Arcadian, who dedicated a temple to her about ten *stadia* distant from Pellene in Arcadia; or from the Greek *μυσία*, to cloy, satisfy, or be well fed, Ceres being the first who taught men the use of corn. PAUSAN. in Achaic.

This festival continued seven days, upon the third of which all the men and dogs were shut out of the temple, and all the women and bitches shut within; where having performed the accustomed rites, the day following they returned to the men, with whom they spent the remainder of the festival in jesting and laughing at one another.

MYSTERIES. In the religious sense of the word, are the *arcana* or secrets of religion. It is usually derived from the Greek *μύειν τὸ στόμα*, to shut the mouth, as much as to say, we ought to be silent about these matters.

All religions, true or false, have their *Mysteries*. The Pagan religion was remarkably full of them. Thus the Poets speak of

——— *Mystica vannus Iacchi.*

VIRG. Georg. I. v. 166.

The van mysterious of the god of the wine.

And

——— *Tædiferæ mystica sacra deæ.*

OVID. Ep. 2. ver. 42.

The rites mysterious of the nuptial pow'r.

Ovid reckons it a great crime to divulge the mystic rites of Ceres or Juno, and tells us, that the ceremonies of Venus were in an especial manner mysterious.

Quis Cereris ritus aufit vulgare profanis,
Magnaue Threicia sacra reperta Samo?——
Præcipue Cytherea jubet sua sacra taceri:
Admoneo, veniat ne quis ad illa loquax.

Art. Amator. l. 2. ver. 601.

*What impious wretch will Ceres' rites expose,
Or Juno's solemn mysteries disclose?
But Venus most in secrecy delights:
Away, ye babblers, from her silent rites.*

DRYDEN.

The *Eleusinia*, or sacred rites of Ceres, solemnized at *Eleusis*, were called, by way of eminence, *μυστήρια*, the *Mysteries*; and so superstitiously careful were they to conceal these

these sacred rites, that, if any person divulged any part of them, he was thought to have called down some divine judgment on his head, and it was accounted unsafe to abide under the same roof with him. Horace declares he would not put to sea in the same ship with one, who revealed the mysteries of Ceres.

Od. 2. l. 3.
ver. 26.

— *Vetabo, qui Cereris sacrum
Vulgarit arcanae, sub isdem
Sit trabibus, facilemque mecum
Solvat phaselum.*

It is true, the *Pagan mysteries* were generally *Mysteries of iniquity*, and concealed only because they would have rendered their religion ridiculous and odious. Read Juvenal's description of the *Mysteries of the good goddess*, as she was called:

Sat. 6. ver.
313.

*Nota Bonae Secreta Deae, cum tibia lumbos
Incitat, &c.*

The sacred writings often speak of the infamous *Mysteries of Astarte, Adonis*, and other *Pagan deities*, in which the most shameful crimes were committed under the specious veil of religion.

The whole religion of the Egyptians was mysterious from beginning to end, and both their doctrine and worship wrapped up in symbols and hieroglyphics.

L. 13. contr.
Faust.

1 Cor. x. 11.

The religion of the *Jews* was full of *Mysteries*. The whole nation (according to St Augustin) was a *Mystery*, as it represented, or was a type of, the people of Christ, and the Christian religion. Whatever was commanded, or forbidden them, was figurative. Their sacrifices, priesthood, &c. included *Mysteries*. The prophecies concerning Jesus Christ, in the Jewish books, are likewise figurative and mysterious. See PROPHECY and TYPES.

The *Christian religion* has its *Mysteries*. Such are, the *Incarnation* of the *Word*; the *Hypostatical Union* of the divine and human nature; the miraculous birth, death, resurrection, and ascension of the Son of God, the doctrine of the *Holy Trinity*, &c. St Paul often speaks of the *Mysteries of the Christian religion*; as, the *Mystery of the Gospel*, the *Mystery of the Cross of Christ*, and the *Mystery which was kept secret since the world began*. And he calls the preachers of the Gospel *stewards of the Mysteries of God*. It would be tedious to multiply citations to this purpose.



N A D A B.

N A



NADAB. The sovereign Pontiff, or high-priest, of the Persians. GEMELLI, Voyage round the world, B. 2. c. 2.
The dignity is the same as that of the *Musti* among the Turks; with this difference only, that the *Nadab* may divest himself of his ecclesiastical office, and pass to civil employments, which the *Musti* may not.

The *Nadab* takes place next to the *Atmath-Dulet*, or prime minister. He has two Judges under him, called the *Sceik* and the *Cafi*, who decide all religious matters, grant divorces, and are present at contracts and public acts. They have deputies in all the cities of the kingdom. The revenues of the *Nadab* amount to 14000 *Tomans* yearly; and he disposes as he pleases of the legacies left to mosques, which always turn greatly to his profit.

NÆNIA. A Pagan goddess, to whom the Romans built a temple without the city, near the gate *Viminalis*, and supposed her to preside over the doleful ditties, or songs, that used to be sung at funerals, in honour of the dead, to the sound of flutes and other instruments, by women that were hired for that purpose, and called *Præficæ*. Hence the funeral songs themselves were styled *Næniæ*: whence Horace; VARRO, de vet. pop. Rom. CICERO, de legibus.

Ab sint inani funere *næniæ*,
Luctusque turpes, & querimonîæ.

Od. 20. l. 2.
ver. 21.

*Mourn not; no friendly tears let fall;
Nor songs adorn my funeral.*

The flutes, at the funerals both of the Greeks and Romans, were used, not only to accompany the voices of those who sung the *næniæ*; but also to point out the time, when the assistants were to strike their breasts in token of sorrow; which was to be performed in cadence with the music of the instruments.

NAHUM (THE PROPHECY OF). A canonical book of the Old Testament.

Nahum is the seventh of the twelve lesser prophets; a native of Elkoshai, a little village of Galilee, the ruins of which were still to be seen in the time of St Jerom. HIERON, Comment. in Nahum.
The particular circumstances of this prophet's life are altogether unknown.

Authors are divided as to the time when Nahum prophesied, some fixing it to the reign of Ahaz, others to that of Manasseh, and others to the times of the captivity. JOSEPH. Ant. l. 9. c. 11. CLEM. ALEX. Str. l. 1.
St Jerom places it in the reign of Hezekiah, after the war of Sennacherib in Egypt, which the prophet speaks of as a thing passed.

The subject of Nahum's prophecy is the destruction of Nineveh, which he describes in the most lively and pathetic manner; and this prophecy was verified in the siege of that city by Astyages in the year of the world 3378, before Christ 622.

The style of this prophet is very bold and figurative, and can hardly be exceeded by the most celebrated masters of Oratory. Hear how he describes the dreadful circumstances of the siege of Nineveh. 'The shield of his mighty men is made red; the valiant men are in scarlet; the chariots shall be with flaming torches,—they shall rage in the streets, they shall jostle one against another.—The gates of the rivers shall be opened, and the palace shall be dissolved.—Take ye the spoil of
of

‘ of silver, take the spoil of gold.—She is empty and void and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.—The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses: they stumble upon their corpses, &c.’

The time of Nahum's death is not known. The Greek Menologies and the Latin Martyrologies place his festival on the first of December.

NAIDS. Nymphs of the *fountains*. See NYMPHS.

OTTHMAN, History, P. 1. B. 1. c. 4. NAMAZ. The common and daily Prayers, which the Turks, by their Law, are commanded to repeat five times in the space of twenty-four hours. They are thus distinguished.

1. *Sabah Namazi*, or Morning-Prayers.
2. *Oile Namazi*, or Noon-Prayers.
3. *Ikindi Namazi*, or Afternoon-Prayers.
4. *Achsham Namazi*, or Evening-Prayers.
5. *Yatzi Namazi*, or Night-Prayers.

Of these, three are fixed; namely, the morning, evening, and night-prayers; and two are moveable, *viz.* the noon, and afternoon-prayers; these vary according to the length or shortness of the days. For instance; at the equinox, the morning-prayers are said before the twelfth hour of the night, that is, the hour before sun-rising, or between five and six o'clock in the morning; noon-prayers at the sixth hour of the day, or our twelve o'clock; afternoon-prayers at the ninth hour, or three o'clock; evening-prayers at the twelfth hour, or six o'clock; and night-prayers at the first hour and half of the night, or half an hour past seven.

In appointing the time of these prayers, they are so superstitious, that after the prescribed hour they deem them vain and fruitless, and to be repeated hereafter in *Arâf*, or Purgatory. In the field, before a battle, they are obliged to perform their *Namaz*: but, after the battle is begun, or if it continues beyond the hour, the *Namaz* may be omitted without sin, because they are of opinion, that a Mussulman cannot perform a more acceptable worship, than to fight valiantly against the Christians.

On Friday, or the Turkish Sunday, they add a sixth *Namaz*, called *Salah Namazi*; which additional prayers are said between sun-rising and noon.

It is related of the Sultan Murad, or Amurath I, that, for some time after his advancement to the empire, he had never been used to say the *Namaz*, or common prayers, with the rest of the people. Menla Fenari the Mufti, who at that time discharged the office of Judge, took occasion once, when Murad was to give his evidence before him, to reject him as a witness unworthy of credit. The Sultan, asking the reason of this strange proceeding, was answered by the Mufti, that he accounted his testimony to be of no force, as coming from one, who never used to be present at the common prayers with the rest of the Mussulmans. Whereupon Murad, to atone for his fault, ordered a spacious *Jami*, or royal mosque, to be built at Adrianople, which at this day retains the name of *Muradiè*.

NAPÆÆ. Nymphs of the *meadows*. See NYMPHS.

BINGHAM, Orig. Ecclef. B. 8. c. 3. §. 4, &c. &c. 4.

NARTHEX [*Lat.*] This name is given by antient writers to a part of the fabric of the Christian church. There was the *exterior* or *outward*, and the *interior* or *inward*, *Narthex*.

The *Exterior Narthex*, which we may call the *Ante-temple*, consisted of the whole circumference of the outward courts, including the *Vestibulum* or *Porch*, and the *Atrium* or *Area* before the church.

The *Interior Narthex*, or *Ante-temple* within the church, (the only part properly so called) was the first section or division of the fabric, after entering into the church, and was peculiarly allotted to the Monks and women, and used for the offices of rogations, supplications, and night-watches. Here likewise they placed the dead corpses, whilst the funeral rites were performing. This lower part of the church was the place of the *Energumens*, and the *Audientes*; and hither Jews, Heathens,

Heretics,

Heretics, and Schismatics, were sometimes allowed to come, in hopes of their conversion by hearing the scriptures read, and sermons preached.

Dr Beverege and others seem to place here the font or baptistery, as in our modern churches. But it is certain, that, for many ages, the baptistery was a distinct place from the body of the church, and reckoned among the *Exedræ*, or buildings adjoining to the church.

This part of the church was called *Narthex*, because being long, but narrow, and running cross the front of the church, it was supposed to resemble a *ferula*, that is, a rod or staff; for any oblong figure was by the Greeks called *ναρθηξ*, *Narthex*.
See N A V E.

N A S I. The name of the head, or president, of the great Jewish Sanhedrim. He had great veneration paid him by the rest of the bench, consisting of seventy-one persons: for all the company used to rise, when the *Nasi* came into the court, and did not sit down again till he had them. Towards the latter end of the Jewish government, these presidents of the Sanhedrim were often removed, as the high-priests were; but with this difference, that the high-priest, though deposed, kept his title and quality, but the *Nasi*, when displaced, was considered only as a private man.

SELDEN, de Synedr. l. 2.

Babyl. Gem. tit. Horajoth.

Till the time of the Captivity, the *Nasi* and king seem to have been the same person; that is, the prince on the throne executed the office of president of the Sanhedrim. The Rabbins give Moses the title of first *Nasi* or head of the great Sanhedrim. Abrabanel and David Ganz, when they mention the Judges, assign to each of them the office of *Nasi*. And Maimonides affirms the same concerning Eli and Samuel. After the Captivity, the supreme magistrate and the *Nasi* were distinct persons. According to the Rabbins, the prerogative of this office belonged to the posterity of Hillel.

N A S S E R I E S. A sect, or clan, of people, inhabiting a small territory in the middle of Syria; who are neither Mohammedans nor Christians, but have something of both. The secrets of their religion are not much known, for their women and common people are absolutely enjoined not to learn it: their priests alone are entitled to that privilege.

F. BESSON, Syria Sacra. P. 1. c. 3.

It is said, they have a Gospel, and that they believe in the doctrine of the Holy Trinity. They observe Easter, and some other Christian festivals. They have a peculiar veneration for St Barbara. Their assemblies are very private. They pronounce several prayers over bread and wine, which are distributed to all that are present. They observe no fasts, and abstain only from eating the females of all living creatures. They swear by St Matthew and St Simon, though they are perfect strangers to the history of either of them. However, if any one asks them what religion they are of, they answer they are Mohammedans. They eat no swine's flesh, but drink wine freely.

N A T I G A Y. A kind of household god of the Mongolian Tartars. He is the guardian of families, and presides over the products of the earth. Every house has an image of this deity, who has a wife and children: the former is placed at his left hand, and the latter before him.

KIRCHER, China illustr.

No one presumes to go to dinner, till Natigay and his family are first served. Their entertainment consists in having their mouths plentifully greased; and the fragments of their repast are thrown out of doors, for the accommodation of some unknown spirits.

N A T I V I T Y O F J E S U S C H R I S T. See CHRISTMAS-DAY.

N A T I V I T Y O F J O H N B A P T I S T. See JOHN BAPTIST (NATIVITY OF.)

N A V E. In Latin, *Navis*; in Greek, *Ναός*. Part of the fabric of the ancient Christian churches. It was immediately next to the *Narthex*, and separated from it by wooden rails. See N A R T H E X.

BINGHAM, Orig. Eccles. B. 8. c. 5.

The entrance into the *Nave* was by gates, which the modern rituals call *royal gates*, perhaps because here kings laid down their crowns, before they proceeded farther

farther into the church. The *Nave* seems usually to have been a square building; in the lowest part of which stood the *Substrati*, or Penitents of the third order, Here likewise stood the *Ambo* or Reading-desk. In this part of the church, all the Faithful, or such as were in the Communion of the church, had their places assigned them; among whom were the fourth order of Penitents, called *Consistentes*.

It is observable, that antiently men and women did not assemble promiscuously, but had distinct places assigned them, in this part of the church. Some writers are too curious in fixing the womens part always precisely to the north, or right side of the church: for it appears to have been otherwise in many of the Greek churches. These places of the women were elevated, or a kind of galleries, called for that reason *ὑπερώα*, and *κατεχόμενα*, because they were places of *bearing*. These galleries were sometimes made use of for councils to sit in, as Leo Allatius observes of the council of Constantinople in 1165. Virgins and widows had a distinct place allotted them, which was railed off from the rest of the *Nave*, and usually distinguished by some suitable text of scripture written upon the wall; such as, *there is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord*, &c. 1 Cor. vii. 34.

NAULUM. [Lat.] *Charon's Fare*. The Greeks and Romans had a superstitious custom of putting a small coin, or piece of money, in the mouth of dead persons, to pay their passage in Charon's ferry-boat, cross the river Styx. The Greeks called it *Δανάκη*.

Lucian, who is perpetually rallying the superstition of the Greeks, has introduced a humorous dialogue between Charon and Menippus, about paying this fare. It is as follows:

'*Cha*. Pay the ferry-man, sirrah. *Men*. Bawl as long as you will, the devil ' a farthing shall you get. *Cha*. Come, come, a penny for your passage. *Men*. ' How! would you have money from one, who has none? *Cha*. Can any man ' want a penny? *Men*. I want it. *Cha*. Sirrah, I'll cut your throat, or I'll ' have my money. *Men*. And I will crack your fool's crown with this staff. ' *Cha*. Must I have nothing then for ferrying you over? *Men*. Let Mercury pay ' you your fare, since it was he brought me hither. *Mer*. It would be fine in- ' deed, if I must pay for the dead, after the trouble of conducting them to this ' place. *Cha*. Pay me, or you shall not stir from this place. *Men*. Pull your ' boat ashore then. But what method can you take to make me pay you, seeing ' I have no money? *Cha*. You know well enough, you ought to have brought ' some. *Men*. Grant I did know it; could I help dying? *Cha*. What! shall you ' be the only person to boast you have passed in Charon's ferry for nothing? *Men*. ' How say ye for nothing? have not I toiled at the oar and pump, without trou- ' bling thee with lamentations, as others do? *Cha*. That is nothing at all to your ' fare. *Men*. Restore me then to life again. *Cha*. Ay to be beaten by Æacus, ' thank ye. *Men*. Trouble me then no farther. *Cha*. If ever you fall into my ' hands again. *Men*. There is no coming hither twice.'

Aristophanes introduces Hercules telling Bacchus, he must pay two *oboli*.

In Ranis.

Ἐν πλοιαρίῳ τυμβητῶϊ σ' ἀνὴρ γέγων
Ναύτης δαΐξει, δὲ δόλω μισθὸν λαβών.

*Tb' old ferry-man will waft you over Styx
For two poor oboli, an easy fare!*

The Comædian seems to reflect upon the Judges of the Athenian Courts, who, at the end of their session, were presented with two *oboli*. Accordingly Bacchus replies:

Φεῦ, ὡς μέγα δύνασεν πανταχῶ δὲ δόλω.

*Alas! Such is the mighty pow'r of gold,
Two oboli in either world prevail.*

The

The inhabitants of Hermione, a town of Peloponnesus, did not put money in the mouths of the dead, as the other Greeks did, because, their town being consecrated to Proserpine, they had the privilege of being ferried over *gratis*.

NAZAREANS. Christian Heretics, so called. This name was originally given to all Christians in general, because Jesus Christ was of the city of *Nazareth*. But afterwards it was restrained to a sect of Heretics, who affected to assume it rather than that of Christians. Their religion was a strange jumble of Judaism and Christianity: for they were Jews by birth, were circumcised, kept the Sabbath, and other observances of the Mosaic Law; and at the same time received the New Testament as well as the Old, acknowledged Jesus Christ to be the Messiah, and practised the Christian Baptism. Theodoret indeed pretends, they honoured Jesus Christ only as a just and good man; and he places the beginning of their heresy about the time of Domitian. St Augustin makes them the successors of those, whose obstinacy in the like opinions was condemned by the apostolical Council of Jerusalem.

TILLEM. Hist. Ecclef. T. 2. art. Nazareans. EPIPH. Hæres. 29. c. 6, &c. Hist. Eccl. l. 2. c. 2. Hæres. 9.

The Nazareans (as well as the Ebionites) were descended from those Christians, who left Jerusalem a little before the siege, and retired to the country about Jordan, called *Perea*; whence they are sometimes called *Peratics*. There were some of them remaining in the time of St Augustin. They dwelt about Pella in Decapolis, near the river Jordan, and at Berea a city of lower Syria. They perfectly understood the Hebrew tongue, in which they read the books of the Old Testament.

Epiph. ibid. Aug. in Faust. l. 19. c. 18.

These Heretics, keeping the mean between the Jews and the Christians, pretended to be friends alike to both: nevertheless the Christians treated them as abominable heretics, and the Jews detested them more than the other Christians, because they acknowledged Jesus Christ to be the Messiah. Epiphanius says, they cursed and anathematized them three times a day in their synagogues.

NAZARITES. Among the Jews, were persons, who either dedicated themselves, or were so by their parents, to the observation of the laws of *Nazariteship*. They were of two sorts; namely, such who obliged themselves to it only for a short space of time, as a week, or a month, and those who were bound to it all their life. Of this latter kind were Sampson and Samuel. The former was to be a *Nazarite unto God from the womb*, as the angel foretold to his mother: the latter was to be *given* (or dedicated) *to the Lord all the days of his life*. All that we find peculiar in their way of life, is, that they were to abstain from wine and all intoxicating liquors, and never to shave or cut off the hair of their heads.

Judges xiii. 5. 1 Sam. i. 11.

The first sort of *Nazarites* were moreover to avoid all defilement, even that of entering into a house where a dead person was: and if they chanced to contract any pollution before the term was expired, they were obliged to begin afresh. Women, as well as men, might bind themselves to this vow. After it was accomplished, they presented themselves to the priest, who brought them to the door of the tabernacle or temple, where they offered the sacrifices prescribed in those cases: after which their heads were shaved, and the hair thrown into the fire of the sacrifice; and then the priest pronounced them freed from their vow.

Num. vi. 1, &c.

Those who lived at such a distance from the temple, that they could not reach it by the time their vow was expired, might shave their heads at any other place; at which time they set apart the price of the sacrifice, in order to bring or send it to the temple by the next opportunity. This St Paul did, who made this vow at Corinth, shaved his head at Cenchrea, and went soon after to Jerusalem, to accomplish it by the usual offering.

Acts xviii. 18.

Persons who were not in a condition, or had not leisure, to perform all the ceremonies of *Nazariteship*, might partake in the merits of another person's vow, by contributing to the expences of it. St Paul is again an example of this; who, by the advice of St James, joined himself with four men that had a vow, and was *at charges with them*, in order to convince the new converts, that he continued to keep the Law. Josephus, in order to magnify the zeal and devotion of Herod Agrippa king of the Jews, tells us, he caused several Nazarites to be shaven.

Acts xxi. 24. Antiq. l. 14. c. 5.

The term *Nazarite* is derived from the Hebrew *nazar*, which signifies *separated*; the *Nazarites*, during their vow, being separated from the ordinary conversation of men, the use of wine, &c. St John the Baptist led this kind of life.

HIERON. in
Isai.

NEBO. An idol of the antient Babylonians, mentioned in *Isaiab* xlv. 1. The word *Nebo* comes from a root that signifies to *prophecy*. Some think *Bel* and *Nebo* to be one and the same deity: others take *Bel* to be the *Sun*, and *Nebo* the *Moon*.

Nebo, or *Nabo*, is found in the composition of the names of several princes of Babylon; as, Nabonassar, Nabopolassar, Nebuchadnezzar, Nabuzaradan, &c.

The *Seventy*, instead of *Nebo*, read *Dagon*.

MAUNDRELL, Journey from
Aleppo, &c.

NECERES. So the Turks call a clan of people, inhabiting the mountains about Jebilee, in Syria, who are of a very strange and singular character. 'For it is their principle to adhere to no certain religion; but, Chameleon-like, they put on the colour of religion, whatever it be, which is reflected upon them by the persons, with whom they happen to converse. With Christians they profess themselves Christians; with Turks they are good Mussulmans; with Jews they pass for Jews; being such Proteus's in religion, that no body was ever able to discover what shape or standard their consciences are really off.'

NECESSITY. An imaginary goddess of the antient Pagans. Horace places her in the retinue of *Fortune*, and gives this picture of her:

Od. 35. l. 1.
v. 17.

Te semper anteit sæva Necessitas,
Clavos trabales & cuneos manu
Gestans athena, nec severus
Uncus abest, liquidumque plumbum.

NECESSITY still stalks before,
And leads the way with poisonous breath,
And all the instruments of death,
Sharp swords, and wheels and racks,
That flow with putrid gore,
Her brazen band to fright the nations shakes.

CREECH.

PAUSAN. l. 2. She had a temple in *Acrocorinthus*, which no body was allowed to enter.

NECROMANCY. In Greek, *Nexegavreia*, i. e. *Divination by the dead*. The antient Pagans had a method of divining, or enquiring into future events, in which answers were given by deceased persons. The *Pythonissa*, or witch of Endor, who called up the ghost, or appearance, of Samuel, to answer Saul, is an instance of this practice.

They raised (or pretended to raise) the ghosts of deceased persons by various invocations and ceremonies; the most usual of which are described by Seneca, who has introduced Tiresias consulting the shades in a dark and gloomy grove.

In Oedip.
v. 547.

Hic ut sacerdos intulit senior gradum,
Haud est moratus: præstitit noctem locus.
Tunc fossa tellus, & super rapti rogis
Jaciuntur ignes. Ipse funesto integit
Vates amictu corpus, & frondem quatit:
Lugubris imos palla perfundit pedes:
Squalente cultu mæstus ingreditur fenex:
Mortifera canam taxus astringit comam.
Nigro bidentes vellere, atque atræ boves
Retro trahuntur: flamma prædatur dapes,
Vinumque: trepidat igne ferali pecus.
Vocat inde manes, teque qui manes regis,
Et obsidentem claustra lethalis lacus:

I

Carmenque

Carmenque magicum volvit, & rapido minax
Decantat ore quidquid aut placat leves,
Aut cogit, umbras. Irrigat sanguis focos,
Solidasque pecudes urit, & multo secum
Saturat cruore; libat & niveum insuper
Lactis liquorem, fundit & Bacchum manu
Læva, canitque rursus, & terram intuens
Graviore manes voce & attonita ciet.

*Soon as the venerable priest arrived,
He stay'd not, but prepared the solemn rites:
The gloomy forest spread a night around.
Deep in the earth a trench he sunk, then snatch'd
The burning brands, and heap'd them o're the graves.
Clad in funereal robes he march'd along;
With deadly yew his hoary locks he bound,
And waved in awful pomp his magic wand.
This done, black sheep and cows are backward dragg'd:
The rising fire devours the offer'd meats,
And in the flame the sacrifice expires.
Next he invokes the Manes of the Dead,
And him, who rules the dreary realms of night:
Then sings the Magic Hymn, or to appease,
Or force th' unwilling shades: of milk and wine
Libations, last, he pours; then calls the ghosts
With louder voice, and adjuration dire.*

Though these rites might be performed in any place, yet there were some places more particularly appropriated thereto, two of which were the most remarkable. The first was in Thesprotia, where Orpheus is said to have restored to life his wife Euridice; and Periander, tyrant of Corinth, was affrighted by the apparition of his wife Melissa, whom he had murdered. The other was in Campania, at the lake Avernus, celebrated by Homer and Virgil, in their stories of Ulysses and Æneas.

NECTAR. As the poets call the food of the gods *Ambrosia*, so they call their drink *Nectar*. Ovid represents Jupiter drowning the cares of empire in this heavenly liquor.

—— Jovem memorant diffusum nectare curas
Seposuisse graves, vacuaque agitasse remissos
Cum Junone jocos.

Metam. l. 3.
v. 318.

*When Jove, disposed to lay aside the weight
Of public empire, and the cares of state,
As to his queen in Nectar-bowls he quaff'd, &c.* ADDISON.

Homer introduces Vulcan performing the office of cup-bearer, and filling out Nectar to the gods, but in so awkward a manner, that their godships cannot forbear laughing immoderately.

Ἀυτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια παῖσιν
Ὠιοκῶει γλυκὺ νέκταρ ἀπὸ κρατῆρος ἀρύσων
Ἀσέετος δ' ἄρ' ἐνώρτο γέλωι μάκαρσιν θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα πομπιύοντα.

Il. i. v. 597.

*Then to the rest he filled; and, in his turn,
Each to his lips applied the nectar'd urn.
Vulcan with awkward grace his office plies,
And unextinguish'd laughter fills the skies.*

Mr POPE.

Vulcan, probably, designed to move laughter, by taking upon him the office of Hebe and Ganymede, with his awkward limping carriage. Hebe was properly cup-bearer to the gods.

Il. 4. v. 2.

μετὰ δ' ὅρισι πότνια Ἥβη
Νέκταρ ἰωνοχόαι

*Immortal Hebe, fresh with bloom divine,
The golden goblet crowns with purple wine.*

Mr POPE.

But this office was taken from poor Hebe, and given to Ganymede, a Trojan youth, whom Jupiter was in love with, and ravished under the shape of an eagle.

OVID Met.
l. 10. v. 159.

— percusso mendacibus aëre pennis,
Abripit Iliadem, qui nunc quoque pocula miscet,
Invitaque Jovi Nectar Junone ministrat.

*Down with his masquerading wings he flies,
And bears the little Trojan to the skies;
Where now, in robes of heav'nly purple drest,
He serves the Nectar at th' Almighty's feast,
To slighted Juno an unwelcome guest.*

}

CRÖXAL.

Horace, complimenting Augustus on his deification, describes him as seated at the table of the gods, and drinking Nectar with them.

Od. 3. l. 3.
v. 11.

Quos inter Augustus recumbens
Purpureo bibit ore Nectar.

*With these Augustus, heav'nly guest,
Sits down, and puts the Nectar round.*

CREECH.

CAVAZZI,
Istor. descri-
zione de Con-
go, &c.

NEGOMBO, NEGOSCI, and NEPINDI. The names, which the African negroes of Congo, Angola, &c. give to three priests of their religion.

The *Negombo* is looked upon both as a priest and a prophet. He not only professes to foretel future events, but he ascribes to himself likewise an innate virtue of healing all manner of diseases. He is always sufficiently provided with a vast variety of medicaments, the virtues whereof are so deeply impressed on the minds of the Negroes, that the miscarriage of the *Negombo's* prescriptions is always imputed to the patient.

The priest, who assumes the title of *Negosci*, must always have eleven wives. Such as meditate revenge on their enemies apply to the *Negosci*, who cuts off some locks of their hair, and having bundled them up together throws them into the fire. In the mean time he pronounces some formal imprecations against the enemy particularly mentioned, and against his whole family.

The *Nepindi* styles himself master of the elements, and pretends to controul thunder, lightning, and storms. To manifest his power, he raises large heaps of earth contiguous to his habitation. After he has finished the usual sacrifices, and magical operations, a little animal, they say, creeps out from the foot of one of them, which raises itself by slow degrees, and at last takes its flight towards the heavens. Then thick clouds darken the skies, and thunder, lightning, and rain immediately ensue.

CRASSET,
Ecclef. Hist.
of Japan.

NEGORES. A religious sect of the Japanese, which derives its original from one *Cambadoxi*, a disciple of *Xaca*.

This *Cambadoxi* was a celebrated magician, and pretended to cast out devils. When he perceived himself near death, he ordered his disciples to convey him privately into a dark cavern, under pretence of reposing himself there without any interruption. Before his decease, he assured his disciples he should rise again, to confound all those who presumed to oppose his doctrine. His disciples pretend, he did not die, but that, being weary of the world, he caused himself to be shut up in that solitary cave, into which no person since that time has dared to enter. A considerable number of temples have been erected to the memory of *Cambadoxi*.

The

The sect of the *Negores* is divided into three classes. The first, which is not so numerous as the rest, apply themselves wholly to the worship of the gods, and the performance of religious ceremonies; the second, to all manner of military arts; and the last, to the making arms for the service of the public. Their manner of living is very whimsical and particular. All matters of consequence among them must be determined *nemine contradicente*, and if any one dissents from the rest, they usually come to blows, till he gives up his negative. They are so numerous, that in three or four hours time, by ringing a large bell, which may be heard at a very great distance, they can raise an army of thirty thousand men; upon which account the emperors are obliged, by considerable presents, to keep them attached to their interests. They are forbidden to kill any animal whatever; yet they make no scruple to cut one another's throats, in their quarrels, which are very frequent.

NEHALENNIA. A Pagan goddess, unknown till the fifth of January 1647, when an east wind blowing hard in a creek in Zealand, and driving the sea to the opposite coast, left naked the shore, where some ruins were perceived that had before been covered by the sea. The people repairing thither found amongst the rubbish altars, urns, vases, statues, and bas-reliefs of deities, and among the rest the goddess *Nebalennia*, with inscriptions declaring her name.

MONTF.
Antiq. V. 2.
P. 2. in fine.

F. Montfaucon has given us seven images of this goddess. In the first she is represented sitting, with a basket in her lap full of apples and fruit, and a dog at her right side. The dog and basket of fruit are seen in most of the other representations. In two or three of them is exhibited the god *Neptune* together with the goddess *Nebalennia*; which seems to intimate that she was invoked by sailors for a prosperous voyage.

The etymology of the name, as usual, is variously given; some deriving it from *νέα σελήνη* the *new moon*, others from *νεαλές* *lately taken*, and others from some Scythian or German word.

NEHEMIAH (THE BOOK OF.) A canonical book of the Old Testament. Nehemiah was born at Babylon during the captivity, and succeeded Ezra in the government of Judah and Jerusalem; whither he came with a commission from Artaxerxes Longimanus, authorizing him to repair and fortify the city in the same manner as it was before its destruction by the Babylonians.

Nehemiah was a Jew, and was promoted to the office of cup-bearer to the Persian king; and the opportunities he had of being daily in the king's presence, together with the favour of Esther the queen, procured him the privileges he obtained for building the city, and the settlement of his country. When he came to Jerusalem, he finished the rebuilding of the walls in fifty two days, and dedicated the gates of the city with great solemnity. Then he reformed some abuses, which had crept in among his countrymen, particularly the extortion of the usurers, by which the poor were so oppressed, as to be forced to sell their lands and children to support themselves and their families. Then he returned to Persia, and came back again with a new commission, by virtue of which he regulated every thing relating both to the state and religion of the Jews. The history of these transactions is the subject matter of this book of *Nehemiah*.

It is related in the second book of the *Maccabees*, that Nehemiah sent to search for the holy fire, which before the captivity the priests had hid in a dry and deep pit; and that not finding any fire there, but only a thick and muddy water, he sprinkled it upon the altar; whereupon the wood on the altar, which had been sprinkled with this water, took fire, as soon as the sun began to appear: which miracle coming to the knowledge of the king of Persia, he caused the place, where the fire had been hid, to be encompassed with walls, and granted great privileges to the priests.

Nehemiah died at Jerusalem, having governed the people of Judah for about thirty years.

There are some things in this book, which could not possibly be written by Nehemiah himself. For example, memorials are quoted, wherein were registered the names of the priests in the time of Jonathan the son of Eliashib, and even to

to the times of the high-priest Jaddus, who met Alexander the Great. These therefore must have been added afterwards.

NEMEAN GAMES. See GAMES.

NEMESIS. A goddess of Pagan antiquity, whose office it was, to inspect the actions of men, to punish the wicked, and reward the good. Hence Catullus:

Epig. 48.
v. 19.

——— cave ———
Ne pœnas Nemesis reponat ———
Est vehemens dea ; lædere hanc caveto.

Take heed lest Nemesis punish you : she is a vehement goddess ; therefore take care not to offend her.

The word *Nemesis* is of Greek original, nor was there any Latin word that expressed it. Therefore the Latin poets usually styled this goddess *Rhamnusia*, from a famous statue of Nemesis at *Rhamnus*, a town of Attica. Hence Ovid.

Trist. 1. 5.
eleg. 8. v. 9.

Exiget ah dignas ultrix Rhamnusia pœnas.

The wrongs I feel Rhamnusia shall avenge.

Nemesis was said to be the daughter of *Oceanus* and *Nox*. She was represented with wings, to denote the celerity with which she followed men to observe their actions.

Pausanias relates, that the Persians, before the battle of Marathon, having prepared marble in order to erect trophies of victory, and being defeated by the Greeks, the latter made use of the very same marble to erect a monument to the goddess *Nemesis*.

The Romans worshipped this goddess, and placed her statue in the Capitol, but gave her no name in their language. When they went to war, they sacrificed to her ; and when they returned victorious, they rendered her thanks for the revenge she had taken of their enemies.

Nemesis is plainly *Divine Vengeance*, or the eternal justice of God, which severely punishes the wicked actions of men.

SUIDAS.

Electra,
v. 793.

The Greeks observed a festival in memory of the dead, called *Nemeseia*, from the goddess *Nemesis*, who was thought to defend the relics and memories of deceased persons from injuries. Hence, in Sophocles, when Clytæmnestra insults over the ashes of her son Orestes, Electra thus invokes *Nemesis* :

Ἄχε, Νέμεσις, τὸ θανόντος ἀγτίως.

Hear, Nemesis, avenger of the dead.

Some cities worshipped more than one *Nemesis*, particularly Smyrna ; concerning which Pausanias relates, that ‘ Alexander, the son of Philip, after hunting on mount Pagus, came to the temple of the *Nemesis*, and slept by it under a Platane tree, near a fountain ; and the *Nemesis* appeared to him in his sleep, and directed him to build a city.’ This city was Smyrna.

MONTE.
Antiq. in
Suppl. T. 2.
B. 2.

SPON, Miscel.
p. 348.

NEOCORI. [Gr.] Sacred officers, among the antient Greeks, whose employment it was (according to Hesychius) to *sweep* the temples, but (according to Suidas) to *adorn* them. Perhaps the *Neocori* had originally both these offices : but in process of time this employ became very considerable ; for we find some *Neocori* who were ἀρχιερεῖς, chief-priests ; ἀγροῦνται, distributors of the rewards at the public games ; and principal magistrates of the cities. Such was Aulus Clodius Herennianus, who had held in Pergamus the principal employs, as General of the militia, and other posts.

The office of the *Neocori* was to take care of adorning the temples, and preserving the utensils, and offerings that were made ; to instruct strangers in the worship

worship of the god, to whom the temple was built; and to take care of the celebration of the feasts. It was likewise the business of the *Neocori* to sprinkle with lustral water those who entered into the temples. Concerning this latter office, Theodoret relates, that 'the Emperor Julian entering into the temple of ^{Hist. 1. 3.} the public Genius at Antioch, the *Neocori*, who stood on each side of the gate of ^{c. 16.} the temple, threw lustral water on all that entered; whereupon Valentinian (afterwards Emperor) who was a Christian, and who, as captain of the guard, walked before Julian, perceiving that a drop of water had fallen on his clothes, struck one of the *Neocori*, saying he had daubed him instead of purifying him. The Emperor Julian was so provoked at this open contempt of his religion, that he immediately banished Valentinian'.

Cities thought it an honour to have the title of *Neocorus*. Thus we read, in the *Acts of the Apostles*, that the city of Ephesus was *Neocora* of the great goddess Diana; *Νεώκορον ἔσαν*. Ephesus had this prerogative above other cities; though some of them (as Smyrna and Pergamus) disputed the primacy with her. We meet with medals of cities, whose inscriptions import, that they had been, *δις, τρις, τετρακίς νεώκοροι*, twice, thrice, or four times *Neocorus*. Ephesus, for instance, having been made *Neocora* under Nero, bore that title in his reign; and having that honour given her under Adrian, styled herself *twice Neocora* under that emperor; and being again made *Neocora* under Caracalla, she then intitled herself *thrice Neocora*.

There were colleges of the *Neocori*, as an inscription in Gruter informs us, where Marcus Aurelius Asclepiades Hermodorus is styled *ὁ πρεσβύτατος τῶν νεώκορων τῆς μεγάλης Σεραπίδος*; the most antient of the *Neocori* of the Great *Serapis*; which seems to denote a community, where a kind of superiority was observed, as in colleges.

Emperors had their *Neocori*, when, through flattery, they were raised to the rank of gods, and temples were erected to their honour.

NEOMENIA, or NOUMENIA. [Gr.] A festival of the antient *Greeks*, ^{HEROD. 1. 8. HESYCHIUS, EUSTATHIUS &c.} at the beginning of every Lunar month, which was (as the name imports) observed upon the day of the *New Moon*, in honour of all the gods, but especially Apollo, who was called *Νεομήνιος*, because the Sun is the first author of all light, and whatever distinction of times and seasons may be taken from other planets, yet they are all owing to him, as the original and fountain of those borrowed rays, by which they shine.

This festival was observed with games and public entertainments, made by the richer sort, to whose tables the poor flocked in great numbers. The Athenians at these times offered solemn prayers and sacrifices, for the prosperity of their country during the ensuing month, in Erechtheus's temple in the Acropolis, which was kept by a dragon, to which they gave a cake made of honey.

The *Jews* had their *Neomenia*, or feast of the New-moon, on which peculiar ^{Num. xxviii. 11, 12.} sacrifices were appointed. They made on this day a sort of family-entertainment and rejoicing. Thus David tells Jonathan: *Behold to-morrow is the New-moon, and I should not fail to sit with the king at meat, &c.* And Saul, we find, took it amiss, that he did not attend. The most celebrated *Neomenia* of all others was that at the beginning of the civil year, or first day of the month *Tisri*. No servile labour was performed on this day; and they offered particular burnt-sacrifices, and sounded the trumpets of the temple. ^{1 Sam. xx. 5.}

The modern *Jews* keep the *Neomenia* only as a feast of devotion, which any one may observe, or not, as he pleases. They think it rather belongs to the women than to the men. In the prayers of the synagogue, they read from *Pf.* ^{BUXTORF. Synag. Jud. c. 17.} cxiii to cxviii. They bring forth the roll of the Law, and read therein to four persons. They call to remembrance the sacrifice that used to be offered on this day in the temple. See the MOON.

NEOPHYTES. So the antient Christians called the new converts, or heathens who had newly embraced the faith. The word is of Greek original, and signifies *New Plants*, such persons being considered as regenerated, or born anew, by baptism.

The term *Neophytes* has been used for new priests, or those first admitted into orders, and sometimes for the *Novices* in monasteries. It is still applied to the converts, which the Missionaries make among the Infidels.

ERASM. in
Chiliad.

NEPHALIA. [Gr.] Feasts and sacrifices of the antient Greeks, so called from *νηφάλιος* *sober*, because at that time they did not offer wine, but some smaller liquor, as mead.

The Athenians offered this kind of sacrifice to the Sun and Moon, to Memory, to the Nymphs, to Aurora, and to Venus; and upon this occasion they burned all sorts of woods, excepting the vine, the fig-tree, and the mulberry-tree, because these trees were looked upon as the symbols of drunkenness.

HOTTING.
Hist. Orient.
p. 295.

NEPHES OGLI. This word signifies, among the Turks, *Son of the Holy Spirit*, and is given to certain persons, who are supposed to be born after an extraordinary manner, I mean, of a mother that is a virgin.

We are told, there are Turkish young women, who live in certain retired places, where they never see a man. They go but seldom to the mosques; and when they come thither, they stay there from nine till twelve at night, and accompany their prayers with so many distortions of body, and cries, that their strength is quite exhausted, and they often fall on the ground in a swoon. If from that time they find themselves with child, they pretend it is by the favour of the holy Spirit; and for this reason the children they bring forth are called *Nepbes Ogli*.

The *Nepbes Ogli*, thus miraculously born, are looked upon as persons, who have the gift of miracles. A monk, who lived a long time in Turkey, affirms that there has always been two or three of these *Nepbes Ogli* in the city of Bruscia in Bithynia, and that their hair, or pieces of their garments, cure all sorts of diseases.

NEPTUNE. The Pagan god of the sea. He was the brother of Jupiter and Pluto. The fable says, these three deities shared the government of the universe between them. Jupiter had Heaven, Neptune the Sea, and Pluto Hell. Thus Lucan :

Lib. 4. v.
110.

————— forte secunda
Æquorei rector ——— Neptune, tridentis.

*Neptune, to whom the Fates by lot decree
Inferior rule, the empire of the sea.*

Under this character he is introduced by Virgil, calming the sea, which Æolus had worked up into a storm. The description is very beautiful, and deserves to be set down.

Æn. 1. 1. v.
142.

Sic ait, & dicto citius tumida æquora placat,
Collectasque fugat nubes, solemque reducit ———
Ac, veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque faces & faxa volant; furor arma ministrat:
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus astant:
Ille regit dictis animos, & pectora mulcet.
Sic cunctus pelagi cecidit fragor, æquora postquam
Prospiciens genitor, cœloque inVectus aperto
Flectit equos, curruque volans dat lora secundo.

*He spoke, and while he spoke he smooth'd the sea,
Dispell'd the darknes, and restored the day ———
As when in tumults rise th' ignoble croud,
Mad are their motions, and their tongues are loud;*

And

*And stones and brands in rattling volleys fly,
And all the rustic arms that fury can supply :
If then some grave and pious man appear,
They hush their noise, and lend a listning ear ;
He sooths with sober words their angry mood,
And quenches their innate desire of blood :
So when the father of the flood appears,
And o'er the seas his sovereign trident rears,
Their fury falls : He skims the liquid plains
High on his chariot, and with loosen'd reins
Majestic moves along, and awful peace maintains.*

} DRYDEN.

Homer had led the way in the following sublime description of this deity, and his equipage.

Αὐτὴν δ' ἐξ ὄρεος κατήβηκετο παρπαλόεντος,
Κραιπνὰ ποσὶ περιβιάς, τρέμε δ' ἄρα μακρὰ καὶ ὕλη
Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἱόντος.
Τεῖς μὲν ὀρέξαντ' ἰών, τὸ δὲ πέτρατον ἵκετο τέκνωρ
Αἰγὰς, ἐνθα δὲ οἱ κλυτὰ δώματα βένθεσι λίμνης,
Χρυσέα, μαρμαίροντα τετεύχεται, αἰθίτα αἰεὶ
Ἐνθ' ἐλθὼν, ὑπ' ὄχεσφι πτύσκετο χαλκῆ ποδ' ἵππῳ
Ὠκυπέτα, χρυσέοισιν ἐθείρησιν κομόωντε.
Χρυσὸν δ' αὐτὸς ἔδωκε περὶ χροῖ· γέντο δ' ἱμάσθλην
Χρυσείην εὐτυκτον, εἴ δ' ἐπιβήσατο δίφρῳ.
Βῆ δ' ἐλάαν ἐπὶ κύματ', ἄταλλε δὲ κήτε ὑπ' αὐτῷ
Πάντοθεν ἐκ κυθμῶν, ἐδ' ἠγνοίησεν ἄνακτα.
Γηθοσύνη δὲ θάλασσα δίστατο· τοὶ δ' ἐπέτοντο
Ῥίμφα μαλ', ἐδ' ὑπένερθε διαίνετο χάλκεα ἄζων.

Il. l. 13.
v. 17.

*With grief and fury stung,
Prone down the rocky steep he rush'd along ;
Fierce as he pass'd, the lofty mountains nod,
The forests shake, earth trembled as he trod,
And felt the footsteps of th' immortal god.
From realm to realm three ample strides he took,
And, at the fourth, the distant Ægæ shook.
Far in the bay his shining palace stands,
Eternal frame ! not rais'd by mortal hands.
This having reach'd, his brass-boof'd steeds he reins,
Fleet as the winds, and deck'd with golden manes.
Refulgent arms his mighty limbs infold,
Immortal arms ! of adamant and gold.
He mounts the car, the golden scourge applies,
He sits superior, and the chariot flies :
His whirling wheels the glassy surface sweep ;
Th' enormous monsters rolling o're the deep
Gambol around him in the watry way ;
And heavy whales in awkward measures play.
The sea subsiding spreads a level plain,
Exults, and owns the monarch of the main ;
The parting waves before his coursers fly ;
The wond'ring waters leave the axle dry.*

} MR POPE.

Neptune (according to the fable) was the son of Saturn and Rhea. He had a wife, named *Amphitrite*, with whom he was a long time in love, but could find no means to obtain her, till he sent the dolphin to intercede for him. This fish had the desired success, and, as an acknowledgment, was placed by Neptune amongst the stars.

The Greeks made Neptune to be the creator of the horse. For, in a dispute with Minerva, in the court of the Areopagus, who should give the name to Cecropia (afterwards called *Athens* from Minerva) that goddess having made an olive-tree

spring

spring up suddenly, Neptune struck the earth with his trident, and immediately there issued forth a horse. Hence Virgil ;

Georg. l. i.
v. 12.

————— Tuque O, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune.

*And thou, whose trident struck the teeming earth,
And made a passage for the courser's birth.*

DRYDEN.

He is said to have found out the art of managing horses, and putting two or four of them together in one chariot ; and therefore Mithridates threw chariots drawn by four horses into the sea in honour of Neptune. The horse-races among the Romans, performed in the Circus, were for the same reason instituted in honour of this god.

Neptune, being engaged with several other gods in a conspiracy against Jupiter, was forced to fly with Apollo to Laomedon king of Troy ; where the former built the walls of that city, whilst the latter kept that monarch's herds. At the end of the year, Laomedon refused to pay them the wages they had agreed for : whereupon Neptune took a signal vengeance on the king. Neptune (in Homer) mentions this event.

Il. l. 21. v.
441.

————— ἐδὲ νῦ τῶν πῶρ
Μέμνηται ὅσα δὴ πάθομεν κακὰ Ἴλιον ἄμφι,
Μῆνοι νῶϊ Θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
Πὰρ Διὸς ἐλθόντες διπτεύσαμεν εἰς ἐνιαυτὸν
μισθῷ ἐπὶ ῥητῷ, ὃ δὲ σημεῖον ἐπέτελλεν ;
Ἦτοι ἐγὼ Τρώεσσι πόλιν καὶ τεῖχος ἔδαιμα
εὐρύ τε καὶ μάλα καλόν, ἢν ἄρρηκτος πόλις εἴη·
φοῖβε, σὺ δ' εἰλπίδας ἑλίκας βῆς βεηγλίεσκες
Ἰδης ἐν κνημοῖσι πολυπτύχε ὕληέσσης.
Ἄλλ' ὅτε δὴ μισθοῖο τέλει πολυγηθῆες Ὀρεαι
Ἐξέφερον, τότε νῶϊ βίησιν μισθὸν ἅπαντα
Λαομέδων ἐκπαγλὺν, ἀπειλήσας δ' ἀπέπεμπε.

*Hast thou forgot, how, at the monarch's prayer,
We shar'd the lengthen'd labours of a year ?
Troy walls I rais'd (for such was Jove's commands)
And yon proud bulwarks grew beneath my hands.
Thy task it was to feed the bellowing droves,
Along fair Ida's vales and pendent groves.
But when the circling seasons in their train
Brought back the grateful day that crown'd our pain,
With menace stern the fraudulent king defy'd
Our latent godhead, and the prize deny'd.*

MR POPE.

The vengeance Neptune took on Laomedon was, the sending a prodigious whale, which spouted such a flood of waters as almost drowned the whole country.

MONTF. An-
tiq. V. i. B. 2.

Neptune, in a great many monuments, is represented naked, with a beard, and holding a trident in his hand. Sometimes the dolphin is pictured with him. At other times he holds the flag of a ship in his right hand, and a trident in his left. We meet with the same god frequently represented in a chariot, on the sea, drawn by sea-horses.

Neptune had several temples at Rome, one of which was in the Circus Flaminius, whose *Ædituus* (Sexton) was Abascantus, a freed-man of Augustus. Strabo mentions a temple of Neptune in the isle of Tenos, remarkable for its large halls, in which a vast concourse of people assembled, to celebrate the *Posidonia*, or feasts of Neptune. Suidas says, there was a temple of this god on the promontory of *Tænarium*, which was an inviolable asylum to all that fled thither for refuge.

The Bull was peculiarly sacred to Neptune. Hence Virgil;

————— meritos aris mactavit honores,
Taurum Neptuno, &c.

Æn. l. 3. v.
118.

————— the sacrifices laid
On smoking altars to the gods be paid;
A bull, to Neptune an oblation due, &c.

DRYDEN.

The reason seems to have been, because, in a contest with Minerva and Vulcan, which of them was the best artificer, Minerva made a house, Vulcan a man, and Neptune a bull.

Neptune was worshipped at Rome under the name of *Consus*, (the god of *Counsel*) and consulted upon all occasions, which required deliberation and counsel. He was likewise styled *Neptunus equestris* (the *Equestrian Neptune*) because he had produced the horse; and in regard to this generous beast, a cessation from labour was granted to all animals, and they were crowned with flowers, during the festival of Equestrian Neptune. The *Ludi Circenses*, or *Great Roman Games*, were consecrated to this god, and consisted chiefly of chariot and horse-races.

The learned, who pretend to discover the gods of Paganism in the Patriarchs and great men of scripture-story, tell us, that *Neptune* is *Japhet*; making Saturn and his three sons Jupiter, Neptune, and Pluto, to be Noah and his three sons, Shem, Ham, and Japhet. They observe, that, in the partition of the earth between the three sons of Noah, Japhet's lot was the islands, peninsula's, and countries beyond the seas; which agrees with the fable of the division of the world between the three sons of Saturn, in which, as Lactantius remarks, *Neptuno maritima omnia cum insulis obvenerunt*, Neptune had all the maritime parts and the islands. BOCHART;
in Phaleg.
l. 1.
De falsa re-
lig. l. 1. c. 111.

NEQUITI. The name of a sect of Negroes at Congo, in Africa, who celebrate their mysteries in dark and retired places. Such as are inclined to be members of this religious society; are obliged to walk to and fro on a rope, till, by virtue of some enchantment, or the artifice of some member, or rather through their own giddiness, they fall down. Then they enter into an extatic fit, and are carried into the public assembly. When they come to themselves, they take an oath never to forsake the fraternity. Such as violate this engagement are sacrificed to their tutelary gods. CAVAZZI;
Istor. descri-
zione de Con-
go, &c.

NEREIDS. Sea nymphs (according to the Pagan Theology) daughters of *Nereus* and *Doris*. Hesiod reckons up fifty of them. Homer gives us a list and description of thirty-three *Nereids*, as follows:

Ἐνθ' ἄρ' ἔλω Γλαύκη τε, Θάλειά τε, Κυμοδόκη τε,
Νησάιν, Σπείά τε, Θόη β', Ἀλίη τε βρώπης,
Κυμοθόη τε, καὶ Ἀκταίη, καὶ Λιμνώρεα,
Καὶ Μελίτη, καὶ Ἰαιρα, καὶ Ἀμφιθόη, καὶ Ἀγαυή,
Δωτώ τε, Πρωτώ τε, Φέρυσά τε, Δυναμένη τε,
Δεξαμένη τε, καὶ Ἀμφινόμη, καὶ Καλλιάνερα,
Δωρίς, καὶ Πανόπη, καὶ Ἀγακλειτὴ Γαλάτεια,
Νημερτής τε, καὶ Ἀψευδής, καὶ Καλλιάνασα.
Ἐνθα δ' ἔλω Κλυμένη, Ἰάνερα τε, καὶ Ἰανάσση,
Μαίρα, καὶ Ωρεΐθυια, εὐπλόκαμος τ' Ἀμφίθεια.
Ἄλλαι θ' αἱ κατὰ βένθος ἄλός Νηρηίδες ἦσαν.

Il. l. 18. v.
39.

Thalia, *Glauce* (every wat'ry name)
Nesæa mild, and silver *Spio* came:
Cymothoë and *Cymodoce* were nigh,
And the blue languish of soft *Halia's* eye.
Their locks *Actæa* and *Limnoria* rear;
Then *Proto*, *Doris*, *Panope*, appear.
Thoa, *Pherusa*, *Doto*, *Melita*,
Agave gentle, and *Amphithoë* gay:

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*Next Callianira, Callianassa show
 Their sister looks; Dexamene the slow,
 And swift Dynamene, now cut the tides :
 Iæra now the verdant wave divides :
 Nemertes, with Apseudes, lifts the head ;
 Bright Galatea quits her pearly bed :
 These Orythia, Clymene, attend ;
 Mæra, Amphinome, the train extend ;
 And black Janira, and Janassa fair,
 And Amatheia with her amber hair.
 All these, and all that deep in ocean held
 Their sacred seats, the glimm'ring grotto fill'd.*

Mr P O P E.

Virgil's list of the *Nereids* is shorter, but diversified with pretty circumstances.

Georg. l. 4.
v. 336.

*Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
 Cæsariem effusæ nitidam per candida colla :
 Nefæe, Spioque, Thaliaque, Cymodoceque,
 Cydippeque, & flava Lycorias; altera virgo,
 Altera tum primos Lucinæ experta labores;
 Clioque, & Beroe soror, Oceanitides ambæ;
 Atque Ephyre, atque Opis, & Asia Deiopea;
 Et tandem positis velox Arethusa sagittis.*

*Spio, with Drymo brown, and Xantho fair ;
 Phyllodoce with long dishevell'd hair :
 Cydippe, with Lycorias; one a maid,
 And one that once had called Lucina's aid.
 Clio and Beroë, from one father both,
 Both girt with gold, and clad in particolour'd cloth.
 Opis the meek, Deiopeia proud ;
 Nisæa lofty, with Ligæa loud ;
 Thalia joyous, Ephyre the sad,
 And Arethusa, once Diana's maid,
 And now, her quiver left, to love betray'd.*

} DRYDEN.

The *Nereids* were esteemed very handsome; insomuch that Cassiope, the wife of Cepheus, king of Ethiopia, having triumphed over all the beauties of her age, and daring to vie with the *Nereids*, they were so enraged, that they sent a prodigious sea-monster into the country; and, to appease them, she was commanded by the oracle to expose her daughter Andromeda, bound to a rock, to be devoured by the monster.

OVID. Met.
l. 4. v. 669.

----- Immeritam maternæ pendere linguæ
 Andromedam pænas injustus jusserat Ammon.

*Andromeda was there, doomed to atone
 By her own ruin follies not her own.*

EUSDEN.

But Perseus deliver'd Andromeda, by killing the monster, and procured Cassiope to be taken into heaven.

In antient monuments, the *Nereids* are represented riding in the sea upon tritons, or upon sea-horses. They are pictured, sometimes with an entire human form, and sometimes with the tail of a fish.

Definit in piscem mulier formosa superne.

See the following article.

NEREUS. One of the marine deities, or gods of the sea, according to the Pagan Theology. He was said to be the son of Oceanus and Tethys. Like Neptune, he was armed with a trident.

----- sævitque tridenti
Spumeus, atque imo Nereus ciet æquora fundo.

VIRG. *Æn.*
l. 2. v. 418.

*Then Nereus strikes the deep; the billows rise,
And, mix'd with ooze and sand, pollute the skies.*

DRYDEN.

He was looked upon as a prophet. Hence Horace makes him stop the ship, in which Paris was carrying away Helen, and prophecy to him the downfall of Troy.

Pastor cum traheret per freta navibus
Idæis Helenam perfidus hospitam;
Ingrato celeres obruit otio
Ventos, ut caneret fera
Nereus fata, &c.

Od. 15. lib. 1.

*When faithless Paris stole away,
And carried Helen thro' the sea,
Then Nereus still'd the wind:
He quieted the angry seas,
And lull'd the billows into ease;
Ease to the lover's haste unkind:*

Whilst thus he sang, &c.

CREECH.

When Hercules was ordered to fetch the golden apples of the Hesperides, he went to the nymphs inhabiting the grotto's of Eridanus, to know where he might find them. The nymphs sent him to Nereus, who changed himself from one form to another; but was held so fast by Hercules, till he returned to his former shape, that he was obliged to tell him what he enquired for.

Nereus had, by his sister Doris, fifty daughters, called *Nereids*, who used to play and dance in the sea, about the chariot of Neptune. See the foregoing article.

NERGAL. An idol of the antient Samaritans, represented under the figure of a cock, which was the symbol of the sun. This idolatry was originally introduced among the Samaritans by the *Cuthæans*, a people of Persia, who worshipped the sun and fire.

Nergal, in the Samaritan language, signifies a *Cock*.

NESSA [*Arab.*] The name of a month, which the antient Arabians intercalated every three years, before the time of Mohammedism. This word properly signifies, gilded meadows, retrocession, or retrogradation, the same that we call Intercalation.

D' HERBE-
LOT, *Bibl.*
Orient.

Mohammed has expressly, in the Koran, forbidden the use of this intercalary month, on account of the many superstitions practised by the Arabians in it: by which means the Arabian year became purely Lunar, that is, consisting of three hundred and fifty-four days; the *Nessa* of the Arabians having being introduced to bring the Lunar year, every third year, to a conformity with the Solar; as is practised in the Julian Calendar by means of the epacts.

NESTORIANS. Christian sectaries in the Vth century; followers of Nestorius, bishop and patriarch of Constantinople; who, about the year 429, taught, that there were two persons in Jesus Christ, the divine and the human, which were united, not hypostatically or substantially, but in a mystical and moral manner: whence he concluded, that Mary was the *mother of Christ*, and not the *mother of God*. The council of Ephesus, in 431, condemned and deposed Nestorius;

AUGUST.
Hæref. 89.
BARON. *an.*
428.
MAIM-
BOURG, *Hist.*
du Schisme
des Grecs.

rius; and the Emperor Theodosius confirmed the decree of the council, and banished this bishop to a monastery.

The sect of the *Nestorians* multiplied prodigiously, after the death of their leader, especially in the eastern and northern countries, the emperors not being able to pursue them beyond the bounds of their empire. The Saracens, or Mohammedans, having soon after invaded and over-run all Asia and Africa, the Nestorians, and other Christian sects, by the favour and toleration of the Mohammedan princes, spread greatly. They still subsist in the east, and have their patriarch at Mosul (the antient Seleucia) at Caramit, and elsewhere; though the modern Nestorians differ in many points from their predecessors, as appears by their confessions.

Those Christians, who at this day are called *Nestorians* and *Chaldeans*, are very numerous, and are spread over Mesopotamia, and along the rivers Tigris and Euphrates. They are even got into the Indies, and into Tartary and China. Those of India settled there under a Nestorian priest, called John, who, in the year 1145, got himself declared king at Indostan, and grew very famous under the name of *Prester John*; which title remained to his successors a long time after.

The Nestorian Christians, though they speak the language of their respective countries, yet officiate only in the Chaldee or Syriac tongue. Many learned men question whether they are indeed tainted with the Nestorian heresy, they having by several confessions of their faith, and other public acts, cleared themselves from that imputation. These writers think the Nestorians agree in the main with the Latin church, concerning the incarnation of Jesus Christ, &c. though they express themselves in somewhat different terms. Those of Diarbek are professed Roman Catholics.

NESTORIAN MONKS. The Religious among the Nestorian Christians. *See the preceeding article.*

Hist. des Ord.
Rel. T. i. c. 6.

These Religious call themselves of the order of St Anthony, though they do not follow his rule. They have a great number of monasteries; but the most part of them are deserted, especially those upon the river Tigris: the rest have but few Religious in them, excepting that of Hormon, which is the most considerable, and in which there are about fifty Monks. This monastery is the residence of the patriarchs, and takes its name from Hormisdas, one of the Nestorian saints. There are some other monasteries in Persia, the most considerable of which is that near Tauris. They have about twenty double convents, that is, both for Monks and Nuns, who have separate habitations, though but one common church. Whilst the Monks are employed in bodily labour, the Nuns prepare their victuals.

The Religious Nestorians eat no flesh-meat, butter, nor milk; and during their Lents they eat no fish, nor drink wine. These Lents are six in number; viz. the Grand Lent of the universal Church; that of the Apostles, which begins fifteen days before the festival of St Peter; that of the Assumption of our Lady, and that of the Exaltation of the holy cross, each of fifteen days; that of Elias or the Ninevites, which lasts eight days; and that of our Lord's Nativity, which continues twenty-five days.

The Nestorian Monks are habited in a black gown tied with a leathern girdle. They wear, instead of a capuche, a blue turban. The Nuns are habited much after the same manner, excepting that they tie a kind of black veil about their heads, and under their chins. They must be forty years old, before they take the monastic habit. If a Religious desires to quit his convent and marry, he asks leave of the Bashaw, and the bishop is obliged to consent to it, for fear he should turn Turk.

Josh. ix. 27.
Ezra viii. 20.
1 Kings ix.
20, 21.

NETHINIMS. Among the Jews, were the lowest order of officers, attending on the business of the Temple. They were employed in the meanest and most laborious services, such as the carrying wood and water thither. At first the Gibeonites were appointed to this office; and afterwards the Canaanites, who had surrendered themselves, and whose lives had been spared.

The *Nethinims* were carried away captive with the tribe of Judah; and there were great numbers of them about the coasts of the Caspian sea, from whence Ezra brought some of them back. At their return from the captivity, they dwelt in the cities appointed for them. The number of those, who returned, was too small for the office imposed on them; and therefore the festival called *Xylophoria* was instituted, on which the people carried wood to the temple with great ceremony, to keep up the fire of the altar of burnt-sacrifices.

JOSEPH. de
Bello Jud.
l. 2. c. 17.

NIBHAZ. An idol, or false god, of the *Avites*, mentioned 2 *Kings*, xvii. 31. *Every nation made them gods, &c. The men of Babylon made Succoth-Benoth — And the Avites made Nibhaz, &c.*

The Rabbins pretend, that *Nibhaz* had the shape of a dog, much like the *Anubis* of the Egyptians: and indeed *nabac* in the Hebrew signifies to bark.

NICENE CREED. A formulary of Christian Faith, so called, because it is a paraphrase of that Creed, which was made at the first general council of Nice. This latter was drawn up by the second general council of Constantinople, *A. D.* 381; and therefore might be more properly styled the *Constantinopolitan Creed*.

It more largely condemns all heresies than the *Apostles Creed*; for which reason the third council of Toledo ordered it to be recited by the people before the Sacrament, to shew that they are free from heresy, and in strict union with the Catholic Church. See CREED.

can. 2.

NICODEMUS'S GOSPEL. A spurious Gospel, ascribed to that Nicodemus, who paid a visit to our Saviour by night. It is still extant, and the title imports, that it was found in the reign of Theodosius; but it is probable it is more modern. It is full of fables concerning the Passion and Resurrection of Jesus Christ. For instance; Pilate sends a messenger to him: the messenger, and all the soldiers that are with him, fall down and worship him, and the standards bow down to him twice. Jesus Christ answers Pilate's question, *What is truth?* and the like.

DU PIN, Ca-
non of Scrip-
ture, T. 2.
c. 6.

The author of this Gospel describes the resurrection of our Saviour with a great many additional circumstances. He makes the dead, who were raised at his crucifixion, hold ridiculous dialogues with one another. He introduces the devil reasoning upon Jesus Christ's descent into hell. He feigns, that, after the resurrection, Pilate, having ordered the Jewish books to be brought to him, was convinced, that Jesus Christ was the Messiah. With many other stories of the like nature.

NICOLAITES. Christian Heretics, who assumed this name from Nicolas of Antioch; who, being a Gentile by birth, first embraced Judaism, and afterwards Christianity. His zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the seven first deacons.

TILLEM.
Hist. Ecclef.
T. 2. art.
Nicolaïtes.
Acts vi. v. 5.

The antients relate the history of this Nicolas very differently. St Epiphanius and others tell us, that having a very beautiful wife, he left her, in order to dedicate himself wholly to a religious life: but not being able to persevere in a state of continency, he took her again. The desire of covering his shame put him upon inventing several pretences, and advancing principles quite contrary to the rules of truth and purity. And this (says that author) gave birth to the sects of the Gnostics, *Nicolaites*, &c. all of whom gave a loose to their passions, and pretended to justify the worst of crimes.

EPIPH.
Hæref. 25.
c. 1, 2.

Clemens Alexandrinus, on the contrary, expresses a great deal of esteem for Nicolas; and relates, that the apostles having reproached him with being too jealous of his wife, he sent for her before them all, and gave any one leave to marry her that pleased. This action, which (Clement says) was only a proof that he was perfectly exempt from passion, gave others a handle to abandon themselves to all sorts of debaucheries under the authority of his name. Eusebius, Theodoret, and St Augustin, agree with Clemens Alexandrinus, and believe, that Nicolas was rather the occasion, than the author, of the infamous practices of those, who assumed his name.

Stromat. 3.

However it be as to Nicolas himself, the *Nicolaites* are expressly condemned by the Spirit of God himself. *This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* And indeed their opinions and actions were highly

Apoc. ii. 6.

AUGUST.
Hæ. 5.

extravagant and criminal. They allowed a community of wives: they made no difference between ordinary meats and those offered to idols: they told I know not what fables of the creation and disposition of the world, intermixing certain barbarous names of angels and princes, to terrify their hearers. They subsisted but a short time, according to Eusebius. Tertullian says, they only changed their name, and that their heresies passed into the sect of the *Cainites*. See *CAINITES*.

St NICOLAS'S DAY. A festival of the Romish Church, observed on the sixth of December.

This Saint is invoked in dangers, especially at sea. The Legend informs us, that certain mariners, being in great danger by a sudden storm that arose at sea, began to cry out, 'O Nicolas, servant of God! if those things be true which we have heard concerning thee, now succour us; that being delivered from this danger, we may render thanks to God and thee.' While they were speaking, one appeared, and said to them, *Behold, I am here, for ye called me*; and immediately began to help them in ordering their sails, cables, and other tackling. Presently after, the storm ceased, and the sea was calm. The mariners, when they came to shore, enquired where Nicolas was; and being informed he was in the church, they went into it; where they knew him immediately, though they had never seen him before; and falling prostrate at his feet, they thanked him, and related in what manner he had delivered them from impending death.

NIDDUI [*Hebr.*] In English, *separated*. Among the Hebrews, it was the lesser sort of *Excommunication*.

The person, who had incurred this punishment, was to withdraw himself from his relations at least the distance of four cubits. It commonly continued a month, but might be prolonged to sixty or even ninety days. If within this term the excommunicated person did not give satisfaction, he fell under the *Cherem*, which was the second sort of Excommunication, and thence under the third called *Scham-matha*, the most terrible of all. See *EXCOMMUNICATION*.

NIGHT. In Latin, *Nox*. The antients deified the Night, and called her the daughter of *Chaos*. Orpheus reckons her the most antient of the deities, and calls her the mother of gods and men. The poets describe her cloathed with a black veil, and riding in a chariot, attended by the stars.

The sacrifice proper to her was a cock, being a bird that is an enemy to silence.

Night had a numerous offspring; as, Madness, Contention, Death, Sleep, Dreams, Love, Deceit, Fear, Labour, Emulation, Fate, Old-age, Darkeness, Misery, Complaint, Partiality, Obstinacy, &c. All this is plainly allegorical.

Lib. 5. c. 18. Pausanias has left us a description of a remarkable statue of the goddess *Night*. 'We see (says he) a woman holding in her right hand a white child sleeping, and in her left a black child, asleep likewise, with both its legs distorted: the inscription tells us what they are, though we might easily guess without it. The two children are *death* and *sleep*, and the woman is *Night*, the nurse of them both.'

RICAUT,
Hist. Ottom.
Emp.

NIMETULAHITES. A kind of Turkish monks, so called from their founder *Nimetu-labi*, famous for his doctrine, and the austerity of his life. They assemble once a week, to sing hymns in praise of God. The candidates for this order are obliged to continue forty days shut up in a chamber, where their daily allowance is but four ounces of food, and no one is permitted to visit them. At the end of this fast, the other Religious take the novice by the hand, and perform a kind of dance, in which they use several extravagant gestures, during which exercise the novice commonly falls down in a trance, at which time, they say, he receives some extraordinary revelation.

GRETZER,
Pedilavium.

NIPTER [*Gr.*] In Latin, *Pedilavium*. The ceremony of *washing feet*. This is performed by the Greek Christians, on Good Friday, in imitation of our Saviour, who on that day washed his disciples feet with his own hands.

In the monasteries, the abbot represents our Saviour, and twelve of the monks the twelve apostles. Among these the steward and porter have always a place: the former acts the part of St Peter, and imitates his refusal to let Jesus wash his feet; the latter personates the traitor Judas, and is loaded with scoffs and derision. The office used in this occasion is extant in the *Euchologium*.

NISAN [*Hebr.*] The first month of the Jewish ecclesiastical year, and seventh of the civil. It answers nearly to our March. It is called by Moses *Abib*, and was not called *Nisan* till after the Babylonish captivity.

On the first day of this month, the Jews fasted for the death of the children of Aaron, *Lev. x. 1, 2, 3*. On the tenth day was observed a fast for the death of Miriam the sister of Moses, and every one provided himself with a lamb for the Passover. On this day the Israelites passed over Jordan, under the conduct of Joshua. On the fourteenth day in the evening they sacrificed the Paschal lamb; and the day following, being the fifteenth, the Passover was celebrated, *Exod. xii. 18*. On the sixteenth they offered the sheaf of the ears of barley, as the first-fruits of the harvest that year, *Lev. xxiii. 9*. The twenty-first day was the Octave of the Passover. On the twenty-sixth, they fasted in memory of the death of Joshua; and on this day they began their prayers to obtain the rains of the spring. Lastly, on the twenty-ninth, they called to mind the fall of the walls of Jericho.

NISROCH. The god of the Ninevites. Sennacherib, king of Assyria, was worshipping in the temple of this deity, when he was assassinated by his two sons Adramelech and Sharezer. *2 Kings xix. 37*.

We are very much in the dark as to the god *Nisroch*. The Jews have a strange vision concerning him, and fancy him to have been a plank of Noah's ark, the relics of which were said to be preserved in the mountains of Armenia. Some think the word signifies a *Dove*; and others understand by it an *Eagle*, which has given occasion to an opinion, that Jupiter Belus, from whom the Assyrian kings pretended to be derived, was worshipped by them under the form of an Eagle, and called *Nisroch*.

Our poet Milton gives this name to one of the rebel-angels:

- - - - - In th' assembly next upstood
Nisroch, of principalities the prime, &c.

Paradise lost,
B. 6. v. 447.

NITOES. Certain imaginary dæmons, or *Genii*, whom the inhabitants of Molucca, Amboyna, &c. consult on every affair of importance. On these occasions, twenty or thirty persons assemble together. Then they summons the *Nito* by the sound of a little consecrated drum, whilst some of the company light up several wax-tapers. After some time, he appears, or rather one of the assembly officiates as his minister. Before they enter on the consultation, he is invited to eat and drink. After the oracle has made his reply, they eat up the remainder of the entertainment provided for that purpose.

Notwithstanding these superstitious ceremonies, it is said, these islanders laugh at religion, placing it only in a servile fear, lest some dreadful misfortune should befall them, if they should fail in their obedience and respect to the *Nito*.

NOACHIDÆ [*Lat.*] The children of Noah.

The Rabbins pretend, that God gave to Noah and his sons certain general precepts, containing the natural rights of mankind; the observation of which alone was sufficient to save them. These precepts are seven in number.

I. *De Judiciis.* Obedience is due to judges, magistrates, and princes.

II. *De cultu extraneo.* The worship of false gods, superstition, and sacrilege, are unlawful.

III. *De maledictione nominis sanctissimi.* As also cursing the name of God, blasphemy, and perjury.

IV. *De revelatione turpitudinum.* Likewise all incestuous copulations; as Sodomy, Bestiality, Incest, &c.

V. *De sanguinis effusione.* Also the effusion of the blood of all sorts of animals, Murder, Wounds, and Mutilations.

VI. *De*

GEMAR.
Babyl. tit.
Sanbedr. c. 7.

SELDEN, de
jure nat. &
gent. l. 1.
c. ult.

VI. *De rapina.* Likewise Theft, Fraud, Lying.

VII. *De membro animalis viventis.* The parts of animals still alive are not to be eaten; as was practised by some Pagans.

Some Rabbins add to these the following precepts:

1. The prohibition of drawing out the blood of a living animal, in order to drink it. *Rabbi Chavina.*
2. The prohibition of mutilating animals. *Rabbi Chidea.*
3. The prohibition of magic and sorcery. *Rabbi Simeon.*
4. The prohibition of coupling together animals of a different species, and of grafting trees. *Rabbi Eliezer.*

This is what is found in authors concerning this matter: but what inclines us to doubt of the antiquity of these precepts, is, that no mention is made of them in scripture, or in Josephus, or Philo; and that none of the antient fathers knew any of them.

The Hebrews would not suffer any stranger to dwell in their country, unless he would conform to the precepts of the *Noachidæ*; and, in war, they put to death without quarter all that were ignorant of them.

Monument.
Danic. l. i.
c. 4.

NOCCA. A false god of the antient Goths, Getes, &c. He is the same as Neptune of the Greeks, and was supposed to preside over the sea. Wormius relates, that, in some parts of Denmark, they called him *Nicken*, and pretended, that he appeared sometimes in the sea, and in deep rivers, like a sea monster, having a human head, especially to those unhappy wretches, who were in imminent danger of being drowned. They said likewise, that persons drowned, being taken out of the water, were found to have their noses red, as if some one had squeezed their faces, and sucked the blood; which they ascribed to *Nocca*.

NOCTURNS. See SERVICE (DIVINE).

SALE'S Ko-
ran, Prel.
Disc. §. 8.

NODHAMIAN. An antient Mohammedan sect; followers of *Ibrahim Al Nodhâm*; who, having read books of philosophy, set up a new sect, and imagining he could not sufficiently remove God from being the author of evil, without divesting him of his power in respect thereto, taught, that no power ought to be ascribed to God in respect to evil actions: but this he affirmed contrary to the opinion of his followers, who allowed that God *could* do evil, but *did not*, because of its turpitude.

Ibid. §. 3.

Nodhâm, and his followers, were among those, who asserted there was nothing miraculous in the Koran, with respect to style or composition, excepting only the prophetic parts; and that, had God left the Arabians to their natural abilities, they could have composed something not only equal, but superior to, the Koran, in eloquence, method, and purity of language.

EPIPH. HÆR.
57.
THEOD. HÆR.
fab. l. 3.

NOETIANS. Christian Heretics, in the third century; followers of *Noëtius*, a philosopher of Ephesus in Mesopotamia; who pretended, that he was another Moses sent by God, and that his brother was a new Aaron. His heresy consisted in affirming, that there was but one person in the Godhead; and that the *Word*, and the *Holy Spirit*, were but external denominations given to God in consequence of different operations: that as Creator he is called Father; as incarnate, Son; and as descending upon the Apostles, Holy Ghost.

This heresiarch, being summoned to appear before the assembly of the Church of Ephesus, to give an account of his doctrine, made a very catholic profession of faith: but he had no sooner gained a dozen followers, than he began publicly to teach and spread his opinions. He was excommunicated by the Church of Ephesus, and after his death denied ecclesiastical burial.

Being reprehended by his superiors, he is said to have replied; *What harm have I done? I adore one only God; I own none but him. He was born, suffered, and is dead.*

DOUJAT,
Hist. du Droit
Canon.

NOMOCANON [Gr.] So the Canonists call a collection of ecclesiastical Laws, or Canons, with the addition of those Civil Laws, to which they refer. Johannes Antiochenus, patriarch of Constantinople, made the first *Nomocanon*, about the year 554; which was divided into fifty *titles*, to which he reduced all ecclesiastical

ecclesiastical matters. Photius, patriarch of Constantinople, made another *Nomocanon*, about the year 883, in which the several matters were reduced to fourteen heads or titles. Balsamon wrote a commentary on this work, about the year 1180. In the year 1255, Arsenius, a monk of Athos, compiled a new *Nomocanon*, to which he added notes; shewing the conformity of the Imperial Laws with the patriarchal Constitutions. Lastly, Matthæus Blastares, a Basilian monk, made a collection of ecclesiastical Constitutions, and the civil Laws they agreed with; which *Nomocanon* of his he called *Syntagma*, &c. *A Collection of Canons and Laws relating to each other.*

NON-CONFORMISTS. The same as *Dissenters*. See *DISSENTERS*.

NONES. See *SERVICE (DIVINE)*.

NON-RESIDENCE. See *RESIDENCE*.

NOSSAIRIANS. The name of a particular sect of the *Schiites*, or followers of Ali, among the Mussulmans, who believe that the Divinity has being joined and united with some of their prophets, particularly Ali, and Mohammed Ben Hanifah one of his sons. For these Sectarists hold, that the Divine and Human Natures may be united in one and the same person. This doctrine is rejected by the other Mussulmans, who reproach the *Nossairians* with having borrowed it from the books of the Christians. D' HERBE-
LOT, Bibl.
Orient.

The Arabic term *Nossairioun*, given to these Sectarists, signifies *Nazareans*; a name given to those Christians, who blended the observances of Judaism with the laws and principles of Christianity.

NOTARICON. A species of the Jewish *Cabbala*. See *CABBALA*.

NOVATIANS. A Christian sect, which sprang up in the III^d century; occasioned by the Jealousy, which *Novatian*, a priest of Rome, conceived upon seeing St Cornelius raised to the papal Chair, to which he himself aspired. Enraged at the disappointment, he endeavoured to blacken the character of Cornelius, by charging him with a criminal lenity towards those, who had apostatized during the persecution of Decius. He maintained, that such persons ought indeed to be exhorted to repentance, but never to be absolved by the Church, reserving their absolution to God alone, who had the power and authority to remit sins. Hence he was led to deny, in general, that the Church had the power of remitting mortal sins, upon the offender's repentance. And at last he went so far, as to deny that apostates could ever hope for pardon even from God himself: a doctrine, which so terrified some of those, who had lapsed and repented, that, in despair, they quite abjured Christianity, and returned to Paganism. TILLEM,
Hist. Eccl.
Tom. 3.
art. *Novatians*.
Socr. l. 4.
c. 28.
Cypr. in
Novat.
Euseb. l. 6.
c. 43.

The *Novatians*, followers of *Novatus*, added to this original heresy of their master another, which was, the unlawfulness of second marriages; against which they were as severe as against apostates; denying communion for ever to such persons as married a second time, after baptism, and treating widows, who married again, as adulteresses. EPIPH. Hær.
59. c. 3.
AUGUST.
Hær. 38.
THEOD. l. 3.
c. 5.

As these Heretics pretended, that the church was corrupted by the communion it granted to sinners, it is no wonder they rebaptized those they gained over to their sect. In baptizing, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in whose name they baptized. St Cyprian rejected their baptism, as he did that of all heretics: but it was admitted by the VIIIth Canon of the council of Nice. Theodoret assures us, the Novatians did not use the Chrism, or holy oil, in Baptism: for which reason these heretics were usually anointed, when they returned to the Church. Conc. Laod.
c. 7.

The *Novatians* put on the external appearance of great piety and purity; and, though they did not refuse the title of *Novatians*, they assumed the proud appellation of *Cathari*, that is, the *Pure*, or *Puritans*; and, like the Pharisees among the Jews, they would not suffer other men to come near them, lest their purity should be defiled thereby.

The Schism, which Novatian had formed in the Roman Church, was not confined to Rome, nor to Italy, nor even to the West. It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constantinople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Paphlagonia. Constantine seems to have favoured them a little by a law of the year 326; which preserves to them their churches and burying-places, provided they never belonged to the Catholic Church. But in a famous edict about the year 331, he sets them at the head of the most detestable of all heretics, forbidding them to hold public or private assemblies, confiscating their oratories, or churches, and condemning their leaders to banishment. It is pretended this edict had not the designed effect as to the Novatians, by means of Acesius their bishop, who resided at Constantinople, and was in great esteem with the emperor, on account of his virtuous and irreproachable life. The Novatian sect was entirely extinct, or at least reduced to a very inconsiderable party, about the middle of the Vth century.

D' HERBE-
LOT, Bibl.
Orient.

NOVBAHAR. [*Arab.*] The name of a famous temple, or mosque, which the ancestors of the *Barmecides* (one of the most illustrious families of Persia) founded in the town of Balk, on the model of the *Caaba*, or magnificent temple of Mecca.

This mosque was covered with silk, and surrounded with sixty chapels, in which the pilgrims, who resorted thither in great numbers, performed their devotions. Those, who had the care of this mosque, had the name of *Barmek*, from that of the founders. See CAABA.

LIV. Hist.
l. i.

NOVENDIALE [*Lat.*] A *nine-days* solemnity, observed with sacrifices by the antient Romans, to divert the mischiefs, with which they were threatened by prodigies, and to appease the anger of the gods: in which case it was usual for the senate to send an order to the *Pontifex Maximus*, or *Prætor* of the city, for the observation of the solemnity.

Tullus Hostilius, the fourth king of Rome, was the first who instituted the *Novendiale*, upon being informed of the prodigious hail that had fallen upon mount *Albanus*, in the country of *Latium*; the bigness and hardness of which made it taken for stones.

VARRO.

NOVENSILES DEI [*Lat.*] Certain gods of the antient Romans, so called from the number *nine*. They are said to have been;

Lara.	Feronia.	Fortune.
Vesta.	Concord.	Chance.
Minerva.	Fidelity.	Health.

These nine deities were brought to Rome by Tatius and the Sabines.

Some understand, by *Novensiles Dei*, *new-created* gods, or those whose worship was brought from some foreign country to Rome; whilst others pretend, it signifies the nine Muses.

NOVICES. In countries, where Monachism prevails, are those persons, who are candidates, or probationers, for a religious life. The time of their probation is called the *Noviciate*; after which, if their behaviour is approved, they are *professed*, that is, admitted into the order, and allowed to make the vows, wear the habit, &c.

LUD. LUCIUS
Hist. Jesuit.
l. i. c. 3.

The Novices among the Jesuits are disciplined in a very peculiar manner. To make them the better understand the nature and extent of the obedience they owe to their superiors, they have certain emblematical pictures in their chambers or studies. For example; in the middle of the canvas is a boy stooping down with a piece of timber on his shoulders, with this motto, *fortiter*, upon it. He has a harp in his hand, to intimate the cheerfulness of his submission. On the right hand is a little dog in a rising posture, to shew that the Novice is to obey with dispatch and expedition. His breast is open, to shew that his superiors have his heart

heart, as well as his limbs, at their service. His mouth is represented shut, to shew that there must be no grumbling or contesting the point with his superiors; and his ears are stopt, to intimate that he must submit to orders however unacceptable to that sense.

If a Novice breaks through any part of this submission, he has a penance enjoined him according to the nature of his misbehaviour. For instance, if he discovers a haughty disposition, he is ordered to go into the infirmary, and perform the courtest offices to the sick and decrepit. If he refuses to do as he is bid, or murmurs at it, he is brought into the refectory at dinner or supper time, and obliged to confess his fault upon his knees before all the company, in this form: 'Reverend fathers, and dear brethren, I declare my misbehaviour to you all; I have been stubborn and rebellious to day, having refused to empty the house of office, &c. for which I am enjoyn'd this penance. I confess I looked as stubbornly as possible, and stamping on the ground cried out, I won't do it; what is it to me? What have I to do with other peoples stockings? Let those that dirtied them make them clean.' After this confession, he is ordered to sit down, with the dirty stockings about him, in the middle of the refectory, till the company has dined; and at last he is sent off to do the business he at first refused.

NTOUPI. A name, which the Greek Christians give to excommunicated persons, because (as they pretend) their bodies do not rot in the earth, but swell, and give a sound like a drum, when they are touched or moved. In confirmation of this ridiculous notion, they tell the following story.

GUILLET,
Hist. of Ma-
homet II.

Mahomet II, having heard much of the efficacy of excommunication in the Greek church, ordered Maximus, the patriarch of Constantinople, to procure him the sight of the body of an excommunicated person. The patriarch, at a loss how to satisfy the Grand Seignor's request, communicated it to his clergy; among whom some of the most antient remembered, that, under the patriarchate of Gennadius, the body of a beautiful widow, who had been excommunicated for flandering the patriarch, had been taken up a considerable time after her death, and been found entire, and then buried a second time. Maximus, being informed of the place where this lady was buried, sent word thereof to the Sultan, who sent some of his officers, in whose presence the grave was opened, and the corpse found whole, but black, and puffed up like a bladder. The officers having made a report thereof, Mahomet was astonished thereat, and ordered the body to be transported to a chapel of the church *Pammacarista*. A few days after, by the Sultan's command, the coffin was presented to the patriarch, to take off the excommunication. Accordingly, the patriarch having repeated the absolution, there was heard a crackling noise of the bones and nerves: whereupon the officers shut the body up again in the chapel, and, visiting it some days after, found it crumbled to dust. They add, that the Sultan, being convinced of this miracle, acknowledged the Christian religion to be very powerful.

NUMBERS (THE BOOK OF.) A canonical book of the Old Testament. It is the fourth book of the *Pentateuch* or *five books of Moses*, and receives its denomination from the *numbring* of the families of Israel, by Moses and Aaron; who mustered the tribes, and marshalled the army of the Hebrews, in their passage through the wilderness.

A great part of this Book is historical, relating several remarkable events which happened in that journey; as, the sedition of Aaron and Miriam; the rebellion of Korah and his companions; the murmurings of the whole body of the people; Balaam's prophecy; the miraculous budding of Aaron's rod, &c. It gives likewise a distinct account of the several stages of journeyings through the wilderness. But the greatest part of this book is spent in enumerating the several laws and ordinances, not mentioned in the preceding books; such as, the office and number of the Levites; the trial by the waters of jealousy; the rites to be observed by the Nazarites; the making of fringes on the borders of their garments; the law of inheritance; of vows; of the cities of refuge, &c.

The book of *Numbers* comprehends the history of about thirty-eight years, though most part of the things related in it fell out in the first and last of these years, and it does not appear when those things were done, which are related in the middle of the book.

NUNC

NUNC DIMITTIS [*Lat.*] The title, or first words, of an hymn, composed and repeated by good old Simeon, on occasion of his meeting Christ in the temple, when he was brought to be presented there. It is recorded by

Luke, ii. 26. St Luke.

This Hymn was used by the primitive Christians; but whether in the public service of the church, or only in the private devotions of their families, is uncertain. We find in the life of *Maria Ægyptiaca*, who died in the year 525, that, a little before her death, she received the Eucharist, repeated the Creed and Lord's prayer, and sung the *Nunc dimittis*. But this was only an act of private devotion.

DURANT. de
ritibus, l. i.
c. 16.

This Hymn makes a part of the Evening-service of our church, and is recited immediately after the second Lesson.

NUNS. Those women, in Christian countries, who devote themselves, in a cloister or *nunnery*, to a religious life. See **MONKS**.

BINGHAM,
Orig. Ecclef.
B. 7. c. 4.

SOZOM. l. 8.
c. 23.
SOCRAT. l. i.
c. 17.

There were women, in the antient Christian Church, who made public and open profession of virginity, before the monastic life, or name, was known in the world; as appears from the writings of Cyprian and Tertullian. These, for distinction's sake, are sometimes called Ecclesiastical Virgins, and were commonly enrolled in the canon or *matricula* of the Church. They differed from the monastic virgins chiefly in this; that they lived privately in their father's houses, whereas the others lived in communities. But their profession of virginity was not so strict as to make it criminal in them to marry afterwards, if they thought fit.

Conc. Ancy.
c. 19.
Conc. Chal-
ced. c. 16.

In the following ages, the censures of the Church began to be inflicted upon professed virgins, who should marry; and these censures seem to have grown more severe, in proportion to the esteem and value Christians set upon celibacy and the monastic life. Yet there never was any decree for rescinding or making null such marriages.

Conc. Carth.
3. c. 4.
Basil. Ep.
Can. c. 18.

Some Canons allowed virgins to be consecrated at twenty-five years of age, and others at sixteen or seventeen: but time quickly shewed, that neither of these terms were so conveniently fixed as they might be. Other Canons therefore required virgins to be forty years old, before they were veiled, as may be seen in the councils of Agde and Saragossa. And the imperial Laws decreed, that, if any virgin was veiled before that age, either by the violence or hatred of her parents (which was a case that often happened,) she was at liberty to marry. Hence appears a wide difference between the practice of the antient Christian Church, in this matter, and that of the modern church of Rome.

Can. 17.

Cod. Theod.
l. 16. tit. 2.

As to the consecration of Virgins, it had some things peculiar in it. It was usually performed publicly in the Church by the bishop. The Virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred Virgins. One part of this habit was a veil, called the *sacrum velamen*, another was a kind of mitre, or coronet, worn on the head. In some places the custom of shaving professed virgins prevailed; as it did in the monasteries of Syria and Egypt, in St Jerom's time: but the council of Gangra strongly condemned this practice, accounting that a woman's hair was given her by God as a mark of subjection. Theodosius the Great added a civil Sanction to this ecclesiastical decree: whence it appears, that the tonsure of virgins was antiently no allowed custom of the Church, however it came to prevail in the contrary practice of later ages.

Cod. Theod.
l. 9. tit. 25.

SOCRAT. l. i.
c. 17.

AMBROS. ad
virgin. lapfam.
c. 6.

As the society of Virgins was of great esteem in the Church, so they had some particular honours paid to them. Their persons were sacred, and severe laws were made against any that should presume to offer the least violence to them. The emperor Constantine charged his own revenues with the maintenance of them; and his mother Helena often entertained them, and waited upon them at her own table. The Church gave them also a share of her own revenues, and assigned them an honourable station in the churches, whither the most noble and religious matrons used to resort with earnestness, to receive their salutations and embraces.

The antient names of these virgins were *Nonnæ*, *Moniales*, *Sanctimoniales* and *Ascetrixæ*. The term *Nonnæ* (from whence our English word *Nuns*) is, according to Hospinian, an Egyptian name signifying a virgin. De Monach. l. i. c. i.

In the Romish Church, when a young woman is to be *professed*, that is, to be made a Nun; the habit, veil, and ring of the candidate are carried to the altar, and she herself accompanied by her nearest relations, is conducted to the bishop. Two antient venerable matrons attend upon her as bridewomen. When the bishop has said Mass, the arch-priest chants an anthem, the subject of which is, that *she ought to have her lamp lighted, because the bridegroom is coming to meet her*. Then the bishop calls her in a kind of *recitative*, to which she answers in the same manner. Being come before the prelate, and on her knees, she attends to the exhortation he makes to her with regard to a religious life, and in the mean time the choir chants the litanies. Then the bishop, having the crozier in his left hand, pronounces the benediction. She then rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her religious habit, she again presents herself before the bishop, and sings on her knees, *ancilla Christi sum*, &c. i. e. *I am the servant of Christ*. Then she receives the veil, and afterwards the ring, by which she is married to Jesus Christ; and lastly the crown of virginity. When she is crowned, an *anathema* is denounced against all who shall attempt to make her break her vows. After the Communion, the prelate gives her up to the conduct of the abbess, saying to her; *take care to preserve pure and spotless this young woman, whom God has consecrated*, &c.

The several Orders of Nuns in the Romish, Greek, and other Churches are mentioned under separate articles.

NUPTIAL RITES. Marriage being a *religious*, as well a civil contract, many of the Rites and Ceremonies attending the solemnization of it are of a religious nature.

To begin with the antient *Greeks*. The Athenian virgins were presented to Diana, before it was lawful for them to marry. This ceremony was performed at Brauron an Athenian borough. Sometimes they brought baskets full of little curiosities to Diana, to gain leave to depart out of her train, that is, to quit the state of virginity. Hence Theocritus;

Ἦνθ' ἃ πὺ γέλοιο Καναφόρῳ ἄμυν Ἀναξω
Ἀλσος ἐπ' Ἀρτέμιδῳ.

Idyll. 2. v.
66.

*Eubulus' daughter, fair Anaxo, came,
And brought a basket for Diana's grove.*

The Bæotians and Locrians had a custom for persons of both sexes, before their Nuptials, to offer sacrifices to Euclia (the same as Diana) who had an image and altar in their market-place. We find this goddess concerned in the preparatory solemnities before all marriages: for a married life being her aversion, it was thought requisite for all who entered upon it to ask her pardon for dissenting from her. This was done by prayers, and several sorts of sacrifices; whence Agamemnon, pretending he was going to match Iphigenia with Achilles, speaks thus to Clytæmnestra:

Ἐκπεμπε παῖδα δωμάτων πατρὸς μέγα,
Ὡς χερνίβες πάρεσσιν ὑπρεπόμεναι,
Προχύται τε βάλλειν πῦρ καθάρειον ἐκ χερῶν,
Μόσχοι τε, πρὸ γάμων ἅς θεᾷ πεσεῖν, χερῶν
Ἀρτέμιδι, μέλαν' αἵματ' ὀφυσήματα.

IPHIG. in Au-
lide. v. 1110.

*Send Iphigenia quickly forth with me:
Hymen is now propitious; all things wait
To grace the solemn gladness of this day.
The holy water's ready, with the cakes*

*To cast upon the fire; the calves are brought,
Whose blood in grateful vapours must arise,
T' atone the breach of chaste Diana's rites.*

J. A.

Several others Deities had their share in these honours. Juno in particular, as the goddess of marriage, was propitiated on this occasion. Minerva, surnamed *παρθένος*, the *Virgin*, had a peculiar title to them at Athens, upon the same account that they were paid to Diana. Venus likewise, as the goddess of Love, was invoked. The Athenians antiently paid the same honour to heaven and earth, as being a fit emblem of marriage, because the latter is rendered fruitful by the benign influences of the former. The Fates and Graces, being thought first to join, and then preserve the tie of love, were usually addressed to upon this occasion. The day, on which this ceremony was performed, was that immediately preceding the day of marriage; at which time the Virgins commonly shaved their hair, and presented it to some of the forementioned Deities. Statius, speaking of Diana's temple, mentions this custom:

THEBAID.
l. 2.

----- Hic more parentum
Iasides, thalamis ubi casta adolesceret ætas,
Virgineas libare comas, primosque solebant
Excusare toros.

*When maiden blushes could claim no pretence,
And vig'rous age had fully'd innocence,
As antiently, the Argives hither came,
To vent their passion, and their love proclaim:
They paid Diana then their virgin hair,
T' excuse the first embraces of their dear.*

J. A.

When the preparatory sacrifices were offered, the entrails were carefully inspected by the sooth-sayers, and if any unlucky omen presented itself, the contract was dissolved as displeasing to the gods, and the Nuptials prevented. The same happened upon the appearance of any ill-omened bird.

Though it be foreign to the history of Religion, to give a description of the mirth, dancing, &c. which accompanied the Nuptial Rites, I shall set down Homer's picture of a marriage procession, in his description of Achilles's shield.

Il. l. 18. v.
491.

Ἐν δὲ δ'ὡς ποίησε πόλεις μερόπων ἀνθρώπων
Καλὰς· ἐν τῇ μὲν ῥα γάμῳ τ' ἔσαν εἰλαπῖναι τε,
Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπολαμπομενάων,
Ἡγήνεον ἀνὰ ἄστρ', πολὺς δ' ὑπέρμυλαι δ' ὄρεται.
Κῆρυ δ' ὄρχηστῆρες ἔδινον, ἐν δ' ἄρα τοῖσιν
Ἄυλοι, φόρμιγγες τε βοὴν ἔχον· αἱ δὲ γυναῖκες
Ἰσάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκείνῃ.

*Two cities radiant on the shield appear,
The image one of peace, and one of war:
Here sacred pomp, and genial feasts delight,
And solemn dance, and Hymeneal rite.
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed.
The youthful dancers in a circle bound
To the soft flute, and cittern's silver sound.
Thro' the fair streets, the matrons in a row
Stand in their porches, and enjoy the show.*

Mr POPE.

The Nuptial Banquet was accompanied with songs invoking the gods of marriage, particularly Hymen; as in this verse of Catullus;

Io Hymen, Hymenæe Hymen ades, O Hymenæe.

Among

Among the *Romans*, the Nuptial Ceremonies were always begun with the taking of omens by the *Auspices*.

The Bride's Hair was divided by the head of a spear; because Juno, to whom the spear was sacred, was the goddess of marriage. Ovid mentions this custom.

Nec tibi, quæ cupidæ matura videbere matri,
Comat virgineas hasta recurva comas.

Fast. l. 2.

*Nor let the spear thy virgin locks divide,
Thou, whom thy mother longs to see a bride.*

When she was brought to her Husband's house, she was not to touch the threshold, but was lifted over by main strength; because the threshold being sacred to Vesta, a most chaste goddess, ought not to be defiled by one in such circumstances.

During the Nuptial Banquet, the company sung the *Thalassius*, as the Greeks did the *Hymenæus*. The *Thalassius* was so called from an adventure, which happened, when the Romans ravished the Sabine women: for one of the most beautiful of them being forced by the soldiers of *Thalassius*, one of Romulus's officers, they, lest any one should take her away from them, cried out, she was reserved for *Thalassius*.

St Augustin derides the superstition of the Romans, who introduced such a number of gods into the ceremony of marriage. 'The god *Jugatinus* (says he) presides over the habitation of the man and woman. Another god, called *Domicus*, is required to conduct the bride to her Husband's house. The god *Domicus*'s business is, to keep her there; to whom they added the goddess *Manturna*, to induce her to continue with her husband. In short, the goddess *Virgo*, Father *Subigus*, Mother *Prima* and *Partunda*, *Venus*, and *Priapus*, assist at the Nuptials. The goddess *Virgo* undressed the bride; the god *Subigus* put her to bed; the goddess *Prima* hindered her resisting the caresses of her husband. The bride must sit in *Priapus*'s lap, under pretence of preventing thereby the power of Charms and Witchcraft.'

De Civit. Dei,
l. 6. c. 11.

The Bride was conducted to her husband's house, in the evening, by the light of Hymeneal flambeaus, or torches of the god Hymen. Hence Virgil;

Mopse, novas incide faces; tibi ducitur uxor.

Eccl. 8. v.
29.

----- Prepare the lights,
O Mopsus, and perform the bridal rites.

DRYDEN.

The Nuptial Rites, among the *Jews*, are performed in the following manner. The Bridegroom and Bride are placed under a canopy, each of them covered with a black veil. The Rabbin of the place, or the Chanter of the Synagogue, or the nearest relation of the husband, takes a cup full of wine, and having pronounced this benediction, *Blessed be thou, O Lord, who hast created man and woman, and ordained marriage, &c.* he presents the cup to the bridegroom, and then to the bride, who just taste of the liquor. Afterwards the bridegroom puts a ring upon the bride's finger, in presence of two witnesses, saying, *By this ring thou art my spouse, according to the custom of Moses, and the children of Israel.* Then they read the contract of marriage, which the bridegroom puts into the hands of the bride's relations. Then they rehearse six blessings; the married couple drink wine, and the vessel is thrown with violence against the ground, and broken in pieces, in memory, as they say, of the destruction of the temple. In some places, they have a custom of throwing handfuls of wheat upon the married couple, saying, *increase and multiply.*

LEO of Mo-
dena, Cere-
monies of the
Jews, p. 4.

Before the destruction of the temple of Jerusalem, the bride and bridegroom wore crowns on their heads; but since that time this custom has ceased. Mention is made of Solomon's crown, *wherewith his mother crowned him in the day of his Espousals*, Cant. iii. 11. The custom of the bridegroom's proposing a riddle to the young men, who accompanied his Nuptials, and appointing a prize to him, who could explain it, may be seen in the story of Sampson's marriage. Judg. xiv. 12. The Wedding Ceremonies commonly lasted seven days; as we see in those

SELDEN,
Uxor Hebr.
l. 2. c. 15.

of Sampson, and Tobias. The practise of conducting the bride with great pomp, and ceremony, by night, to her husband's house, appears in the parable of the ten Virgins. *Matth. xv.*

In the ceremonies of marriage, the Hebrews pretend, they imitate chiefly what was done at Tobias's wedding; which they look upon as a model of a regular and happy marriage.

BUXTORF,
Syn. Jud. c.
28.

When the company are set down to supper, the bridegroom sings a blessing in the Hebrew tongue. After supper, they perform a dance, which they call *the dance of the commandment*, pretending that God himself commanded it. Before the leading of the bride into the marriage-chamber, they rehearse this blessing: 'Be thou blessed, O Lord our God, King of the world, who hast created all things for thy glory. Be thou blessed, O Lord our God, Creator of man. Be thou blessed, O Lord our God, who hast created man in thy own image and likeness, and hast provided him a companion for ever. She that was barren shall rejoice, in gathering her children into her bosom. Be thou blessed, O Lord our God, who makest Sion rejoice in the multitude of its children. Replenish with joy this married couple, as thou didst replenish Adam and Eve in the garden of Eden. Be thou blessed, O Lord our God, who heapest pleasure upon the bridegroom and bride, and hast prepared for them joy, songs, gladness, dancing, love, friendship, peace, and brotherly kindness. Grant, O Lord, as soon as may be, that, in the cities of Juda, and in the places of Jerusalem, may be heard songs of joy, the voice of the bridegroom and the voice of the bride, the voice of the mutual love of Spouses, and the voice of singing children. Be thou blessed, O Lord our God, who replenishest with joy the bridegroom and the bride.'

BINGHAM,
Orig. Ecclef.
B. 22. c. 4.

Uxor Hebr.
l. 2. c. 29.

GOTHOFRED.
Not. in Cod.
Just. l. 5.

HOTOM.
Quæst. illustr.
Q. 25.

It is a disputed point among learned men, whether it was a general practise among the primitive *Christians*, when they made marriages one with another, to have the marriage solemnized by a minister of the Church. Mr Selden owns, it was sometimes so done, by the choice of the contracting parties; but he asserts, they were under no obligation of law so to do; nor did any general custom prevail so as to give it the title of a general practise. But Dionysius Gothofred and Hotoman are against him in point of law; and Jacobus Gothofred, in point of practise. Mr Bingham has shewed, from several passages of the antient fathers, that, for the first three hundred years, the solemnities of marriage between Christians were performed by the ministers of the Church. Some marriages indeed, notwithstanding all the care of the Church, were made between Christians and Heathens; and, in that case, the ministers of the Church could have no hand in the marriage, as being directly contrary to the rules of the Church. However, whilst the Roman Laws allowed such marriages, it was not in the power of the Church to reverse or annul them, but only to punish the delinquents by her censures. Afterwards, about the VIIIth and IXth centuries, some of the more zealous emperors made express laws, prohibiting all marriages without the benediction of the Church. Such were the Laws of Charles the Great, in the West, about the year 780; and of Leo Sapiens, in the East, about the year 900: since which time it is universally agreed, that the necessity of the sacerdotal benediction was now established by law.

Ep. 70.
Lib. 6. p. 97.

CHRYSTOST.
Homil. 9.

As to the particular Ceremonies of marriage among the antient Christians, they were briefly these. In the first place, the espousing parties joined hands together. St Ambrose mentions the custom of veiling at the time of solemnizing the marriage; and Optatus seems to allude to the ceremony of loosing or untying the woman's hair at that time. When the benediction was pronounced, and the married persons were ready to depart, it was usual to crown the bridegroom and bride with garlands, as symbols of the victory they had gained in subduing their passions. The marriage ceremony was often attended with the concourse and acclamations of the people; nor was it reckoned any harm to have a decent *Epithalamium*, or a feast of Joy suitable to the occasion. But all immodest ribaldry, and excessive revellings, were proscribed and condemned by the canons, and inveighed against by the fathers, as things utterly unbecoming the modesty and gravity of Christian marriages.

ALEXANDER'S Ritu-
al.

The Nuptial Rites in the *Romish Church* are as follows. The priest is attended at the altar by two clerks, carrying the holy water-pot, the sprinkler, and a little bason to put the ring in. After having said a prayer for the couple, he

advances towards them on the last step of the altar. Then having required their mutual consent, and joined their hands, he pronounces, *Ego jungo vos in matrimonium, &c. I join you together in marriage, &c.* At the same time, he makes the sign of the cross towards them, and, taking the sprinkler, sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it with holy water; after which he gives it to the man, who puts it on the woman's wedding-finger. The ceremony ends with prayers and an exhortation. We must not omit, that, before consummation, the priest usually blesses the marriage-bed, by sprinkling it with holy water, and repeating a solemn benediction.

In the *Greek Church*, the ceremonies are these. Two rings, one gold, the other silver, are deposited on the altar. The priest, who performs the ceremony, makes several crosses on the bride and bridegroom, puts lighted wax-tapers in their hands, and incenses them. The choir and the deacon pray alternately, that the bride and bridegroom may prosper, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom, and the silver to the bride, repeating three times successively, *I join these servants of the Almighty in the name of the Father, &c.* Having pronounced this form of words, he makes the sign of the cross over their heads, and reads a long prayer, in which the virtue and dignity of the nuptial ring are compared to those of Joseph's ring, of Daniel's, and of Thamar's, &c. After all the prayers, benedictions, &c. are over, the priest sets a crown on the bridegroom's head, saying, *This man, the servant of the Lord, is crowned, in order to be married to this woman, &c.* The bride is likewise crowned with the same ceremony. Lastly, the priest presents the bride and bridegroom with a goblet or large glass, full of wine, ready blessed for that purpose; and with this the ceremony ends.

RICAUT'S
State of the
Greek Church

The Nuptial Ceremonies of our own Church are too well known, and those of the several infidel nations of the world too numerous, to be here repeated. See the article
MARRIAGE.

NYCTELIA [Gr.]. Festivals of the antient Greeks, observed in honour of Bacchus, and so called from ἐν νύκτι τέλειν, because the sacrifices and other ceremonies were performed in the night.

AUGUST. de
civit. Dei.

These feasts were celebrated every three years, in the beginning of the spring, with lighted torches, drinking, and the worst of impurities; for which reason the Romans prohibited the observation of them in Italy.

NYMPHS. In Latin, *Nymphæ*. Certain inferior goddesses (according to the Pagan Theology) inhabiting the mountains, woods, waters, &c. They were said to be the daughters of *Oceanus* and *Tethys*. Ovid calls them *rural Deities*:

----- rustica numina, Nymphas.

Fast. 1. 6.
v. 323.

Virgil has described the Grotto, or habitation of the Sea-nymphs:

Fronte sub adversa scopulis pendentibus antrum:
Intus aquæ dulces, vivoque sedilia saxo;
Nympharum domus.

Æn. 1. 1. v.
166.

*Betwixt two rows of rocks, a sylvan scene
Appears above, and groves for ever green:
A grott is formed beneath, with mossy seats,
To rest the Nymphs, and to exclude the heats.*

DRYDEN.

According to Mythology, all the universe was full of these Nymphs. They are distinguished into several ranks, or classes. The general division of them is, into *Cæstial* and *Terrestrial*.

I. The *Cæstial Nymphs*, called *Uranie*, were supposed to be Intelligences that governed the heavenly bodies or spheres.

VOL. II.

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II. The

II. The *Terrestrial Nymphs*, called *Epigeiæ*, presided over the several parts of the inferior world. These were again subdivided into those of the water, and those of the earth. The Nymphs of the water were again ranged under several classes, viz.

1. The *Oceanitides*, or Nymphs of the ocean.
2. The *Nereids*, daughters of *Nereus*.
3. The *Naiads*,
4. The *Ephydriades*, } Nymphs of the fountains.
5. The *Limniades*, Nymphs of the lakes.

The Nymphs of the earth were likewise divided into different classes; as,

1. The *Oreades*, or Nymphs of the mountains.
2. The *Napææ*, Nymphs of the meadows.
3. The *Dryads* and *Hamadryads*, Nymphs of the forests and woods.

Besides these, we meet with Nymphs, who took their names from particular countries, rivers, &c. as the *Cithæroniades*, so called from mount *Cithæron* in Bœotia; the *Dodonides*, from *Dodona*; the *Tiberiades*, from the *Tiber*; the *Ismenides*, from the *Ismenus*, &c.

Goats were sometimes sacrificed to the Nymphs; but their constant offerings were milk, oil, honey, and wine. See DRYADS, NEREIDS, &c.



O B



ANNES. See DAGON.

OBADIAH (THE PROPHECY OF). A canonical book of the Old Testament. This prophecy is contained in one single chapter, and is partly an invective against the cruelty of the Edomites, who mocked and derided the children of Israel, as they passed into captivity, and, with other enemies their confederates, invaded and oppressed these poor strangers, and divided the spoil amongst them; and partly a prediction of the deliverance and salvation of Israel, and of the victory and triumph of the whole Church over her enemies.

The time, when this prophecy was delivered, is wholly uncertain. The Hebrews believe, that this prophet was the same with the governour of Ahab's house, mentioned in the first Book of *Kings*, who hid and fed the hundred prophets, whom Jezebel would have destroyed. Some say, he was that Obadiah, whom Josiah made overseer of the works of the temple. But most writers make him cotemporary with Hosea, Amos, and Joel.

OBLATI, [Lat.] Were, antiently, secular persons, who devoted themselves, and their estates, to some monastery, and were admitted as a kind of *Lay-brothers*. MACR. Hier. rolex. The manner of their admission was, by putting the bell-ropes of the church round their necks, as a mark of servitude. They wore a religious habit, but different from that of the monks.

In the archives of the abbey of St Paul de Verdun, is a permission, given in 1360, to a man of that abbey, to marry a wife, on condition, that half the children arising from the marriage should belong to the abbey, in quality of *Oblati*.

Oblati were likewise, in France, a kind of Lay-monks, antiently placed by the king in all the abbeys and priories belonging to the crown; to whom the Religious were obliged to give a monk's allowance, on account of ringing the bells, sweeping the church, &c. These places were usually filled with lame soldiers, and invalids, some of whom had pensions and benefices, without any duty. But these *Oblati*, with their pensions, have since been removed to the *Hotel* of the *Invalids* at *Paris*.

OBIT. [Lat.] Among Christians, signifies a funeral solemnity, or office, for the dead; most commonly performed, when the corpse lies in the church uninterred.

It signifies, likewise, the anniversary office, or annual commemoration, of the dead, performed yearly on the day of their death, with prayers, alms, &c. This is called *keeping the Obit*.

In religious houses, they have a register, in which they enter the *Obits* of their founders, or benefactors; which is thence termed the *Obituary*.

One of the most antient *Obits* in Europe is that of King Childebert, founded in the abbey of St Germain Desprez, and said on the eve of St Thomas's day.

OBSEQUIES.

OBSEQUIES. See BURIAL and FUNERAL RITES.

OCEANIDES or OCEANITIDES. *Nymphs of the Ocean.* See NYMPHS.

OCEANUS. A marine deity, or sea-god, of the antient Pagans. He is generally mentioned together with his wife *Tethys*.

OVID. Met.
l. 2. v. 509.

----- *Tethyn,*
Oceanumque senem, quorum reverentia movit
Sæpe deos.

----- *Old Ocean in his deep abodes,*
And Tethys, both revered among the gods.

ADDISON.

Again;

----- *longævaque magni*
Oceani conjux, Oceanusque pater.

Old father Ocean, and his antient wife.

Oceanus was one of the first-born sons of *Cælus* and *Vesta*. He was esteemed the *father of all things*:

VIRG. Georg.
l. 4. v. 382.

Oceanumque patrem rerum.

By which the antients are thought to have signified that radical moisture, which is diffused through universal matter, and all natural bodies, without which nothing could have been formed.

The goddess *Juno*, according to *Homer*, was nursed and brought up by *Oceanus* and *Tethys*. *Juno* herself acknowledges it:

Il. l. 14. v.
200.

Εἶμι γὰρ ὀφιομένη πολυτρόβη πείρατα γαίης,
Ὠκεανὸν τε θεῶν γένεσιν, καὶ μήτερα Τηθύν,
Οἱ μ' ἐν σροῖσι δόμοισιν εὐτρέφον ἠδ' ἀπύλλον,
Δεξάμενοι Πείης.

For lo! I haste to those remote abodes,
Where the great parents (sacred source of gods)
Ocean and Tethys their old empire keep,
On the last limits of the land and deep:
In whose kind arms my tender years were past.

MR POPE.

Oceanus is described with the head of a bull, because the Ocean beats against the shores with a bellowing noise. Sometimes he is represented by the figure of an old-man sitting on the waves of the sea, and holding an urn, out of which flows water. See TETHYS.

ODEN or ODIN. See WODEN.

OECUMENICAL COUNCILS. See SYNODS.

OECUMENICAL BISHOPS. See PATRIARCHS.

OCTAVE. In the Christian use of the word, is the *seventh* day after a festival. It is so called, because the festival itself, together with the seven days intervening between that and the same day of the ensuing week, make up an *Octave*, that is, a revolution of *eight days*.

Among the Romanists, all high festivals have an *Octave*. The rituals direct, that, when two Octaves meet, the most distinguished of them shall have the preference, not forgetting at the same time to commemorate the saint, whose Octave gave way to the other. Thus the Octave of St John Baptist gives the precedence to that of the Holy Sacrament, whenever they happen to meet. But if the Octave of a saint, who is a patron of a place, should fall out at the same time with that of another saint, who has been a bishop, archbishop, or cardinal, in this case the patron must yield to the prelate.

PISCARA,
Praxis
Cerem.

The observation of the *Octaves* of festivals is founded upon the practice of the primitive Christians, who used to observe the eighth day after their principal feasts with great solemnity; and upon every day between the feast and the Octave, as also upon the Octave itself, they used to repeat some part of that service, which was performed upon the feast itself.

The practice of thus lengthening out the Christian festivals is evidently borrowed from the Jews, who observed their greater feasts, some of them for seven, and one, viz. the *feast of Tabernacles*, for eight days. Levit. xxiii.
36.

The Church of England retains thus much of this antient practice, that, on the greater festivals, there are proper prefaces appointed, which are to be repeated, in case there be a Communion, for seven days after the festivals themselves, excepting that for Whitsunday, which is to be repeated only six days after, because Trinity-sunday, which is the seventh, hath a preface peculiar to itself.

OFFERINGS. See SACRIFICE.

OLYMPIC GAMES. See GAMES.

OLYMPII DEI. Ὀλύμπιοι Θεοί. *Olympian gods*. So the antient Athenians called the twelve chief deities, to whom they had dedicated a very magnificent altar. These were;

- | | | |
|-------------|------------|-------------|
| 1. Jupiter. | 5. Vulcan. | 9. Minerva. |
| 2. Mars. | 6. Apollo. | 10. Ceres. |
| 3. Mercury. | 7. Juno. | 11. Diana. |
| 4. Neptune. | 8. Vesta. | 12. Venus. |

Alexander the Great, after the conquest of Persia, desired to have his statue received among the number of these deities, and placed upon the same altar; which arrogant request the Athenians, from a base spirit of flattery, readily complied with.

OMBIASSES. Priests of the island of Madagascar. They are a sort of physicians and soothsayers. They teach to make Talismans, and other charms, which they sell to the rich, to preserve them from ill accidents, and many more purposes. They have public schools, in which they teach magical arts. Some of them practise Geomancy, and draw their figures upon a little smooth board covered with fine sand. These are consulted by the sick, to know the time and means of their recovery; and by others for the success of their affairs. In making their figures, they observe the hour of the day, the planet that rules, and ascending sign, with other superstitions. There are degrees of dignity among them, resembling the Christian Hierarchy; as the *Sababa*, or Pope; the *Lamlamaba*, or archbishop; the *Catibu*, or bishop; the *Faqui* or priests; and the *Mouldazi* or deacons. The people stand in great awe of them.

FLACOURT'S
Hist. of Ma-
dagascar.

OMENS. As part of the religion, or rather superstition, of the antient Pagans was conversant about *ominous words* and *things*; I shall here give some account of them.

Omens were certain accidents, and casual occurrences, which were thought to contain in them presages of good or evil. Of these there were three sorts: the first, of things internal, or those which affected the persons themselves: the second, of things external, that only appeared to men, but did not make any impression upon them: the third were ominous words.

Of the first sort were, those sudden consternations, called *Panici terrores*, *Panic fears*, that seized upon men, without any visible cause, and were therefore imputed to the operation of dæmons, especially the god *Pan*. The reason of ascribing them to this deity was, because, when *Osiris* was bound by *Typhon*, *Pan* and the satyrs appearing put him in a fright; or because he affrighted the giants, who waged war against Jupiter. Of these Panics there is frequent mention in history. Thus, when Brennus, general of the Gauls, had been defeated by the Greeks, he and the remainder of his troops, the night following, were seized with such terror and distraction, that they fell to wounding and killing one another. Such another fright gave the Athenians a great advantage over the Persians; for which reason Pan had a statue erected to him; as appears from an epigram of Simonides, who makes Pan himself say;

Τὸν τραγόπην ἐμὲ Πᾶνα, τὸν Ἀγκαδά, τὸν κατὰ Μήδων,
Τὸν μετ' Ἀθηναίων σήπτο Μιλτιάδης.

*To me Miltiades this statue gave,
Who 'gainst the Medes th' Athenian troops did save.*

De Augur.
l. i. c. 9.

Problem.
§. 33. c. 7.
De Exped.
Cyri, l. 3.
PLUT. in
Themist.

To this may be added, all extraordinary emotions and perturbations of body or mind; the palpitations of the heart, the eye, or any of the muscles. Niphus has enumerated all the parts of the body, with all the Omens to be gathered from each of them. Sneezing, in particular, was so superstitiously observed, that divine worship was thought due to it. Aristotle tells us in express terms, that sneezing was accounted a deity: and Xenophon reports, that the soldiers with one accord worshipped it as a god. When Themistocles was offering sacrifice, a sneeze happened on the right hand; whereupon Euphrantides the soothsayer predicted a memorable victory, which was afterwards obtained by him. Socrates himself, though he greatly despised the Heathen superstitions, yet made a sneeze serve as an admonition from his dæmon. Sneezing was not always a lucky Omen, but sometimes was thought to portend evil. Thus, when Xenophon was persuading his soldiers to engage the enemy, a sneeze was accounted so dangerous an Omen, that they were forced to appoint public prayers to expiate it.

The second sort of *Omens* were, of such things as appeared to men, but were not contained in their own bodies. Of these there were several sorts. For, first, the beginnings of things were thought to contain something ominous; as Ovid has observed:

Fast. l. i. v.
178.

Rerum principiis omina inesse solent:
Ad primam vocem timidas advertimus aures,
Et primum visam consulit augur avem.

*The first of all things still are ominous:
To the first sound we lend a trembling ear;
From the first bird the Augur takes presage.*

PAUSAN. in
Messeniæ.

CICERO, de
Divinat. l. i.

It was thought a direful Omen, when any thing unusual befel the temples, altars, or statues of the gods. Such was that, which happened to the statue of Diana, which let the shield fall out of its hand. Before the Lacedæmonians were vanquished at Leuctra, the two golden stars, consecrated by them at *Delphi* to Castor and Pollux, fell down, and could never be found again. To this head must be reduced the sweating, or falling down, of images, the doors of temples opening of themselves, and other accidents, whereof no account could be assigned. To this likewise belong all monstrous births, sudden and unexpected deluges, the withering or flourishing of fruits and trees, the noise of beasts, and other accidents contrary to the common course of nature, the inversion of which was thought a certain argument of the divine displeasure. This kind of unlucky Omens are beautifully described in the following passage of Virgil.

Tempore

Tempore quanquam illo tellus quoque, & æquora ponti,
 Obscænique canes, importunæque volucres,
 Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Ætnam
 Flammarumque globos, liquefactaque volvere saxa ?
 Armorum sonitum toto Germania cælo
 Audiit; insolitis tremuerunt motibus Alpes.
 Vox quoque per lucos vulgo exaudita silentes
 Ingens, & simulacra modis pallentia miris
 Vifa sub obscurum noctis: pecudesque locutæ,
 Infandum! sistunt amnes, terræque dehiscunt:
 Et mæstum illachrymat templis ebur, æraque sudant.
 Proluit infano contorquens vortice sylvas
 Fluviorum rex Eridanus, camposque per omnes
 Cum stabulis armenta tulit: nec tempore eodem
 Tristibus aut extis fibræ apparere minaces,
 Aut puteis manare cruor cessavit; & alte
 Per noctem resonare lupis ululantibus urbes.
 Non alias cælo ceciderunt plura sereno
 Fulgura, nec diri toties arfere cometæ.

Georg. l. i.
 v. 469.

*Earth, air, and seas, with prodigies were sign'd,
 And birds obscene, and howling dogs divin'd.
 What rocks did Ætna's bellowing mouth expire
 From her torn entrails, and what floods of fire!
 What clanks were heard, in German skies afar,
 Of arms, and armies rushing to the war!
 Dire earthquakes rent the solid Alps below,
 And from their summits shook th' eternal snow:
 Pale spectres in the close of night were seen,
 And voices heard of more than mortal men.
 In silent groves dumb sheep and oxen spoke;
 And streams ran backwards, and their beds forsook:
 The yawning earth disclosed th' abyss of hell:
 And holy sweat from brazen idols fell.
 Then, rising in his might, the king of floods
 Rush'd thro' the forests, tore the lofty woods;
 And rolling onwards, with a sweepy sway,
 Bore houses, herds, and lab'ring hinds away.
 Blood sprang from wells, wolves howl'd in towns by night;
 And boding victims did the priests affright.
 Such peals of thunder never pour'd from high,
 Nor forked lightnings flash'd from such a sullen sky.
 Red meteors ran across th' æthereal space;
 Stars disappear'd, and comets took their place.*

DRYDEN.

These dreadful prodigies, the poet tells us, were fore-runners of the civil wars, which followed immediately upon the murthure of Julius Cæsar:

Ergo inter sese paribus concurrere telis
 Romanas acies iterum videre Philippi.

Ib. v. 489.

*For this th' Emathian plains once more were strow'd
 With Roman bodies, and just heav'n thought good
 To fatten twice those fields with Roman blood.*

DRYDEN.

Under the head of external Omens are to be placed those which offered themselves in the way. Such were, the meeting of an eunuch, a black, a bitch with whelps, a snake lying in the road, or a hare crossing the way. A weezle crossing the way was sufficient to defer a public assembly for that day. Some Omens happened at home; as, the coming in of a black dog, a mouse gnawing a bag of

of falt, the appearing of a snake, or a weezle on the house-top. Such also were, the throwing down of falt, spilling water or wine, and ten thousand other accidents.

In the last place, Words were ominous, and, as they were good or bad, were believed to presage accordingly. Hence, at the performance of religious ceremonies, they used to make proclamation, *ut faverent linguis*, that all there present should govern their tongues. In bidding festivals and holidays, the people were commanded, *litibus & jurgiis abstinere*, to beware of brawls and quarrels. And at public lustrations, the persons, who brought the victims, were required to have, *bona nomina*, fortunate names. Horace advises the young men and women not to pronounce any ill-omened words :

Od. 14. l. 3.
v. 10.

----- Vos, O pueri, & puellæ
Jam virum expertæ, male ominatis
Parcite verbis.

*Ye smiling maids, ye girls and boys,
And you who taste the marriage joys,
With mirth salute our conqu'ring lord,
Nor drop one inauspicious word.*

CREECH.

Mr Dryden has excellently expressed the superstition of ominous words, in his play of *Oedipus* ; where that heroe is introduced thundering most dreadful imprecations on the murderers of Laius. Jocasta coming in interrupts him thus :

Joc. *At your devotions ? Heav'n succeed your wishes,
And bring th' effect of these your pious pray'rs
On you, on me, on all !*
Priest. *Avert this Omen, Heav'n !*
Oed. *O fatal sound ! Unfortunate Jocasta !
What hast thou said ? an ill hour hast thou chosen
For these foreboding words. Why, we were cursing.*
Joc. *Then may that curse fall only where you laid it.*
Oed. *Speak no more ;
For all thou sayst is ominous : we are cursing,
And that dire imprecation hast thou fasten'd
On Thebes, and thee, and me, and all of us.*
Joc. *Are then my blessings turn'd into a curse ?
O unkind Oedipus ! my former lord
Thought me his blessing. Be thou like my Laius.*
Oed. *What ! yet again ! the third time thou hast curs'd me :
This imprecation was for Laius' death,
And thou hast wish'd me like him.*

Virgil introduces Æneas catching Ascanius's words, as a happy Omen. That young prince having observed, that the Trojans, who laid their meat upon pieces of bread, fulfilled thereby the prediction, that they should be forced to eat their very tables ; Æneas is struck with the observation :

Æn. l. 7. v.
117.

----- Ea vox audita laborum
Prima tulit finem ; primamque loquentis ab ore
Eripuit pater, & stupefactus numine preffit.

*The speech had Omen, that the Trojan race
Shou'd find repose, and this the time and place.
Æneas took the word.*

DRYDEN.

We may add here, that certain times also were ominous ; some days being accounted fortunate and successful, and others the contrary. Thus Hesiod ;

"Ἄλλοτε μητρὴ πάλαι ἡμέρα, ἄλλοτε μήτηρ.

I

Some

*Some days, like rigid step-dames, adverse prove,
Thwart our designs, and cross whate'er we love :
Others more fortunate and lucky shine,
And, as a tender mother, bless what we design.*

H. H.

For this reason Augustus Cæsar never went abroad upon the day following the *Nundinæ*, nor began any serious undertaking on the *Nones*. SUETON. in Augusto.

The way to avert an *Omen*, if it was an animal, was to throw a stone at it, or to kill it outright; and if an unlucky speech, to retort it upon the speaker with a 'Let it fall upon thy own head.' Instead of imprecation, they sometimes used 'God forbid.' Sometimes they pray'd, that the *ominous* thing might be carried away to the farthest part of the world, or cast into the sea. And sometimes it was burned with such sorts of woods, as were sacred to the infernal gods.

The reader may not be displeased to see here a reflexion of Mr Bayle on the subject of Omens and Prefages. It was occasioned by a circumstance in the life of Pericles, and is as follows :

'One day they brought to Pericles the head of a ram that had but one horn. BAYLE'S Dict. Hist. Crit. Art. PERICLES, Remark A.
'That ram was yeaned in a country house of Pericles. Lampon, the diviner, declared that it was a sign, that the power of the two factions, which were then in Athens, would fall into the hands of the person, in whose house that prodigy happened. Anaxagoras went another way to work. He dissected that monster, and finding the scull smaller than it should be, and of an oval figure, he explained the reason why that ram had but one horn, and why it came out in the middle of the forehead. That method of giving an account of prodigies was admired; but some time after Lampon was admired, when they saw the faction of Thucydides overthrown, and all the authority in the hands of Pericles. The Historian says thereupon, that the diviner and the Philosopher might be both in the right, the one in guessing at the effect, and the other in guessing at the cause. It was the Philosopher's business, adds he, to explain from whence and how that single horn was formed; but it was the diviner's office to declare why it was formed, and what it portended. For they, who say, that as soon as a natural reason is found out, the prodigy vanishes away, are not aware that they destroy artificial as well as celestial signs. Watch-lights upon towers, sun-dials, &c. depend upon certain causes, which act according to certain rules; yet they are appointed to signify certain things. This is the most specious and strongest reason that can be alledged for the vulgar opinion which Anaxagoras opposed. That a natural phenomenon may be a prodigy, or a sign of a future evil, it is not at all necessary that Philosophers should not be able to give any account of it; for though they may explain it by the natural virtues of second causes, yet it may very well be appointed to presage something. Watch-lights are explained by natural reasons, nevertheless they are a sign of the course which pilots ought to steer. It must be therefore confessed, that Plutarch has defended the common opinion as learnedly as it can be maintained. The efficient cause, when found out, does not exclude the final cause, and even necessarily supposes it in every action directed by an intelligent being. What grounds therefore do Philosophers go upon, when they maintain that eclipses, being a natural consequence of the motion of the planets, cannot be a presage of the death of a king, and that the overflowing of rivers, being a natural effect of rains, or melted snows, cannot portend a sedition, the dethroning of a prince, or such like public calamities? I answer, that they go upon this ground, that the effects of nature, cannot be presages of future contingents, unless they be appointed for that end by a particular intelligent being. It is evident that the laws of nature, being left in their general course, would never raise any towers, nor set up watch-lights upon them for the use of pilots. It must be the work of men; it is necessary that their particular wills should apply the virtue of bodies in such a manner, as may relate to the end which they propose to themselves. On the other hand, it is manifest that the laws of nature, being left in their general course, cannot produce any meteors, or the overflowing of a river, whereby the inhabitants of a kingdom may know that there will arise a sedition in two or three years time, which will overthrow the monarchy. It is manifest that a particular intelligent Being must needs form those meteors, or those great inundations, that they may be the
' signs

' signs of a change of government. But then it will be impossible to explain
' them by physical reasons; for that, which depends upon the particular will of a
' man or an angel, is not the object of science: the causes thereof cannot be
' found out by Philosophy. From whence it follows, 1. That an event, which
' may be explained by physical reasons, is not a presage of a future contingent,
' and that such a presage cannot be explained by the laws of nature. So that
' when Plutarch says, that the diviner found out the final cause, and the Philoso-
' pher the efficient cause, he must suppose that a particular spirit so disposed the
' skull of that ram, that his brains being straitned, and ended sharpening over against
' the middle of the forehead, produced but one horn which came out in that very
' place. He must also suppose, that this spirit modified the brains of that ram in
' such a manner, to the end that the Athenians might know that the faction of
' Pericles would overthrow that of Thucydides, and have all the power in it's
' hands. But that supposition, being contrary to the notions, whereby we know
' that none but God can foresee future contingents, cannot be admitted; and so
' the vulgar opinion about presages cannot be adopted without acknowledging that
' God produces miraculously, and by a particular will, all the natural effects which
' are looked upon as prognostics. According to that supposition, miracles, pro-
' perly so called, would be almost as frequent as natural effects; which is a pro-
' digious absurdity. Observe, that if God had been willing to work a miracle,
' to inform the Athenians that one of their factions would be destroyed, he need-
' ed not straiten the brains of that ram. He would have produced an horn in
' the middle of the forehead without making any alteration in the brains, which
' would have been a stronger proof of the prodigy. However, I hope the reader
' will find no fault with me, for having made a reflexion upon a thought of
' Plutarch, which is so specious that it might seem to most readers to be a solid
' one.'

D' HERBE-
LOT, Bibl.
Orient.

OMM [*Arab.*] *The Mother*. This word is applied by the Mohammedans, to
express some things relating to their religion. For instance:

1. *Omm alketab: the mother of books*. So they call the table, or book, of divine
decrees, in which they pretend the destiny of all men is written in indelible
characters.

2. *Omm alcora: the mother of cities*. They give this name to the city of
Mecca, which they look upon as the center and metropolis of Mohammedism.

3. *Omm almoslemin: the mother of the Musulmans*. So they call Aischah, the
wife and widow of Mohammed.

4. *Omm Mocri*. The name of one of the principal Mohammedan saints,
born at Gaznah; who acquired such great reputation by his sanctity, that Sultan
Mahmoud Ben Sebekteghin often went to consult him, and refused to sit down in
his presence, out of respect to his virtues.

CLEM. Pro-
trept.

OMOPHAGIA [*Gr.*] An antient Greek festival, in honour of Bacchus,
surnamed 'Ομοφαγῶν, that is, *eater of raw flesh*.

ARNOD. l. 5.

This festival was observed in the same manner with the other festivals of Bac-
chus, in which they counterfeited madness: what was peculiar to it was, that the
worshippers used to eat the entrails of goats raw and bloody, in imitation of the
god, who was supposed to do the same thing.

JOSEPH. An-
tiq. l. 13. c. 6.

ONĪON. The name given to the famous temple, built, in Egypt, by
Onias, son of Onias III, high-priest of the Jews, about the year of the world
3854, before Christ 146.

Onias, being disappointed of the high-priesthood, and having retired into Egypt
about the year 3842, found means so far to insinuate himself into the esteem of
Ptolemy Philometer, and Cleopatra his queen, that they gave him the command
of their army. Onias, taking advantage of this favour, asked leave of the king
to build a temple in Egypt after the model of that at Jerusalem, and therein to
settle priests and Levites of his own nation. What determined him to undertake
this work, was, chiefly, a passage of the prophet Isaiah, who had foretold,
that there should one day be *an altar to the Lord in the midst of the land of
Egypt*.

Isa. xix. 19.

Onias, having obtained his request, built at Bubastus a temple in imitation of that of Jerusalem, but not so large or magnificent. He also established priests and Levites, who observed the same ceremonies there, as were performed at Jerusalem. He adorned the temple with the gifts and liberalities of the Egyptian Jews: but, instead of the candlestick which was in the temple of Jerusalem, he hung up a golden lamp which enlightened the *Onion*. The circumference of the temple was enclosed with a brick-wall and gates of stone-work. King Ptolemy endowed it with large revenues, for the support of the priests, and to supply the necessities of the holy place. JOSEPH. de Bell. l. 7. c. 30.

The Jews, and priests, of Jerusalem could not see this temple without concern, and it was always a subject of division between the Jews of Egypt and those of Palestine. After the ruin of the temple of Jerusalem, in the year of Christ 70, Id. ib. c. 37. Vespasian, fearing lest the Jews should retire into Egypt, and assembling in the temple *Onion* occasion a new revolt, ordered it to be demolished. But Lupus, governor of Alexandria, satisfied himself with shutting it up, about 226 years after its foundation. Paulinus his successor took away all the ornaments and riches of this temple, and would not suffer any exercises of religion to be performed in it. Such was the end of the temple *Onion*.

ONKELOS'S PARAPHRASE. See TARGUM.

ONSAIS. The priests and religious of Cochinchina. Some of them are employed in relieving the necessitous, and healing the sick, either by natural or magical prescriptions. Some busy themselves in repairing or building bridges and churches. Others go long pilgrimages; and others instruct the ignorant and illiterate. F. BORRI, Descript. of Cochinchina.

The *Onsais* have a kind of subordination among them, like that of abbots, bishops, and archbishops. F. Borri the Missionary says, *they have gilt rods, and rods washed with silver, much like those we make use of in our churches.*

OPHITES. Christian heretics (if they deserve the name of Christians) so called, both from the veneration they had for the serpent that tempted Eve, and the worship they paid to a real serpent. EPIPH. Hær. 37. IREN. l. 1. c. 34.

The *Ophites* made their first appearance about the year 150. They pretended, that the serpent was Jesus Christ, and that he taught men the knowledge of good and evil. They distinguished between Jesus and Christ: Jesus, they said, was born of the Virgin; but Christ came down from heaven, to be united with him. Jesus was crucified; but Christ had first left him, to return to heaven. They distinguished the God of the Jews, whom they styled *Jaldabaoth*, from the supreme God. To the former they ascribed the body, to the latter the soul of men. AUGUST. Hær. 17.

They had a live serpent, which they kept in a kind of cage. At certain times they opened the door, and called the serpent. The animal came out, and, mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed among the company, who all kissed the serpent. This they called their Eucharist.

Celsus reproached the Christians, telling them he had seen a certain diagram, made by them, which favoured strongly of magic. It was composed of six circles, described one within another, on the same centre. The greatest circle was called *Leviathan*, or the universal soul; the smallest was called *Behemoth*, and the rest had particular names. Origen, explaining this diagram, tells us, it was an invention of the *Ophites*, and says, that in these circles were written the names of seven dæmons, whom they adored. ORIG. contr. Cels. l. 6.

The adoration of a serpent was not peculiar to these *Ophites*. The Jews had been guilty of this kind of idolatry: witness the brazen serpent, which king Hezechias broke in pieces, and to which the Israelites offered incense. The serpent was the most venerable of all the symbols of the Egyptian religion; and when they represented the world, they painted an azure circle covered with flames, and in the middle of it a serpent. It was very like the Greek $\odot$: the circle represented the world, and the serpent the good dæmon, that is, God himself, who is, as it were, the soul of the world. 2 Kings xviii. 4. EUSEB. Præp. Evang. l. 1. c. 10.

Isid. Orig.
l. 12. c. 4.

The *Genii*, protectors of cities, and other places, were, by the Pagans, adored under the symbol of serpents. And two serpents, painted at the entrance of any place, was a sign that it was consecrated to some hero or god. Hence Persius;

Sat. 1. v.
114.

Pinge duos angues; pueri, facer est locus, extra Meite.

*Two painted serpents shall on high appear;
'Tis holy ground; you must not urine here.*

DRYDEN.

Virgil relates, that Æneas, having sacrificed to the *Manes* of his father Anchises, saw a serpent glide from his tomb, and was in doubt whether it was the tutelar god of the place, or of his father.

Æn. l. 5.
v. 84.

Dixerat hæc: adytis cum lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placide tumulum, lapsusque per aras:
Ceruleæ cui terga notæ, maculosus & auro
Squamam incendebat fulgor; ceu nubibus arcus
Mille trahit varios adverso sole colores.
Obstupuit visu Æneas: ille agmine longo
Tandem inter pateras, & levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, & depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertus Geniumne loci, famulumne parentis
Esse putet.

*Scarce had he finish'd, when, with speckled pride,
A serpent from the tomb began to glide:
His bulky bulk on seven high volumes roll'd;
Blue was his breadth of back, but streak'd with scaly gold.
Thus, riding on his curls, he seem'd to pass
A rowling fire along, and singe the grass.
More various colours thro' his body run,
Than Iris, when her bow imbibes the sun.
Betwixt the rising altars, and around,
The sacred monster shot along the ground;
With harmless play amidst the bowls he pass'd,
And with his lolling tongue assay'd the taste.
Thus fed with holy food, the wondrous guest
Within the hollow tomb retired to rest.
The pious prince, surprized at what he view'd,
The funeral honours with more zeal renew'd;
Doubtful if this the place's Genius were,
Or guardian of his father's sepulchre.*

DRYDEN.

It is well known, that the god Æsculapius was worshipped under the figure of a serpent.

Antiq. Bo-
russ. l. 1.

Erasmus Stella tells us, that the antient inhabitants of Borussia, or Prussia, having originally no religion, began with the worship of serpents. And there are countries in the Indies, where they still worship these monstrous animals.

OPS. The same as Cybele, Rhea, or Vesta. See CYBELE, RHEA, and VESTA.

LAMBERTI,
Descrip. of
Mingrelia.
F. SIMON,
Bibl. Crit.
T. 1.

OQUAMIRIS. Certain sacrifices of the Mingrelians, or Christians inhabiting the country of Mingrelia in Asia.

The principal sacrifice is that, at which the priest, after having pronounced some particular prayers, singes the victim with a lighted taper; then leads it in procession

proceſſion round the devotee, for whoſe particular ſervice it is to be ſlaughtered; and at laſt, having ſacrificed it, orders it to be dreſſed, and brought to table. The whole family ſtand round it, each having a wax taper in his hand. He, for whom the ſacrifice is peculiarly intended, kneels down before the table, whiſt the prieſt reads ſome prayers ſuitable to the occaſion. When this is done, all the company throws frankincenſe into the fire. The prieſt then cuts off a piece of the victim, waves it over the head of the devotee, and gives it him to eat; after which the whole company drawing near wave their tapers in like manner over his head, and then throw them into the fire. Then they feaſt upon the victim, and what remains belongs to the ſacrificator.

They have another *Oquamiri*, which is celebrated in honour of the dead. What is moſt remarkable in it is, that they pour oil and wine mingled together upon the victim.

They have likewiſe *Oquamiris* dedicated to particular ſaints. In that of St Michael, they ſacrifice a pig and a cock. In that of St George, when the vintage is ripe, they conſecrate a large barrel of wine. They range themſelves round it, and the maſter of the family repeats a prayer. Then he kills a hog or a kid, and ſprinkles the veſſel with the blood. The ceremony concludes with eating and drinking plentifully.

ORACLES. In the Heathen world, were the answers, which the gods were ſuppoſed to give to men, who conſulted them upon any occaſion, or affair of importance. Theſe answers were uſually given by the intervention of the prieſt, or prieſteſs, of the god, who was conſulted.

The credit of Oracles was ſo great, that, in all doubts and diſputes, their de-terminations were held ſacred and inviolable: whence vaſt numbers flocked to them for advice about the management of their affairs; and no buſineſs of any conſequence was undertaken, ſcarce any peace concluded, any war waged, any new form of government inſtituted, or new laws enacted, without the advice and approbation of the Oracle. Cræſus, before he durſt venture to declare war againſt the Perſians, conſulted not only all the moſt famous Oracles of Greece, but ſent embaſſadors as far as Libya, to aſk advice of Jupiter Ammon. Minos, the Athenian law-giver, received inſtructions from Jupiter, how to model his intended government: and Lycurgus, legiſlator of Sparta, made frequent viſits to Delphian Apollo, and received from him the plat-form of the Lacedæmonian common-wealth.

It is not to be wondered at, that the prieſts, who delivered the Oracles, were in the higheſt credit and eſteem. This reputation they improved greatly to their advantage: for they allowed no man to conſult the gods, before he had offered coſtly ſacrifices, and made rich preſents to *them*. And, to keep up the veneration for Oracles, they admitted perſons to conſult the gods only at certain ſtated times; and ſometimes the greateſt perſons could no ways obtain an answer. Alexander himſelf was peremptorily denied by the *Pythia*, or prieſteſs of Apollo, till ſhe was by downright force compelled to aſcend the *Tripod*; when, being unable to reſiſt any longer, ſhe cried out, ἀνίκητα εἶ, *thou art invincible*; which words were thought a very lucky omen, and accepted inſtead of a farther Oracle.

It was the common opinion, that Jupiter was the firſt ſource and cauſe of Oracles. It was he, who kept the books of fate, and revealed out of them what he pleaſed to inferior dæmons: for which reaſon he was ſtyled Πανμορφάιος, the *Universal Oracle*:

Ἐνθα πανμορφάῳ Ζηνὶ ῥέζεσκον Ἀχαιοί.

HOM. II. 1. 8.
V. 250.

The Greeks there paid their vows to Panomphæan Jove.

Of the other gods, Apollo had the greateſt reputation for predictions, and his Oracles were the next in vogue to thoſe of Jupiter. Take a ſhort hiſtory of the principle Oracles of antiquity, as follows.

I. *The Oracles of J U P I T E R.*

The first, and most remarkable, of these, was the famous *Oracle of Dodona*.

Lib. 2.

Dodona was a city of Epirus, built by Deucalion, who founded a temple there, which he consecrated to *Jupiter Dodonæus*. But the Oracle seems to have been much more antient than the temple. The original of it is very fabulous and uncertain. Herodotus gives two accounts of it; the first of which, he tells us, he received from the priests of Jupiter at Thebes in Egypt. It was this; that the Phœnicians had carried away two priestesses from that place, one of whom they sold into Libya, and the other into Greece; and that each of these had erected the first Oracle in those nations, the one of *Jupiter Ammon*, the other of *Jupiter Dodonæus*. The other account was given him by the priestesses of Dodona: viz. that two black pigeons taking their flight from Thebes in Egypt, one of them came to Libya, where she commanded that an Oracle should be erected to Ammon; the other to Dodona, where she sat upon an oak, and from thence ordered that there should be in that place an Oracle of Jupiter. These two stories are reconciled by Servius, who observes, that the same word (πελειαί) signifies both a prophetess or priestess, and a pigeon.

The priests, who delivered the Oracles of *Jupiter Dodonæus*, were called *Selli*, and observed a very rigid discipline: whence Homer;

Il. l. 16.
v. 233.

Ζεῦ ἄνα Δωδωναῖε, Πελάσγικε, πλόθι ναίων,
Δωδώνης μεδέων δυσχεμέρεσσι· ἀμρὶ δὲ Σελῶσι
Σοὶ ναίεσσι ὑπορῆται ἀνιπτόποδες, χαμγαῖναι.

*O thou supreme! high-throned all height above!
O great Pelasgic, Dodonæan Jove!
Who 'midst surrounding frosts, and vapours chill,
Preside on bleak Dodona's vocal hill:
Whose groves the Selli, race austere! surround,
Their feet unwash'd, their slumbers on the ground;
Who hear from rustling oaks thy dark decrees,
And catch the fates, low-whisper'd in the breeze.*

MR POPE.

Before the time of the *Selli*, the temple of Dodona, it is said, was inhabited by the seven daughters of Atlas, called from thence *Dodonides*. And, in later ages, the Oracles were pronounced by three old women; and Strabo tells us, this change was made, when Jupiter admitted Dione to cohabit with him, and receive divine honours in this temple.

Near the temple of Dodona was a sacred grove, full of oak-trees, in which the nymphs and satyrs were thought to inhabit. Before the invention of Agriculture, when men fed upon acorns, those of this wood were much esteemed: whence Virgil;

Georg. l. 1.
v. 147.

Prima Ceres ferro mortales vertere terram
Instituit; cum jam glandes atque arbuta sacrae
Deficerent sylva, & victum Dodona negaret.

*First Ceres taught the ground with grain to sow,
And arm'd with iron shares the crooked plow;
When now Dodonian oaks no more supply'd
Their mast, and trees their forest-fruit deny'd.*

DRYDEN.

The oaks were said to be endued with a human voice, and a prophetic spirit: the reason of which fiction seems to have been, that the priests often concealed themselves within the hollow of these trees, and from thence delivered Oracles.

Lib. 8.

Strabo, in his description of Elis, speaks of an Oracle of *Olympian Jupiter*, which was once famous, but did not continue long in repute: yet the temple, in which it stood, still preserved its antient splendor, and was enriched with presents from all parts of Greece.

Jupiter

Jupiter had another very antient Oracle in Crete, from which Minos was said to have received the plan of his laws. This Oracle was under ground; and near it, on mount Ida, was a temple dedicated to Jupiter. Pythagoras, as Diogenes Laertius tells us, descended into this cave, to consult the Oracle, which here was usually revealed in dreams. In Pythag.

II. The Oracles of A P O L L O.

This god was thought more especially to preside over prophets, and to inspire into them the knowledge of future events: wherefore his Oracles were both the most numerous, and of the greatest repute.

Among the Oracles of Apollo, the *Delphian* challenged the first place, as well for its antiquity, as for the truth and perspicuity of its answers, the magnificence of its structures, the number and richness of its presents, and the multitudes, which from all parts resorted to consult it.

The city *Delphi* was thought to be placed in the middle of the world; and the poets feign, that Jupiter, being desirous to know the middle part of the earth, sent forth two eagles, one from the east, and the other from the west, and that they met in this place.

The original of the Oracle of *Delphi* is variously reported. According to some, it was antiently possessed by the *Earth*; according to others, by *Themis*. However it be, it came at length into the hands of Apollo, and was said to have been discovered by goats. For upon mount Parnassus, where goats were wont to feed, there was a deep cavern, with a small narrow mouth, to which when any of the goats approached, they began immediately to leap after a strange and antick manner, and to utter unusual sounds. The goat-herd, observing this, and wondering what should be the cause of it, went himself to view the cavern, whereupon he was seized with a like fit of madness, leaping and dancing, and foretelling things to come. This being noised abroad, vast multitudes of people flocked to the place, and as many as looked in were inspired after the same manner. The magistrates, rightly judging that it was the inspiration of some deity, forbade any one to approach it, and ordered a *tripod* to be placed upon the mouth of it, upon which a virgin was appointed to sit, and deliver the answers of the god: Hence Lucan:

Ut vidit Pæan vastos telluris hiatus
Divinam spirare fidem, ventosque loquaces
Exhalare solum, sacris se condidit antris,
Incubuitque adyto, vates ibi factus, Apollo.

LUCAN. l. 5.
v. 82.

But when the god perceived, how from below
The conscious caves diviner breathings blow,
How vapours cou'd unfold th' enquirer's doom,
And talking winds cou'd speak of things to come;
Deep in the hollows plunging he retired,
There, with foretelling fury first inspired,
From thence the prophet's art, and honours, he acquired. } ROWE.

There are different opinions concerning the *tripod* placed upon the mouth of the cavern. Some pretend, it was a pot filled with dust, through which the *afflatus* passed into the virgin's belly, and thence proceeded out of her mouth. Others are of opinion, it was a large vessel, into which the prophetess plunged herself, when she expected an inspiration. But it is generally thought to have been a three legged table, or seat, on which she leaned or sat. Some will have the *tripod* to have been sacred to Apollo, either because of the perfection of the number *three*, or in allusion to the three celestial circles. The same *tripod* was not always used. There was one of brass, said to be made by Vulcan; and another of gold, dedicated to Apollo upon the following account: Certain fishermen of Miletus, having sold their next draught to some persons that stood by, cast their net into the sea, and drew up a golden *tripod*; whereupon a hot contention arose between the fishermen and their chapmen, the former alledging they had sold nothing but the fish they were to take, and the buyers on the other hand claiming the whole

Schol. in
Aristoph.
Plut.

whole draught. When neither side would yield, they agreed to refer the dispute to Apollo's determination: whereupon they came to *Delphi*, where they received this answer:

*Εχρονε Μιλήτη, τρίποδ' ὅ περ Φοῖβον ἐρωτᾷς;
 "Ὅς σφίη πάντων περὶ τῷ, τὸ τῷ τρίποδα δός·"

i. e. *Milesian*, dost thou enquire of Apollo concerning the tripod? Give it to him, who excels all others in wisdom. This Oracle being given at the time when the seven wise men flourished, it was separately offered to each of them; but they all modestly declining it, it was determined to consecrate it to Apollo himself, as being the fountain of all wisdom.

The Delphian Oracles were delivered by a priestess, whom they called *Pythia*, either from the serpent *Python*, which Apollo slew; or, ἀπὸ τῆς πύθεσσι, from enquiring at the Oracle. The *Pythia*, before she ascended the tripod, used to wash herself in the fountain *Castalis*, at the foot of *Parnassus*. At her first sitting down, she shook the laurel-tree, that grew by the tripod. Being placed upon it, she began to swell, and foam at the mouth, and to appear like one frantic and distracted; like Virgil's Sibyl:

Æn. l. 6.
 v. 46.

----- Cui talia fanti
 Ante fores, subito non vultus, non color unus,
 Non comptæ mansere comæ; sed pectus anhelum,
 Et rabie fera corda tument; majorque videri,
 Nec mortale sonans, aflata est numine quando
 Jam propiore dei.

----- Thus while she said,
 (And shiv'ring at the sacred entry staid)
 Her colour changed, her face was not the same,
 And hollow groans from her deep spirit came.
 Her hair stood up; convulsive rage possess'd
 Her trembling limbs, and heav'd her lab'ring breast.
 Greater than human kind she seem'd to look,
 And with an accent more than mortal spoke.
 Her staring eyes with sparkling fury rowl;
 When all the god came rushing on her soul.

DRYDEN.

De Defect.
 Oracul.

She was not always affected in the same manner. Sometimes the inspiration was mild and gentle; and sometimes she was thrown into extreme fury; insomuch that Plutarch speaks of one enraged to such a degree, that she affrighted those, who came to consult the Oracle; and so violent was the paroxysm, that in a little time after she died. Hence Lucan:

Lib. 5. v.
 117.

Numinis aut pœna est mors immatura recepti,
 Aut pretium; quippe stimulo fluctuque furoris
 Compages humana labat, pulsusque deorum
 Concutiunt fragiles animos.

For death too oft her holy task attends,
 And immature her dreadful labour ends.
 Torn by the fierce distracting rage she springs,
 And dies beneath the god, for whom she sings.

ROWE.

Whoever went to consult the Oracle, was required to make large presents to the god; whence it came to pass, that this temple exceeded all others in riches and magnificence. They were to propound their question in as few words as possible, and to offer sacrifices to Apollo.

The answer was always return'd in Greek, and usually in Hexameter verse; and some are of opinion, there were poets maintained in the temple, to catch the Oracles as they were given, and wrap them up in metre. However this custom

did not so universally prevail, but that sometimes they were delivered in prose, as Plutarch has proved by a great many instances.

The Delphian Oracles, if compared with some others, were plain and perspicuous; inasmuch that it was usual for those, who had received an obscure answer at *Dodona*, to desire Apollo at *Delphi* to explain the meaning of it. Nevertheless these were not a little obscure and ambiguous; the reason of which is said to have been, that *impure persons ought not to be admitted to sacred things*. CLEM. ALEX. Strom. 5.

The veracity of this Oracle was so famous, that *παρὰ ἐκ τριπόδος*, the answers from the tripod, became a proverbial expression for certain and infallible truths. But, in later times, the case was altered; for Demosthenes complained, that the *Pythia* did *φιλιππίζειν*, *philippize*, i. e. speak as *Philip*, King of Macedon, would have her. And, before that time, she was said to receive a bribe of Clisthenes, to persuade the Lacedæmonians, to free the Athenians from their tyrants.

At what time the Oracle of *Delphi* ceased, is uncertain. Strabo tells us, in his *Geogr.* 1. 9. time it had lost its reputation. Dio will have it, that it ceased from the time that it was polluted by Nero, who killed men in the mouth of the cavern, from whence the inspiration ascended. In Juvenal's time, the god had quite forsaken it:

----- Delphis Oracula cessant,
Et genus humanum damnat caligo futuri.

Sat. 6. v. 554.

----- The Delphian Oracles are dumb,
And mankind ignorant of what's to come.

Lucan introduces the *Pythia* herself endeavouring to assign a reason for this silence.

----- muto Parnassus hiatu
Conticuit, pressitque deum: seu spiritus istas
Destituit fauces, mundique in devia versum
Duxit iter; seu barbarica cum lampade Python
Arfit, in immensas cineres abiere cavernas,
Et Phœbi tenuere viam: seu sponte deorum
Cyræa filet, fatique sat est arcana futuri
Carmine, longævæ, vobis commissa, Sibyllæ:
Seu Pæan solitus templis arcere nocentes,
Ora quibus solvat, nostro non invenit ævo.

Lib. 5. v. 131.

Long has our Phœbus, and his cave been dumb.
Whether, disdaining us, the sacred voice
Has made some other distant lands his choice;
Or whether, when the fierce barbarian fires
Low in the dust had laid our lofty spires,
In heaps the mouldring ashes heavy rod,
And choak'd the channels of the breathing god:
Or whether heav'n no longer gives replies,
But bids the Sibyll's mystic verse suffice:
Or if he deigns not this bad age to bear,
And holds the world unworthy of his care:
Whate'er the cause, our god has long been mute,
And answers not to any suppliant's sute.

ROWE.

Next to the Delphian Oracle may justly follow that at *Delos*, the most celebrated of all the islands called *Cyclades*. It is famous among the poets for having been the birth-place of Apollo and Diana, and was therefore accounted so sacred, and inviolable, that the Persians, when they pillaged and destroyed almost all the other temples of Greece, durst not attempt any thing against the temple in this island. Apollo had an image erected in this place, in the shape of a dragon; and here he gave answers, in plain terms, without any ambiguity or obscurity. But these answers were not to be expected all the year; for Apollo only kept his summer-residence in this place.

VIRG. ÆN.
l. 4. v. 143.

Qualis, ubi hybernâ Lyciam, Xanthique fluenta
Deferit, ac Delum maternam invisit Apollo,
Instauratque choros; mixtique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi:
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro:
Tela sonant humeris.

*Like fair Apollo, when he leaves the frost
Of wintry Xanthus, and the Lycian coast,
When to his native Delos he resorts,
Ordains the dances, and renews the sports:
Where painted Scythians, mix'd with Cretan bands:
Before the joyful altars join their hands
Himself, on Cynthus walking, sees below
The merry madness of the sacred show.
Green wreaths of bays his length of hair inclose;
A golden fillet binds his awful brows:
His quiver sounds.*

DRYDEN.

One of the altars of this temple was by some reckoned amongst the seven wonders of the world. It was erected by Apollo himself at the age of four years, and composed of the horns of goats, killed by Diana on mount Cynthus; which were compacted together in a wonderful manner, without any visible tie or cement. One of Ovid's Heroines takes particular notice of this altar, among other curiosities in the island of Delos.

Epist. Cydip.
Acont.
v. 97.

Et modo porticibus spatior, modo munera regum
Miror; & in cunctis stantia signa locis.
Miror & innumeris structam de cornibus aram,
Et de qua pariens arbore nixa dea est.

*Now thro' the spacious Portico's I pass,
And view the riches of the holy place.
Where'er around I cast my wond'ring eyes,
Rich presents glitter, and proud statues rise.
I see the tree, by which the god was born,
And wonder at the altar made of horn.*

PLATO, in
Phædone.

The Athenians made an annual procession to this island of Delos. The author of this custom was Theseus, who, being sent with other Athenian youths into Crete, to be devoured by the Minotaur, made a vow to Apollo, that, if he would grant them a safe return, they would make a solemn voyage to his temple at Delos every year. Accordingly a ship was annually sent to Delos, and during the voyage they cleansed and lustrated the city, and it was held unlawful to put any malefactor to death till the return of the ship; which was the reason that Socrates was reprieved for thirty days after his condemnation. When they arrived at Delos, they offered sacrifices, and celebrated a festival in honour of Apollo. At their return, all the people ran forth to meet them, opening their doors, and making obeysance as they passed.

XENOPH.
Memorab.
l. 4. v.

MACROB.
Saturnal. l. 1.
c. 17.

The next remarkable Oracle is that of *Apollo Didymæus*, so named from the double light imparted by him to mankind; the one directly and immediately from himself, considered as the sun, and the other by reflection from the moon. The place of it was called *Didyma*, and belonged to the Milesians. It was also called the Oracle of the *Branchidæ*, and its original is thus described by Varro. 'Branchus was the reputed son of Macareus, but begotten by Apollo. His mother, being with child, dreamed that the sun entered into her mouth, and passed through her belly: whence the child was named *Branchus*, from *βράγχη*, the throat, through which the god had passed. The boy afterwards, having kissed Apollo

' Apollo in the woods, began to prophesy, and presently after disappeared.
' Whereupon a magnificent temple was dedicated to him and *Apollo Phileus*, so
' called from φίλος to *kiss*.'

In the time of the Persian war, this temple was spoiled and burned, being be- STRABO, l. 14.
trayed into the hands of the Barbarians by the *Branchidae*, or priests, who had the
care of it. But it was afterwards rebuilt by the Milesians, with such magnificence,
that it surpassed almost all the other Grecian temples in bigness, being raised to
such a bulk, that they were forced to let it remain uncovered; the compass of it
containing no less than four or five *stadia*.

Another of Apollo's Oracles was at *Abæ*, a city of Phocis, mentioned by Hero- Lib. 1.
dotus, and said to be more antient than the Delphian. Sophocles speaks of it:

Οὐκέτι τὸν ἄδικτον ἔμι
Γὰρ ἐπ' ὀμφαλὸν σέβαν,
Οὐδ' εἰς τὸν Ἀβᾶσι ναόν.

OEdip. Tyr.
v. 908.

*Religion's vain: no longer will I seek
Apollo's fane at Delphi, or at Abæ.*

The temple of this Oracle was burned by Xerxes.

At Claros, a city of Ionia, there was another Oracle of Apollo, first instituted
by Manto, the daughter of Tiresias, who fled thither in the second Theban war.
The person, who delivered answers, was a Milesian, chosen out of some certain COEL. RHOD. Ant. Lect. l. 27. c. 5.
families. He was usually unlearned, and very ignorant, and yet returned the
Oracles in verse; and this by virtue of a little well, feigned to have sprung out of
the tears of Manto, when she bewailed the desolation of her country. Into this
he descended, when any one came to consult him. By this Oracle the untimely TACIT. Annal. l. 2. c. 54.
death of Germanicus was foretold.

At Larissa, a fort of the Argives, was an Oracle of Apollo; where the answers
were returned by a woman, who was forbidden the company of men. Every PAUSAN. in Corinthiac.
month she sacrificed a lamb in the night, and, having tasted the blood of the
victim, was immediately seized with a divine fury.

We read of several other Oracles of Apollo: as, That at *Eutresis*, a village in
Bæotia; that at *Orope*, a city of *Eubæa*; that at *Corype*, in *Thessaly*; that at *Ichnæ*,
in *Macedonia*; that at *Tegyra*, in *Bæotia*; that at *Ptous*, in *Bæotia*; and many
others of less note.

III. The Oracle of TROPHONIUS.

Trophonius, the son of Eresinus, being possessed with an immoderate thirst of
glory, built himself a mansion under ground, at *Lebadea*, a city of *Bæotia*; SUIDAS, voce Τροφώνιος.
where he pretended to be inspired with an extraordinary knowledge of future events. STRABO, l. 9.
There are several fabulous accounts of the manner of his death; after which he
had divine honours paid him, and was worshipped by the name of Jupiter
Trophonius.

This Oracle came first into repute on the following account. There having
been no rain in Bæotia for the space of two years, all the cities of that country,
by joint consent, sent deputies to enquire at the Oracle of Apollo, who ordered
them to consult *Trophonius* at *Lebadea*. The deputies, having a long time searched
in vain for the Oracle, began to despair of success, when one of them, observing a
swarm of bees, resolved to follow them. By this means he came to a cave, and
was no sooner entered, but by some evident tokens he perceived that this was the
place of the Oracle. Upon this he paid his devotions to Trophonius, and received
from him a satisfactory answer.

Pausanias, who was an eye-witness of what he reports, has given us a long In Bæoticis.
description of Trophonius's cave, and the ceremonies observed in consulting this
Oracle. I shall only observe, that, after washing in the river, offering sacrifices,
and drinking of a water called *Lethe*, because it occasioned an entire forgetfulness
of every thing; the votary descended into the cave, by a little stair-case, through
a very narrow hole: then he laid himself all along on the earth, holding in each
hand certain compositions of honey; his feet lay within the opening of another
small

small cavern : immediately he found himself hurried into it with great force and swiftness : there the future was revealed to him, after some very extraordinary manner : then he came out quite astonished and confounded, and was placed in the chair of Mnemosyne, the goddess of memory, that he might retain the remembrance of what he had heard and seen.

It is remarkable of the *Oracle of Trophonius*, that those, who consulted it, became for some time after pensive and melancholy : their tempers were fowed, and their countenances, however gay and pleasant before, were rendered dull and heavy : whence it was usually said of any person dejected, melancholy, or too serious, *he has been consulting the Oracle of Trophonius*.

IV. *The Oracle of AMPHIARAUS.*

Amphiaraus was the son of Oicleus, and married Eriphyle, the sister of Adrastus, King of Argos. He was an excellent soothsayer, and by his skill foresaw, that it would prove fatal to him, if he engaged himself in the Theban war. Wherefore, to avoid inevitable destruction, he hid himself, but was discovered by his wife Eriphyle, whom Polynices had corrupted with a present of a golden chain. Being discovered, he was obliged by Adrastus to accompany the army to Thebes; in which expedition, he was swallowed up, together with his horses and chariot, in the earth. Whence Ovid :

Notus humo mersis Amphiaraus equis.

After his death, he was honoured with divine worship, first by the Oropians, and afterwards by all the other Grecians. His Oracles were delivered in dreams. Those, who came to consult him, first offered sacrifice, then went to sleep, lying upon the skin of a victim, and in that posture expected a revelation. All persons were admitted to this Oracle, the Thebans only excepted, who were not to enjoy any benefit from Amphiaraus in this way. For he had given them their option of two things, *viz.* his counsel and advice, or his help and protection : whereupon they chose the latter, thinking they had greater need of defence, than advice, which they might be furnished with from *Delphi*.

HEROD. 1. 8.

PAUSAN. in Atticis.

Near the temple was a fountain, out of which Amphiaraus ascended to heaven. It was held so sacred, that it was a capital crime to employ the waters of it to any ordinary use. They, who by advice of the Oracle had recovered from any disease, were to cast a piece of coined gold or silver into it.

V. *Other Grecian Oracles.*

PAUSAN. in Achaicis.

1. *Mercury* had an Oracle at *Pharæ*, a city of Achaia, where was a statue of stone erected to him, having a beard : before it was placed a low stone-altar, upon which stood brazen basins, soldered with lead. They, who came for advice, first offered frankincense upon the altar ; then lighted the lamps, pouring oil into them : after that, they offered a piece of money on the right side of the altar. Then they proposed their questions, placing their ear close to the statue. This done, they departed, stopping both their ears, 'till they were at some distance from the statue : then they pulled away their hands, and received the first voice, that presented itself, as a divine Oracle.

PAUSAN. ib.

2. At *Bura* in Achaia, there was an Oracle of *Hercules*. The place was a cave, in which was *Hercules's* statue. Predictions were here made by throwing dice. They, who consulted the god, first addressed themselves to him by prayer : then taking four dice, out of a great heap that lay ready there, they threw them upon the table. All the dice had peculiar marks, which were interpreted in a book kept for that purpose.

PAUSAN. ib.

3. At *Patræ*, a city on the sea-coast of Achaia, was a temple of *Ceres*, and before the temple a fountain, in which were delivered Oracles, famous for the truth of their predictions. These concerned only the event of diseases. The manner of consulting was this. They let down a looking-glass by a small cord into the fountain, so low that the bottom of it might just touch the surface of the water ; and from the various figures represented in it made conjectures concerning the patient.

4. At *Træzen*, a city of Peloponnesus, was an old altar, dedicated to the *Muses* and *Sleep*. They, who came for advice, were obliged to abstain certain days from wine. Afterwards they lay down by the altar to sleep; where, by the inspiration of the *Muses*, proper remedies for their distempers were revealed to them. PAUSAN. in Corinthiac.

5. At *Epidaurus*, a city of Peloponnesus, there was a temple of *Æsculapius*, famous for curing diseases; the remedies of which were revealed in dreams. When the cure was perfected, the name of the patient, and the manner of his recovery, were registered in the temple. Id. ib.

6. *Bacchus* had a temple at *Amphiclea*, in which was an Oracle both for the cure of diseases, and the foretelling future events.

7. In *Laconia*, was an oracular pool, sacred to *Juno*, from whence predictions were taken, by casting into it cakes of bread-corn. If they sunk to the bottom, the omen was good; if not, something bad was portended.

8. *Orpheus's* head, at *Lesbos*, gave Oracles to all enquirers, especially the Grecians, to whom he told, that *Troy* could not be taken without *Hercules's* arrows. *Orpheus* had been murdered by the *Thracian* women, and his head being cast into the sea was thrown ashore at *Lesbos*. COEL. RHOD. Antiq. l. 15. c. 9.

9. There was an Oracle of *Pasiphaë*, at *Thalamia* in *Laconia*. This Oracle countenanced and encouraged *Agis*, King of *Sparta*, in his design of reviving the old laws of *Lycurgus*; and, when *Cleomenes* made the like attempt, it gave the same advice. PLUT. in Agide. Id. in Cleomene.

Several other Greek Oracles we read of in antient authors; which being of less repute we omit.

It is a celebrated question, controverted among the learned, whether the Pagan Oracles were a diabolical illusion, and delivered by evil spirits; or mere human artifice, and priestcraft. The primitive Christians were the first, who maintained the former opinion, ascribing Oracles in general to the operation of the devil and his agents. The reasons, upon which they grounded this notion, were, briefly, these.

1. Some surprizing Oracles, supposed to relate to our blessed Saviour. One is concerning the Pilot *Thamus*, who, sailing in the *Egean* Sea, was ordered by a voice from one of the islands, when he came to a certain place, to proclaim, that the *Great Pan* was dead. *Thamus* having done as the Oracle commanded, complaints and groans were heard on all sides, as of persons surprized and afflicted at the news. This Oracle was construed to relate to our Saviour's death. — Another Oracle concerns the Emperor *Augustus*, who, being old, and thinking to make choice of a successor, went to the Oracle of *Delphi*, where he received the following answer: PLUT. de defect. Orac. SUIDAS.

----- Παῖς
Ἐβραῖός κελεύει με, θεοῖς μακρόχροσιν ἀνάστων,
Τόν δὲ δορυν περιλιπεῖν, καὶ αἶδην αὖθις ἰκέσθαι,
Λοῖπον ἄπιθι σιγῶν ἐκ βωμῶν ἡμετέρων γῆ.

*An Hebrew child, whom the blest gods adore,
Has bid me leave these shrines, and pack to hell:
Therefore my Oracles consult no more,
But leave my Fane in silence, and farewell!*

The Christians argued, that these Oracles could not well be ascribed to meer human invention.

2. The Pagan Oracles ceased about the time of the birth of *Jesus Christ*, according to the testimony of prophane authors themselves. Whereupon the Christians reasoned thus: God chose the Jews to be his peculiar people, and gave up the rest of the world to the power of the devil and his agents, till the arrival of his Son; at which time he despoiled them of their power on earth, that there might be no obstacle to the establishment of *Christ's* kingdom in all nations.

3. The Platonic notion of dæmons, and their influence in human affairs, was greatly in vogue among the Christians of the first centuries. This system carried this advantage along with it, that it was calculated to convince the Heathens of

their false worship, upon their own principles. They were persuaded, there was something supernatural in their Oracles, and the Christians did not deny it. It was agreed on both sides, that dæmons were concerned in the affair; but the Christians were to shew them, that these dæmons, or gods, were evil and wicked spirits. This was a shorter way, than to contest the miracle itself by a long train of enquiries and arguments.

Those, who maintain the contrary opinion, and ascribe the Pagan Oracles to meer human artifice, and priest-craft, alledge the following arguments.

1. Very little credit is to be given to the surprizing stories told of Oracles; and there is reason to believe, the primitive Christians were somewhat too credulous in a matter, which seemed to do honour to their religion. The story of the Pilot *Thamus* is of Pagan origin, and yet Eusebius, and other great men, gave credit to it; though it is followed, in Plutarch, by a story so ridiculous, as is sufficient entirely to discredit it. As to the Oracle, said to be given to Augustus concerning the Hebrew Child, it can by no means be admitted. Cedrenus cites it from Eusebius; and at present it is not to be found in that author. Besides, it is certain, that Augustus, after the journey he made into Greece, nineteen years before the birth of our Saviour, never returned thither afterwards: so that he could not receive any such Oracle at *Delphi*.

2. It is false in fact, that the Pagan Oracles ceased about the time of the birth of Jesus Christ. The Oracle of *Delphi* (the most famous of all) subsisted in the reign of the Emperor Julian, above three hundred years after Christ: for that prince consulted it concerning his expedition against the Persians. In fact, Oracles ceased only with Paganism itself: but Paganism did not cease with the coming of Jesus Christ.

3. The practices of the priests, the manner and circumstances of delivering the Oracles, &c. afford a strong suspicion of imposture. The places, where they were delivered, were generally mountainous and full of subterraneous passages and caverns. These inspired horror, and were necessary for the pretext of divine vapours and exhalations. The temples had their sanctuaries, into which none but the priests entered; by which means they could carry on the imposture without fear of a discovery. Another advantage they had, was, the distinction of days, on which the Oracle might, or might not, be consulted. This gave them time to take their measures, and make the necessary preparations. But one of the greatest secrets of the Oracles, and which is the plainest proof of their imposture, is, the ambiguity of their answers, and the art of accommodating them to all events. Thus, when Cræsus consulted the Oracle of *Delphi*, whether he should march against Cyrus, he received for answer, that, if he passed the river *Halys*, he should overthrow a great kingdom. Cræsus, with this fancied assurance of victory, fought with Cyrus, was beaten, and lost his kingdom.—Those who would see this question fully discussed, may consult M. Van Dale, and M. Fontanelle's *History of Oracles*.

ORATORY. A name given by Christians to certain places of religious worship.

In Ecclesiastical antiquity, the term οἶκος ἐυχτήριος, houses of prayer, or *Oratories*, is frequently given to churches in general; of which there are innumerable instances in antient Christian writers. But in some canons the name *Oratory* seems confined to private chapels, or places of worship, set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the communion; or if that was at any time allowed to private families, yet at least, upon the great and solemn festivals, they were to resort for communion to the parish churches.

Oratory is used, among the Romanists, for a closet, or little apartment, near a bed-chamber, furnished with a little altar, crucifix, &c. for private devotion.

ORATORY (PRIESTS OF THE). There are two congregations of Religious, one in Italy, the other in France, which are called by this name.

The priests of the Oratory in Italy had for their founder St Philip de Neri, a native of Florence, who, in the year 1548, founded at Rome the Confraternity of the holy Trinity. This society originally consisted of but fifteen poor persons, who

Hist. des Ord.
Relig. T. 8.
c. 4.

EUSEB. l. 10.
c. 3.
SOCRAT.
l. 1. c. 18.
SOZ. l. 2.
c. 5.

GRATIAN,
de Consecrat.
dist. 1. c. 33.
JUSTIN.
Novel. 58.
Conc. Agath.
c. 21.

who assembled in the church of St Saviour *in campo*, every first Sunday in the month, to practise the exercises of piety prescribed by the holy founder. Afterwards, their number increasing by the addition of several persons of distinction to the society, St Philip proceeded to establish an hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St Peter and St Paul, were obliged, for want of a lodging, to lie in the streets, and at the doors of the churches. For this charitable purpose, Pope Paul IV gave to the society the parochial church of St Benedict: close by which was built an hospital, so large, that, in the Jubilee year 1600, it received 444500 men, and 25500 women, who came in pilgrimage to Rome.

St Philip Neri, besides this charitable foundation for pilgrims, held spiritual conferences at Rome, in a large chamber accommodated in the form of an *Oratory*: in which he was assisted by the famous Baronius, author of the Ecclesiastical Annals. Here were delivered lectures of religion and morality, and the auditors were instructed in Ecclesiastical history. The assembly always ended with prayers, and hymns to the glory of God; after which the holy founder, and his companions, visited the churches and hospitals, and took care of the sick. And now it was that this religious society began to be called *Priests of the Oratory*.

In 1574, the Florentines, at Rome, with the permission of Pope Gregory XIII, built a very spacious Oratory, in which St Philip continued his religious assemblies. The Pope likewise gave him the parochial church of *Vallicella*, and, the same year, approved the constitutions he had drawn up for the government of his congregation, of which St Philip himself was the first General.

This new institute soon made a great progress, and divers other establishments were made on the same model; particularly at Naples, Milan, Fermo, and Palermo. The holy founder having resigned the office of General, he was succeeded therein by Baronius, who was afterwards promoted to the dignity of a cardinal. St Philip died the twenty-fifth of May 1595, and was canonised in 1622 by Pope Gregory XV. After his death, this congregation made a farther progress in Italy, and has produced several cardinals, and eminent writers, as Baronius, Olderic, Rainaldi, and others.

The *Priests of the Oratory* in France were established upon the model of *Ibid. c. 10.* those in Italy, and owe their rise to Cardinal Berulle, a native of Champagne; who resolved upon this foundation, in order to revive the splendor of the Ecclesiastical State, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St James, where is at present the famous monastery of Val-de-grace. They obtained the king's letters patent for their establishment; and, in 1613, Pope Paul V approved this congregation under the title of the *Oratory of Jesus*.

This congregation consisted of two sorts of persons; the one as it were incorporated, the other only associates. The former governed the houses of this institute; the latter were only employed in forming themselves to the life and manners of ecclesiastics. And this was the true spirit of this congregation, in which they taught neither human learning, nor Theology, but only the virtues of the ecclesiastical life.

After the death of Cardinal Berulle, which happened the second of October 1629, the *Priests of the Oratory* made a great progress in France, and other countries. This order has eleven houses in the Low-Countries, one at Liege, two in the county of Avignon, and one in Savoy, besides fifty-eight in France. The first house, which is as it were the mother of all the rest, is that of the street St Honore, at Paris, where the General resides. The priests of this congregation are not properly speaking Religious, being obliged to no vows, and their institute being purely ecclesiastical or sacerdotal.

ORBONA. An imaginary goddess of the antient Romans, so called, because she was invoked by parents, *ne inciderent in orbitatem*, lest they should be deprived of their children; or because parents, who had lost their children, were supposed to be under her protection. CICER. de nat. deor. l. 3.

This is all we know of *Orbona*, who was ranked among the evil or pernicious deities.

ORCUS.

ORCUS. See PLUTO.

ORDERS. An ecclesiastical word, which has three more remarkable significations.

First, it signifies that *holy character*, which is conferred on a man, by ordination, or consecration, to the office of a bishop, priest, or deacon. See BISHOP, PRIEST, DEACON.

Secondly, it means the distinction of ecclesiastics into their proper classes, as Bishops, Priests, or Deacons. There are but these three *Orders* in the reformed Churches: whereas, in the Romish Church, there are eight; all which the council of Trent enjoins to be received on pain of *anathema*. They are distinguished into *petty* or *secular orders*, and *major* or *sacred orders*. The *petty* or *minor orders* are four; viz. those of *Porters*, *Exorcists*, *Readers*, and *Acolyths*. The *sacred* or *major orders* are four; viz. those of *Bishops*, *Priests*, *Deacons*, and *Subdeacons*.

Thirdly, the word *Orders* is applied to those congregations, or societies, of Religious, who live under the same superior, wear the same habit, and observe the same rule. See MONKS, AUGUSTINS, BENEDICTINS, &c.

ORDINARY. In Canon or Ecclesiastical Law, is the bishop of a diocese, or he who has *Ordinary* ecclesiastical jurisdiction within that territory, and the collation to benefices therein.

The Romish Canonists call the Pope *Ordinary of Ordinaries*, since by the Lateran council he has usurped the right of collating, by prevention, to all benefices, in exclusion of the *Ordinary* collators.

ORDINATION. See ORDERS and BISHOP, PRIEST, DEACON.

OREADES. *Nymphs of the mountains*. See NYMPHS.

ORGIA. See BACCHANALIA.

ORIGENISTS. Christian heretics, in the IVth century; so called, because they pretended to draw their opinions from the writings of the famous *Origen*, a priest of Alexandria.

BARON. AN.
397, &c.
EPIPH.
AUGUST. &c.

The *Origenists* made their first appearance in Italy, in 397. Rufinus of Aquileia, a priest of Alexandria, had studied the works of Origen with so much application, that he adopted that writer's Platonic notions for Catholic truths. Full of these ideas, he went to Jerusalem, where Origen had a great many partisans. There he made his court to Melania, a Roman lady, who had embraced Origen's opinions. Afterwards he came to Rome with this lady, who was greatly esteemed in that city. Here he set out with an outward shew of simplicity, and pretended, after the example of Origen, an universal contempt of all worldly things. This made him looked upon as one, who lived up to the highest Christian perfection. Rufinus took advantage of this prejudice in his favour, to propagate his opinions; in which the credit of Melania was of great use to him. And now he began to have a great number of followers, and to form a considerable sect. But another Roman lady, named Marcella, having acquainted Pope Anastasius, that Rufinus and Melania were spreading very dangerous opinions, in Rome, under the veil of piety, the holy Father examined into the fact, and forbade them to teach any more. Rufinus and Melania submitted to the prohibition: Melania returned to Jerusalem, and Rufinus to Aquileia. However the opinions they had broached continued to be maintained and defended by many learned men; who were therefore distinguished by the name of *Origenists*.

The errors ascribed to the *Origenists* are in number nine, and are as follows.

1. The souls of men were holy intelligences, who enjoyed the presence of God; but being tired with the divine contemplation, they degenerated; and as their first fervour was greatly abated, the Greeks therefore called the soul *νέος*, from the word *νέω*, which signifies to *slacken* or *grow cold*.

2. Our Saviour's soul was united to the *Word*, before his conception, and before he was born of the Holy Virgin.

I

3. The

3. The body of our Saviour Jesus Christ was first formed entire in the Virgin's womb; and afterwards his soul, which long before had been united to the *Word*, came and was joined to it.

4. The *Word* of God has been successively united with all the angelical natures; insomuch that it has been a cherub, seraph, and all the celestial virtues, one after another.

5. After the resurrection, the bodies of men will be of a spherical figure, and not of their present erect stature.

6. The heavens, sun, moon, and stars, are animated bodies, and have an intelligent soul.

7. In future ages, our Saviour Jesus Christ will be crucified for the salvation of the devils, as he has already been for that of men.

8. The power of God is not infinite, and was so exhausted in the creation of things, that he has no more left.

9. The punishment of the devils, and of the damned, will continue only for a certain limited time.

These nine errors are distinctly recited by the second council of Constantinople, at the end of a letter of the Emperor Justinian against Origen. The recital of them is immediately followed by an anathema against Origen, and all who maintained his opinions: in which it is remarkable, that the council excommunicated Origen near three hundred years after his death.

The heresy of the *Origenists* spread widely in Egypt, and especially among the monks. Several eminent bishops opposed them, particularly Theophilus, bishop of Alexandria, who, in the year 339, assembled a council in that city, in which the monks, inhabiting the mountain of Nistria, were condemned as *Origenists*.

Avitus, a Spanish priest, revived the errors of the *Origenists* in Spain, about the year 415; and probably it was against the followers of this Avitus, that the council of Toledo was held in 633.

OROMASDES. See ARIMANIUS and MAGI.

ORTA JAMI. So the Turks call a temple, or mosque, in the middle of the chamber of the Janizaries, at Constantinople.

Othman,
Hist. P. 2.
B. 4.

Here the Janizaries assemble, to say their prayers, or to consult about any thing, or when they intend to present any petition to the Sultan. They often make use of the same place, to excite one another to sedition. And therefore, when the emperors are afraid of a rebellion, they chiefly observe what is doing in the *Orta Jami*; and if they perceive any commotions there, they endeavour to quell them betimes.

ORTLIBENSES. [Lat.] A sect, or branch, of the antient *Vaudois* or *Waldenses*. See WALDENSES.

GILLES,
Ecclef. Hist.
of the Wal-
densian
Churches.

The *Ortlibenses* denied there was a Trinity before the nativity of Jesus Christ, who, according to them, was not till that time the Son of God. To these two persons of the Godhead they added a third, during the preaching of Jesus Christ; namely, St Peter, whom they acknowledged to be the Holy Ghost. They held the eternity of the world; but had no notion of the resurrection of the body, or the immortality of the soul. Notwithstanding which, they maintained (perhaps by way of irony) that there would be a final judgment, at which time the Pope and the Emperor would become profelytes to their sect.

They denied the death and resurrection of Jesus Christ. His cross, they pretended, was Penance and their own abstemious way of life: this, they said, was the cross our Saviour bore. They ascribed all the virtue of Baptism to the merit of him, who administered it. They were of opinion, that Jews might be saved without baptism, provided they embraced their sect. They boldly asserted, that they themselves were the only true mystical body, that is to say, the Church of Christ.

OSCOPHORIA. [Gr.] An Athenian festival, so called from the custom of carrying boughs hung with grapes, which were termed *ὄσχι*. The institution of it is thus described by Plutarch:

HESYCHIUS.

PLUT. in
Theseo.

Theseus, at his return from Crete, having forgot to hang out the white sail, the signal agreed upon of success, Ægeus, grieved that they had not succeeded, threw himself headlong from a rock, and perished in the sea. Theseus, being arrived at the port *Phalerus*, offered sacrifices to the gods, and sent a herald into the city with the news of his safe return. The people, overjoyed at the tidings, presented him with garlands, which he hung upon his herald's staff, and returning to the sea-side related the story of Ægeus's death. Upon which account, at this festival, the herald's staff is always crowned. The sacrifices being ended, Theseus led up a solemn procession, in which he and two youths, whom he had carried with him, marched with boughs and vine-branches in their hands, in honour of Bacchus and Ariadne, or because they returned in autumn, the time of gathering grapes.

In memory of Theseus's return, the Athenians continued to celebrate the *Oscophoria*, at which there was always a race by young men elected out of every tribe, who ran from Bacchus's temple to that of Minerva Sciras in the Phalerian port: the place, where the race ended, was called *Oscophorion*; and the victor's reward was a cup containing a mixture of wine, honey, and oil.

OSIRIS. A famous deity of the antient Egyptians. As *Isis* (according to the Theology of that people) was all the goddesses, so *Osiris* was all the gods. See *ISIS*.

Osiris was a great king of the Egyptians, and is said to have been the first, who taught Agriculture, and the art of managing vineyards and making wine.

TIBULL.
l. 1. Eleg. 7.
v. 29.

Primus aratra manu solerti fecit Osiris,
Et teneram ferro sollicitavit humum.
Primus inexpertæ commisit semina terræ,
Pomaque non notis legit ab arboribus.
Hic docuit teneram palis adjungere vitem,
Hic viridem dura cedere falce comam.
Illi jucundos primum matura sapores
Expressa incultis uva dedit pedibus.

*Osiris first to frame the culture found,
And first with vexing steel disturb'd the ground.
First in th' unpractised earth the seed he threw,
And first from trees unknown ripe apples drew :
First propt the flexile branches of the vine,
And taught the clasping tendrils where to twine ;
To prune the shooting trees with timely care,
And stop the wild luxuriance of the year.
He to express the wine first taught the use,
And make the vat o'erslow with generous juice.*

DART.

PLUT. de
Iside & Osiride,
c. 7.
&c.

HEROD. l. 2.

Ubi supra.

Osiris having married his sister Isis, Typhon their brother out of jealousy made war against them, and slew Osiris, whom he cut into twenty pieces, and scattered them all over Egypt. He threw the parts of generation into the river Nile, where they were eaten by the fish *Oxyrinchus*. Isis made an exact search after the parts of Osiris's body, and had the good luck to find them all, excepting what the fish had devoured. The soul of Osiris, it was believed, passed into the ox *Apis*, and into all the rest, which were successively substituted in his stead. See *APIS*.

Plutarch evidently proves, that the Egyptians worshipped the sun under the name of Osiris. His reasons are: 1. Because the images of Osiris were always clothed in a shining garment, to represent the rays and light of the sun. 2. *Membrum virile est ipsi arrectum*, by which is signified the sun's generative virtue. 3. In their hymns composed in honour of Osiris, they prayed to him who reposes himself in the bosom of the sun. 4. After the autumnal Equinox, they celebrated a feast called *the disappearing of Osiris*, by which is plainly meant the absence

fence and distance of the sun. 5. In the month of November, they led a cow seven times round the temple of Osiris, intimating thereby, that in seven months the sun would return to the summer solstice.

The worship of Osiris, with that of Isis, and the other Egyptian deities was introduced into Rome. Hence Lucan :

Nos in templa tuam Romana accepimus Ifin,
Semideosque canes, & siftra jubentia luctus,
Et quem tu plangens hominem testaris Osirim.

Pharfal. l. 8.
v. 831.

*We have with honours dead Osiris crown'd,
And mourn'd him to the tinkling timbrel's sound;
Received her Isis to divine abodes,
And rank'd her dogs deformed with Roman gods.*

Rowe.

The Egyptians usually represented Osiris under a human form, with the head of a hawk; because that bird has a piercing eye, and swift flight, which agrees very well with the sun, whose symbol he is. Sometimes he has the horns of an ox. Sometimes he holds in one hand a scourge, and in the other an augural staff. Plutarch says, the Egyptians often expressed their Osiris by an eye and a scepter.

Montf.
Antiq. T. 2.
P. 2. B. 1.

Sir John Marsham thinks *Osiris* is *Menes* or *Ham*. Vossius takes him to be Mizraim, the son of Ham, and father of the Egyptians.

Osiris, together with his wife *Isis*, and his son *Orus*, are reckoned, by our poet Milton, among the rebellious angels.

----- *After these appeared
A crew, who under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt, and her priests, to seek
Their wandering gods, disguised in brutish forms,
Rather than human.*

Paradise Lost,
B. 1. v. 476.

OVERSEERS or PRESIDENTS. An order of priests, among the Jews, for the service of the temple. They were fifteen in number, and presided over fifteen several companies, in so many several employments. Their offices were as follows.

1. *The Overseer concerning the times.* His office it was, either by himself, or his deputies, when it was time to begin divine service, to publish with a loud voice, *O ye priests, to your service, O ye Levites, to your desks; and O ye Israelites, to your station.* And upon his proclamation they all obeyed, and repaired to their several duties.

2. *The Overseer of shutting the doors;* by whose order they were opened or shut, and by whose appointment the trumpets sounded when they were opened.

3. *The Overseer of the guards.* This officer was called *the man of the mountain of the house.* His business was to go his rounds every night among the guards of the Levites, to see if they kept their posts; and if he found any one asleep, he cudgelled him, and set fire to his coat.

4. *The Overseer of the singers.* He appointed every day, who should sing and blow the trumpets.

5. *The Overseer of the cymbal music.* As the above-named officer took care to order the voices, the trumpets, and stringed instruments, so this had the management of the music by the cymbal, which was of another kind.

6. *The Overseer of the lots.* This person determined every morning, by lot, what service the priests were to perform at the altar.

7. *The Overseer concerning birds.* His care was to provide turtles and pigeons for the use of those who came to make their offerings.

8. *The Overseer of the seals.* These seals were a kind of tickets: they were of four sorts, and had four several words written or stamped upon them. Upon one

was

was a calf, on another a male, on a third a kid, and on the fourth a finner. The use of these tickets was this : when any one brought a sacrifice, to which was to be joined a drink-offering, he applied to this Overseer, who examined what his sacrifice was, and considered what drink-offering was assigned by the Law to such a sacrifice. Then he gave him a ticket, whose inscription was suitable to his sacrifice : As, suppose it was a ram, he gave him a ticket with a male ; if it was a fin-offering, then he had the ticket inscribed a finner, and so of others. For this ticket the Overseer received of the man as much money as his drink-offering would cost ; and with this ticket he went to

9. *The Overseer of the drink-offerings*: whose office it was to provide and deliver them, according to the tickets. Every night the Overseer of the drink-offerings, and the Overseer of the seals, reckoned together, and computed what the one had received, and the other had given out.

10. *The Overseer of the sick*. His business was to attend upon the priests that were sick, and was physician to the temple.

11. *The Overseer of the waters* : whose business it was take care of the wells, cisterns, and conduits, and provide water for the temple.

12. *The Overseer of making the shew-bread*.

13. *The Overseer of making the incense*.

14. *The Overseer of the workmen that made the veils*.

15. *The Overseer, who provided vestments for the priests*.

OYL (HOLY). See UNCTION.



P.



PACHACAMAC. The supreme god of the *Peruvians*. This deity had a magnificent temple in a valley called *Pachacama*, built by the *Inca's* or Emperors of Peru. Such immense treasures had been laid up in this temple, that Ferdinand Pizarro is said to have found 900000 ducats in it, though four hundred savages had taken away as much as they could carry, and the Spanish soldiers had plundered it before he came.

DE LAET,
Hist. de no-
veau monde.

JOVET, Hist.
des Relig.

The Peruvians had so great a veneration for *Pachacamac*, that they offered him what they esteemed most precious, and durst not look upon him; so that even their priests and kings entered his temple with their backs towards his altar, and came out again without daring to turn about. The ruins of this temple are to be seen, and demonstrate its former greatness and magnificence.

PACIFICATION (EDICTS OF): Were decrees, or edicts, granted by the kings of France to the Protestants, for appeasing the troubles occasioned by their persecution.

SOULIER,
Hist. des E-
dicts de Paci-
fication.

The first *Edict* of *Pacification* was granted by Charles IX, in January 1562, permitting the free exercise of the Reformed Religion near all the cities and towns of the realm. March 19, 1563, the same king granted a second *Edict* of *Pacification*, at Amboise, permitting the free exercise of the Reformed Religion in the houses of gentlemen and lords high-justiciaries (or those that had the power of life and death) to their families and dependants only; and allowing other Protestants to have their sermons in such towns as they had them in before the seventh of March, obliging them withal to quit the churches they had possessed themselves of during the troubles. Another, called the *Edict* of *Lonjumeau*, ordering the execution of that of Amboise, was published March 27, 1558, after a treaty of peace. This Pacification was of but short continuance: for Charles, perceiving a general insurrection of the *Huguenots*, revoked the said Edicts in September 1568, forbidding the exercise of the Protestant Religion, and commanding all the ministers to depart the kingdom in fifteen days. But, on the eighth of August 1570, he made peace with them again, and published an Edict on the eleventh, allowing the lords high-justiciaries to have sermons in their houses for all comers, and granting other Protestants two public exercises in each government. He likewise gave them four cautionary towns, *viz.* *Rochel*, *Montauban*, *Cognac*, and *La Charite*, to be places of security for them during the space of two years. Nevertheless, in August 1572, he authorized the *Bartholomew* massacre, and at the same time issued a declaration, forbidding the exercise of the Protestant Religion.

Henry III, in April 1576, made peace with the Protestants, and the *Edict* of *Pacification* was published in parliament May 14, permitting them to build churches, and have sermons where they pleased. The Guisian faction, enraged at this general liberty, began the famous *League* for defence of the Catholic religion, which became so formidable, that it obliged the king to assemble the States of the kingdom at Blois, in December 1576; where it was enacted, that there should be but one religion in France, and that the Protestant ministers should be all banished. In 1577, the king, to pacify the troubles, published an Edict in Parlia-

ment, October 8th, granting the same liberty to the Reformed, which they had before. However, in July 1585, the *League* obliged him to publish another Edict, revoking all former granted to the Protestants, and ordering them to depart the kingdom in six months, or turn Papists. This Edict was followed by more to the same purpose.

Henry IV, coming to the crown, published a declaration, July 4 1591, abolishing the Edicts against the Protestants. This Edict was verified in the parliament of Chalons: but the troubles prevented the verification of it in the parliaments of the other provinces; so that the Protestants had not the free exercise of their religion in any place but where they were masters, and had banished the Romish religion. In April 1598, the king published a new *Edict of Pacification* at Nants, granting the Protestants the free exercise of their religion in all places, where they had the same in 1596 and 1597, and one exercise in each bailiwick.

This *Edict of Nants* was confirmed by Lewis XIII in 1610; and by Lewis XIV, in 1652. But this latter, in 1685, abolished it entirely; since which time the Protestants have ceased to be tolerated in France.

PÆAN. Among the antient Pagans, was a song of rejoicing, sung in honour of Apollo. Hence Virgil;

Æn. 1. 6. v.
656.

Conspicit, ecce, alios dextra lævaque per herbam
Vescentes, lætumque choro Pæana canentes.

*Some chearful souls were feasting on the plain;
Some did the song, and some the choir maintain.* DRYDEN.

The *Pæan* was usually sung, by way of triumph, after a victory of any sort. Thus Ovid, having instructed the young men how to gain their mistresses, cries out;

Ars Amator.
Lib. 2. v. 1.

Dicite, Io Pæan, & Io, bis dicite, Pæan!
Decidit in casses præda petita meos.

*Now Io Pæan sing; now wreaths prepare,
And with repeated Io's fill the air:
The prey is fallen in my successful toils;
My artful nets inclose the lovely spoils.* DRYDEN.

FESTUS.

The *Pæan* took its name from Apollo himself, who was denominated *Pæan*, because, in his combat with the serpent *Python*, his mother *Latona* encouraged him to make use of his arrows, by frequently crying out, *ἰὼ πᾶσαν*, *Io Pæan*, i. e. *smite* or *shoot*. Or he was so called from *παίω*, to *heal*, in allusion to his being the god of medicine.

HESYCHIUS.

PÆDO-BAPTISM. *The same as Infant-Baptism. See BAPTISM.*

DIONYS.
Halicarn. 1. 4.

PAGANALIA. [Lat.] Certain festivals, observed by the antient Romans, in the month of January.

They were instituted by Servius Tullus, the sixth king of Rome, who appointed a certain number of villages (*Pagi*) in each of which an altar was to be raised for annual sacrifices to their tutelary gods; at which all the inhabitants were to assist, and give presents in money, according to their sex and age: by which means the number of the country people was known.

The peasants, on this occasion, offered cakes to *Ceres* and *Tellus*, to obtain plentiful harvests.

A. ROGER,
Relig. of the
Bramins.

PAGODS or PAGODAS. So the idolaters of the East-Indies call the temples, in which they worship their false gods. *Pagoda* is a Persian word, and properly signifies an idol temple.

Before they build a Pagod, they consecrate the ground, which is done in the following manner. They first inclose it with boards or palisadoes; after which they let the grass grow therein. After the grass is grown up pretty high, they turn an ash-coloured cow into it, who stays there a whole day and night. And as cow-dung is thought by the Indians to be of a very sacred nature, they search for the place, which the cow has honoured with this sacred deposit. When they have found it, they dig there a deep pit, into which they put a marble pillar, that rises a considerable height above the surface of the earth. On this pillar they place the image of the god, to whom the Pagod is to be consecrated. After which the Pagod is built quite round the pit, in which the pillar is fixed.

Dissert. on the
Relig. of the
East Indians.

The Pagods usually consist of three parts: the first is a vaulted roof, supported on stone columns; it lies open, and all persons without distinction are allowed to enter into it. It is adorned with images of elephants, oxen, horses, and other animals. The second part is open in the day time, and shut at night: but the Bramins, who serve and attend in the Pagods, forbid the entrance of it to all but themselves. It is filled with grotesque and monstrous figures of men with many heads and arms. The third, which is a kind of chancel, is shut up with a very strong gate. In this the statue of the deity is placed, with a great number of lamps burning before it day and night.

The Pagods of the Malabarians are built of marble: those on the coast of Coromandel, of huge stones closely cemented together. Such is the Pagod of *Ramanakoil*, the revenues of which amount to an immense sum; and this Pagod is as famous in India for the pilgrimages which are made to it, as our Lady of Loretto is among the Christians. The Pagods in Malabar are covered with plates of copper.

The Indians, before they go into any Pagod, bare their feet and legs; and, as ablutions make one of the most essential parts of their religious worship, they have always several *Tanks* or reservoirs of water at the entrance of the temple, for the use of the faithful. The priests of Calicut present holy water to all, who enter into the Pagods.

Besides the great Pagods, which may be considered as so many cathedral or parish churches, there are a vast number of little ones, built up and down in the fields and cities, all erected from various motives of piety. There are especially great numbers of them about those places where dead bodies have been burnt; and the great men in India have several, in which they perform their private devotions; and these have their particular priests or chaplains.

The antient kings of the Indies used to glory in enriching the Pagods. But king *Veincapati*, being in great want of money, made free with the sacred treasure of the Pagod of *Esvara*, with a promissory note however to the priests for a repayment of it, when his affairs would permit. His successor *Rama-Develo*, who had not so much probity, was for seizing a crown of gold, enriched with jewels, which was on the head of the idol. But those, who gave him this wicked counsel, died (they say) at the foot of the mountain, on which the Pagod stands, and were soon after followed by the king himself.

The word *Pagod* is sometimes, but improperly, used, not for the idol-temple, but for the idol itself.

PALÆMON. A marine deity, or god of the sea.

----- immania cete,
Et senior Glauci Chorus, *Inousque Palæmon*,
Tritonesque citi, Phorcique exercitus omnis.

VIRG. Æn.
l. 5. v. 822.

*Glaucus, Palæmon, Phorcus, swell'd the train:
Huge whales, and tritons, sported in the main.*

Palæmon was the son of Athamas and Ino, and called before *Melicertus*: but being thrown into the sea together with his mother Ino, they were both deified by Neptune, under the names of *Palæmon* and *Leucothoë* or *Matuta*. Palæmon (so called by the Greeks) was by the Latins called *Portunus*.

Quem

OVID. Fast.
l. 6. v. 547.

Quem nos Portunum, sua lingua Palæmona dicet.

See MATUTA.

PALES. A rural goddess of the antient Romans. Virgil celebrates her as such in his *Georgics* :

Lib. 3. v. 1.

Te quoque, magna Pales, & te, memorande, canemus,
Pastor ab Amphryso.

*Thy fields, propitious Pales, I rehearse,
And sing thy pastures in no vulgar verse,
Amphrysiæ shepherd.*

DRYDEN.

Milk was the proper offering to this deity. Hence Tibullus, speaking of a country life ;

Eleg. 1. l. 1.
v. 35.

Hic ego pastoremque meum lustrare quotannis,
Et placidam soleo spargere lacte Palem.

*Here I lustrations annually prepare,
To purge my swain, and ask kind Pales' care ;
Due pray'rs prefer, and bowls of milk I pour,
A glad libation to the smiling pow'r.*

DART.

The shepherds usually had wooden images of the goddess *Pales*. Thus the same poet ;

Eleg. 5. l. 2.
v. 28.

Hic facta agresti lignea falce Pales.

*Here, fram'd of wood, the goddess of the field
In her right hand a homely sickle held.*

DART.

For the festival of this goddess see the article PALILIA.

PALICI. Certain Pagan deities, worshipped in Sicily. Macrobius ascribes their origin to an unlawful commerce between Jupiter and the nymph Thalia. They met on the banks of *Simæthus* near *Catanea* ; and, when she was ready to be delivered, she desired Jupiter, who had debauched her, to hide her from the resentment of Juno. Accordingly, by Jupiter's orders, the earth opened, and swallowed her up. The nymph appeared no more, till she had been delivered of twins, whom the poets call *Palici*, a Greek word, which signifies the wonderful manner of their birth. Sicily afterwards paid them divine honours. Altars and a magnificent temple, were erected to them, in which they were said to utter oracles. One of Virgil's warriors is described as coming from that part of Sicily, where the *Palici* had an altar.

Æn. l. 9 v.
581.

----- genitor quem miserat Arcens
Eductum Martis luco, Simæthia circum
Flumina ; pinguis ubi & placabilis ara Palici.

*Bred by his father in the Martian grove,
Where the fat altars of Palicus flame,
And sent in arms to purchase early fame.*

DRYDEN.

The altar of these gods was an *asylum*, which none could violate with impunity ; and the priests pretended, that the *Palici* immediately punished every prophanation of their temple. They also reported, that, when the twins came out of the bowels of the earth, they opened two gulphs, near mount *Ætna*, which vomited out

out fire ; and that there were two lakes formed there, in which sulphureous and pestilential waters boiled up through several passages. Ovid mentions these lakes :

Perque Lacus altos, & olentia sulphure fertur
Stagna Palicorum rupta ferventia terra.

Metam. l. 5.
v. 405.

*O're lakes he whirls his flying wheels, and comes
To the Palici breathing sulph'rous fumes.*

MANWARING.

These lakes were supposed to have the miraculous virtue of discovering perjury. The person, who was to swear, went to the altar of the *Palici*, and wrote on a table a solemn form expressing the thing sworn, which table was thrown into the water. If it swam, the fact was deemed true ; but if it sunk, this was adjudged a conviction of the crime. Diodorus Siculus pretends, the offender was always punished on the spot, and generally with blindness. There was also a current tradition in Sicily, that these gods had, at the prayers and vows of the Sicilians, brought plenty there after a famine : wherefore the islanders came in crowds, to bring their offerings, and pay their homage to these deities. Nay, formerly, so detestable was their superstition, that human victims were slain at these altars. But humanity soon got the better of so barbarous a custom, and the Sicilians acknowledged the monstrous abuse of such sacrifices.

The *Palici* were so called, ἀπὸ τῆς πάλιν ἐνέδαι, because they had entered into the earth, and *come out again*.

PALILIA. [*Lat.*] A festival of the antient Romans, observed on the twentieth of April, in honour of the goddess *Pales*. See **PALES**.

The *Palilia* were celebrated with great mirth and rejoycings, and certain ceremonies described in the following verses of Tibullus :

At madidus Baccho sua festa Palilia Pastor
Concinet : a stabulis tunc procul este, lupi.
Ille levis stipulæ solennes potus acervos
Accendet, flammæ transilietque sacras.
Et fœtus matrona dabit, gnatusque parenti
Oscula comprensis auribus eripiet.
Nec tædebit avum parvo advigilare nepoti,
Balbaque cum puero dicere verba senem.
Tunc operata deo pubes discumbet in herba,
Arboris antiquæ qua levis umbra cadet.
Aut è veste sua tendent umbracula fertis
Vineta, coronatus stabit & ipse calix.
At sibi quisque dapes, & festas extruet alte
Cespitibus mensas, cespitibusque torum.
Ingeret hic potus juvenis maledicta puellæ,
Postmodo quæ votis irrita facta velit.
Nam ferus ille suæ plorabit sobrius idem,
Et se jurabit mente fuisse mala.

Eleg. 5. l. 2.
v. 87.

*The shepherd then, inspired with gen'rous wine,
Shall keep Palilian feasts, and rites divine :
Then, O ye wolves, desist to tear the kine.
He, warm'd with wine, shall light up straw in heaps,
And thrice surround the fire with sporting leaps.
The wife shall then her num'rous off-spring see,
And infants play around their father's knee.
The grandsire's care shall be to tend the child,
And the old woman lisp out soothings mild.
Then shall the sacred rural rites be paid
By country youth, with careless limbs displaid
On rising grass, beneath some spreading shade ;*

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H h h

Or

Or else with their united garments spread,
 They'll form a cooling umbrage over head,
 Soft grass-turfs on the verdant altars lay
 And on the seats the easy turf display.
 Here, warm'd with wine, and with o're-burthen'd head,
 The youth shall insolently scoff the maid;
 Yet, sober, wish th' opprobrious words unsaid.
 When he reflects, himself he'll often blame,
 And swear his words and thoughts were not the same.

DART.

GREG. I. 7.
ep. 112.GRATIAN.
Decret.Liber. Diac.
Breviar. c. 21.

PALL. In Latin, *Pallium*. Among Christians, is an archiepiscopal vestment, so called. It is a piece of white woolen cloth, about the breadth of a border, made round, and thrown over the shoulders. Upon this border there are two others, of the same matter and form; one of which falls down upon the breast, and the other upon the back, each having a red cross upon it, several crosses of the same colour being likewise upon the upper part of it, about the shoulders. This *Pall* is tacked on with three golden pins. This is the modern form of it: but, antiently, it was a rich robe of state, and hung down to the ground; the same, which the Greeks called *Omophorion*, and the Latins *Pallium*.

The *Pall* was part of the Imperial habit, and originally granted by the emperors to the patriarchs. Thus Constantine gave the use of the *Pall* to the bishop of Rome; and Anthimus, patriarch of Constantinople, being expelled his see, is said have returned the *Pall* to the Emperor Justinian; which implies his having received it from him. And the reason of the royal consent in this matter seems to be, because it was high-treason to wear any part of the imperial habit without licence.

In after ages, when the see of Rome had carried its authority to the highest pitch, under Pope Innocent III, that Pontiff, in the Lateran council, *An. 1215*, decreed the *Pall* to be a mark and distinction, intimating the plenitude of the apostolic power, and that neither the function nor title of archbishop should be assumed without it; and this, not only when a bishop was preferred to the degree of archbishop, but likewise in case of translations, when an archbishop was removed from one see to another. It was decreed likewise, that every archbishop should be buried in his *Pall*, that his successor might make no use of it, but be obliged to apply to the Pope for another. By these means the court of Rome brought vast sums of money into its exchequer.

Sacra Cerem.
Eccl. Rom.
I. 1.

It is the business of the apostolical sub-deacon, at Rome, to take care of the making and keeping the *Palls*, and the following ceremony is observed upon that occasion. On the twenty-first of January, the festival of St Agnes, the fryars of the convent, which receives its name from thence, bring two little white lambs, adorned with flowers and ribbands, to the altar. These are laid on the altar, one on the Epistle side, and the other on that of the Gospel, on white damask pillows edged with gold lace. After an anthem, the officiating priest blesses the lambs, in the manner following: 'O Lord, who hast instituted, by thy servant Moses, the vestments of the ministers of the tabernacle, and, by thy holy apostles, those of the evangelical sacrificers and prelates; pour down thy blessing on these lambs, of whose fleeces the *Palls* of the sovereign pontiffs, patriarchs, and archbishops, are made; to the end that those, who wear them, may arrive, together with the people committed to their charge, at everlasting bliss, by the intercession of St Agnes, &c.' After this, the two consecrated lambs are sent into the fields sacred to St Agnes. The nuns of St Laurence shear them at the proper season, spin the wool, and make the *Palls*. The prebends of St Peter's Church lay these *Palls* on the high altar, and put them in a very ceremonious manner on the bodies of St. Peter and St Paul, where they remain one night.

A bishop may not perform any of the archiepiscopal functions, till after he has received the *Pall*, before which time the archiepiscopal crozier is not carried before him. He is to wear it in the solemnities of the mass, and on high festivals, at the consecration of a church, at ordinations, and at giving the veil to nuns.

PALLAS
and
PALLADIUM.

} See MINERVA.

PALM-SUNDAY. In the Christian Church, is the Sunday next before Easter, and it is so called in memory of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed *Palm-branches* in his way. Isid. de Offic. Eccl. l. 1. c. 27.

At Rome, on Palm-Sunday, the Pope performs the ceremony of distributing the Palms. For this purpose, they prepare palms, or olive-branches, tied up neatly in the shape of a cross, about five feet in length. The Pope goes in procession to the chapel, where, divine service being ended, his holiness sprinkles and incenses the branches. Then the chief Cardinal bishop presents two of the largest of them by way of offering to the holy father, who distributes the rest among the cardinals, prelates, ambassadors, and noblemen, who assist at the ceremony; which concludes with distributing branches among the people. Sacra Cerem. Eccl. R. l. 2.

On this day, the altars are adorned with palm or olive branches. Alet, in his Ritual, tells us, that, by the blessing of the branches, we are taught, that all our thoughts, desires, and faculties, ought to be dedicated to God: but, how this ceremony comes to signify so much, he does not tell us. During the service of the Passion, all the members of the congregation hold their branches in their hands; and, after the service, they make a solemn procession with them round the church, and then each carries home his branch, which is looked upon as a preservative from several diseases, and an instrument of numberless blessings.

The Sacristan reserves some of these branches, in order to burn them, and keeps the ashes thereof for the next Ash-wednesday. The peasants set these Palms in the fields, and in the midst of their corn, and fancy they are security against vermin, and the inclemencies of the air.

One remarkable custom, practised in several parts of Christendom on *Palm-Sunday*, is, the setting a prisoner at liberty; upon which occasion the bishop and clergy go in procession. This ceremony is a type of our spiritual deliverance by the Passion of our Saviour.

Perry, in his *State of Russia*, gives us the following description of a religious ceremony, formerly practised at Moscow upon Palm-Sunday. They covered a horse all over with white linnen cloth: they extended his ears with this cloth, in imitation of those of an ass. The patriarch was seated on his back, sideways, like a woman, having a book in his lap, upon which he held a golden crucifix with his left hand, and had a golden cross in his right, with which he gave his benediction to the populace. A Bojar, or noble-man, led the horse by the bridle, and the Czar himself marched at the head of the procession on foot, holding a Palm-branch in his hand. The nobility marched immediately after, and a vast concourse of the common people brought up the rear. But this ceremony is no longer practised, since the Czar, Peter the Great, declared himself head of the Russian Church.

PAN. The pagan god of shepherds and their flocks. He was a rural deity, and presided over all affairs, that relate to a country life.

Pan primus calamos cera conjungere plures
Instituit: Pan curat oves, oviumque magistros.

VIRG. Ecl.
2. v. 32.

*Pan taught to join with wax unequal reeds;
Pan loves the shepherds; and their flocks he feeds.* DRYDEN.

There is scarce any of the gods, to whom the poets have given a greater diversity of parents; some calling him the son of *Cælus* and *Terra*; others, of *Æther*; others, of *Jupiter*, &c. But the most common opinion is, that he was the son of *Mercury* and *Penelope*, whom that god enjoyed under the figure of a goat; for which reason *Pan* was born with the horns, beard, and feet of a goat. Hence Ovid calls him

----- Semicaper Pan:

Metam. l. 14.
v. 15.

Pan, half a goat.

Lucian

Lucian rallies this fable of the birth of Pan, in a dialogue between Mercury and Pan, as follows :

' *Pan*. Good morrow, father ! *Merc*. Good morrow, son ! — But who are you, that call me father ? for, to look upon you, you are more like a he-goat, than a god. *Pan*. You reflect upon yourself more than me, in saying so. Do you forget that pretty woman, whom you ravished in Arcadia ? Why do you bite your fingers ? I mean Penelope, the daughter of Icarus. *Merc*. How comes it to pass, you are horned, and have the beard, tail, and feet of a goat ? *Pan*. It is because you then transformed yourself into the shape of a he-goat, to surprize her.'

Pan was an *Arcadian* deity, being originally worshipped by the inhabitants of that country :

OVID. Fast.
l. 2. v. 271.

*Pana deum pecoris veteres coluisse feruntur
Arcades : Arcadiis plurimus ille jugis.*

When Evander the Arcadian settled in Italy, he brought with him his country gods ; by which means the worship of Pan was introduced into Italy :

Ibid. v. 279.

*Transtulit Evander sylvestria numina secum - - -
Inde Deum colimus, devec̃taque sacra Pelasgis.*

Several adventures are ascribed by the poets to the god *Pan* ; the most remarkable of which is his love of the nymph *Syrinx*, whom he pursued, in order to enjoy her : but when he thought to lay hold of her, he found her metamorphosed into a reed, which the god converted into a musical instrument, bearing her name.

OVID. Me-
tam. l. 1. v.
705.

Panaque, cum prensam sibi jam Syringa putaret,
Corpore pro nymphæ calamos tenuisse palustres :
Dumque ibi suspirat, motos in arundine ventos
Effecisse sonum tenuem, similemque querenti :
Arte nova vocisque deum dulcedine captum,
Hoc mihi consilium tecum, dixisse, manebit :
Atque ita disparibus calamis compagine ceræ
Inter se junctis nomen tenuisse puellæ.

Now while the lustful god, with speedy pace,
Just thought to strain her in a strict embrace,
He fills his arms with reeds, new rising on the place.
And while he sighs, his ill success to find,
The tender canes were shaken by the wind ;
And breath'd a mournful air, unheard before,
That much surprising Pan, yet pleased him more.
Admiring this new music, thou, he said,
Who can'st not be the partner of my bed,
At least shalt be the consort of my mind,
And often, often, to my lips be joined.
He formed the reeds proportion'd as they are,
Unequal in their length, and wax'd with care :
They still retain the name of his ungrateful fair.

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DRYDEN.

Pan is usually represented with the horns, ears, and legs of a goat. He holds a shepherd's crook in one hand, and a pipe of unequal reeds in the other. He is crowned with the *Pine*, that tree being sacred to him. Lucretius gives this picture of him :

Lib. 4. v. 590.

----- cum Pan
Pinea semiferi capitis velamina quassans,
Unco sæpe labro calamos percurrit hiantes.

*The goat-faced Pan, whose flocks securely feed;
With long-hung lip he blows his oaten reed:
The horn'd, the half-beast god, when brisk and gay,
With pine-leaves crown'd, provokes the swains to play.* CREECH.

Ælian tells us, there was, in Arcadia, a temple of *Pan*, which was an *asylum* for all animals; for they pretended, that if a wolf, or any ravenous beast, pursued another beast, and it took refuge in this temple, the pursuer was always frightened, and stopped short immediately.

At Rome, Pan was worshipped by the name of *Lupercus* and *Lycaeus*, that is, the god who guarded their flocks from *wolves*; and hence his priests were called *Luperci*, and his festivals *Lupercalia*. See LUPERCALIA.

PAN, according to Orpheus, and other Mythologists, signifies the *Universal nature*, proceeding from the divine mind and providence. His upper parts are like a man, because the superior and celestial part of the world is beautiful and glorious: his horns denote the rays of the sun, as they work upwards; and his beard signifies the same rays, as they have an influence upon the earth: his lower parts are rough and hairy, to represent the trees, mountains, and wild beasts: his pipe is an emblem of the harmony of the spheres; and his crook denotes his provident care of all things. The Mythologists pursue this allusion farther; but this sketch may suffice here.

PANAGIA. The name of a famous church in the island of Corfou, in which is an image of *our Lady* remarkable for the many miracles it works. One particularly consists in foretelling the life, health, welfare, &c. of absent friends. To which end, the enquirer sticks a piece of money to the image, having his thoughts all the while intent upon the person enquired after. If the party be living and well, the money remains fast and immovable; but, if dead, it drops down into a large purse placed underneath the image for that purpose. Thus, whether the omen proves lucky or unlucky, the priest is sure to reap the advantage of it. WHEELER,
Travels into
Greece, &c.
T. I.

It is to be observed, that this miracle of adhesion succeeds only in some particular parts of the image. For if the money be improperly applied, it drops down directly. Wheeler conjectures, that the adhesion is occasioned by the varnish, with which the image is in some places washed over, but in others not.

PANATHENÆA [Gr.] An antient Athenian festival, in honour of Minerva, Protectress of Athens. It was first instituted by Erichonius, or Orpheus, and called *Athenæa*: but was afterwards renewed and amplified by Theseus, when he had united into one city the whole Athenian nation, and therefore called by him *Panathenæa*. PAUSAN.
in Attic,

There were two solemnities of this name; one of which was called the *Greater Panathenæa*, and was celebrated once in five years, beginning on the twenty-second of the month *Hecatombæon*. The other was called the *Lesser Panathenæa*, and was kept every third year, or, as some think, every year, beginning on the twentieth or twenty-first of *Thargelion*.

At the celebration of the *Lesser Panathenæa*, there were three games, managed by ten presidents, elected out of the ten Athenian tribes, who continued in office four years. On the first day, at even, there was a torch-race, in which first footmen, and next horse-men, contended. The second contention was a Gymnical exercise, in which the disputants gave proofs of their strength and manhood. The place of these games was near the river. The last was a musical contention, first instituted by Pericles; in which they celebrated the generous actions of Harmodius and Aristogiton, who opposed the tyranny of Pisistratus's sons; and of Thra-sibulus, who delivered Athens from the thirty tyrants. The victor in any of these games was rewarded with a vessel of oil, and a crown of those olives, which grew in the Academy, and were sacred to Minerva. Besides these games, there was a certain dance, called the *Pyrrhic Dance*, performed by young boys in armour, in imitation of Minerva, who, triumphing over the vanquished sons of Titan, danced

danced in that manner. Lastly, they offered a costly sacrifice, towards which every one of the Athenian Boroughs contributed an ox; and of the flesh that remained a public entertainment was made for the whole assembly.

In the *Greater Panathenæa* most of the same rites and ceremonies were practised, but with greater splendor and magnificence, and with the addition of some others not practised in the *Lesser*; as, particularly, a procession, in which Minerva's sacred garment was carried. This garment was woven by a select number of young virgins, and was of a white colour, without sleeves, and embroidered with gold. Upon it were described the achievements of Minerva, those of Jupiter, and other heroes; whence men of true courage are said to be, ἄξιοι πέπλου, worthy to be portrayed in Minerva's sacred garment. Thus Aristophanes;

In Equitibus.

Εὐλογῶσι βελόμεθα τὰς πατέρας ἡμῶν, ὅτι
Ἄνδρες ἦσαν τῆς δὲ γῆς ἄξιοι, καὶ τὸ πέπλον.

*Our fathers we will praise, whose gallant deeds
Were worthy Athens, and Minerva's vest.*

In the *Ceramicus*, without the city, there was an engine built in the form of a ship, upon which this vest was hung in the manner of a sail. The ship was conveyed to the citadel, where the vest was put upon the statue of Minerva. The procession was made by persons of all ages and sexes, some carrying olive-branches, others water-pots, &c. The young men were crowned with millet, and sang hymns to the goddess. It was farther usual at this solemnity to release prisoners, to present crowns to such as had done any remarkable service to the commonwealth, and to pray for the prosperity of the Plataeans, on account of the signal service they had done the Athenians, by their courage and resolution, at the battle of Marathon.

SUIDAS,
aliique.

PANDIA. [Gr.] An antient Athenian festival, concerning which authors are not agreed.

Some pretend, it was so called from *Pandion*, by whom it was first instituted: others, because it was celebrated in honour of Jupiter, who does πάντα δινεύειν, move and turn all things as he pleases. Others are of opinion, it was celebrated in honour of the Moon, because she does πάντοτε ἵεναι, move incessantly; for that the moon appears both in the night and the day, whereas the sun shews himself by day only, and was supposed to rest all night.

The *Pandia* was celebrated after the *Dionysia*, or festival of Bacchus, because that god is sometimes put for the Sun or Apollo, and was by some reputed to be the brother, by others the son of the Moon.

L. ALLAT-
TIUS.

PANEGYRICUM [Gr.] An Ecclesiastical book, used by the Greek Christians, and so called, because it contains the *Panegyric*al orations of various authors on the various solemnities of Jesus Christ, and the saints.

The principal authors, of whom this work is composed, are, Athanasius of Alexandria, Cyrill of Jerusalem, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, Amphilochius, Epiphanius, Chrysostom, Ephraem Syrus, Cyrill of Alexandria, and others. This collection is not the same in all the churches: in some it is swelled to an enormous bulk, containing no less than twelve large volumes *in folio*.

On festival days, the proper orations are publicly read, out of this book, in the churches.

HEROD. l. i.
STRABO. l. 5.

PANIONIA [Gr.] An antient Greek festival, celebrated (as the name imports) by a concourse of people from *all* the cities of *Ionia*.

It was instituted in honour of Neptune, surnamed *Heliconius*, from *Helice*, a city of Achaia. One thing remarkable in this festival, was, that if the bull offered in sacrifice happened to bellow, it was accounted an omen of divine favour, because it was thought to be acceptable to Neptune. Hence Homer;

Αὐτὶς

Αὐτὰρ ὁ θυμὸν αἰετὶ καὶ ἤρυγεν, ὥς ὅτε ταῦτ'
ἤρυγεν ἐλκόμεν' Ἑλικώνιον ἀμφὶ ἀνακτα.

Il. 1. 20.

*He groans away his soul : not louder roars
At Neptune's shrine, on Helice's high shores,
The victim bull : the rocks rebellow round,
And Ocean listens to the grateful sound.*

Mr POPE.

PANOS EORTE [Gr.] In English, *The festival of Pan*. An anniversary solemnity at Athens, in honour of the god *Pan*, who had a temple near the *Acropolis*; the dedication of which, and the institution of this festival, were upon the following account.

HEROD. 1. 6.

When Darius, the Persian, invaded Attica, one Phidippides was dispatched on an embassy to the Spartans, to desire their assistance; and, as he was on his journey, about mount Parthenius near Tegea, Pan met him, and calling him by his name, bid him ask the Athenians, why they paid no regard to him, who had been often serviceable to them, and would continue to be so? Phidippides, at his return to Athens, related the matter; whereupon the Athenians decreed that a festival should be instituted in honour of this god.

Pan had likewise a festival in Arcadia, during which, if they had missed of their prey in hunting, they used to beat his statue with *Σκίλλαι*, *Sea-onions*. Hence Theocritus;

Κ' ὡς δὴ ταῦτ' ἔρδεις, ὦ Πᾶν φίλε, μὴ τί τι παῖδες
Ἀργαδίωνι σκίλλαισιν ὑπὸ πλευράς τι καὶ ὤμους
Τανίκα μαγίσδοιεν ὅτε κρέα τυτθὰ παρῇ.

Idyll. VII.

*Kind Pan, if you, propitious to my pray'r,
Grant these my wishes, you no more shall fear
The rigorous treatment of Arcadian boys,
When disappointed of their sport and prize.*

H. H.

Upon such an occasion they offered but a scanty sacrifice; whereas, when they had good success, they were more liberal in paying honours to him.

PANTHEON. A famous temple at Rome, built by Marcus Agrippa, son-in-law of Augustus Cæsar, in honour of *all the gods*.

It was built of brick on the outside, and within was adorned with marble of various colours. Its figure was round, and the light thrown in at top through a large hole in the middle of the cupola. There were niches in the walls, wherein were placed the statues of the gods. The gates of this temple were of brass, the beams covered with gilt brass, and the roof with plates of silver, which Constantine carried to Constantinople. It was dedicated to *Jupiter Vindex*.

The Emperor Adrian built another *Pantheon*, upon the model of this, at Athens, which he enriched with twenty-six columns of Phrygian marble, and founded there a Library and Academy.

The *Pantheon* of Rome remains still entire, and is converted into a Christian Church, called the *Rotunda*, and dedicated to *all the saints*, instead of *all the gods*.

PAPA. A name originally given to the bishops of the Christian Church; though now it is become the pretended prerogative and sole privilege of the *Pope*, or bishop of Rome. The word signifies no more than *Father*.

Tertullian, speaking indefinitely of any Christian bishop, who absolves penitents, gives him the name of *Benedictus Papa*. Heraclas, bishop of Alexandria, has the same title given him. St Jerom gives the title of *Papa* to Athanasius, Epiphanius, and Paulinus: and, writing often to St Augustin, he always inscribes his epistles *Beatissimo Papæ Augustino*.

De Pudicitia,

c. 13.

EUSEB. 1. 7.

c. 7.

HIERON.

Ep. 61, ad

Pammach.

Comm. in

Can. Apost.

c. 59.

The name *Papa* was sometimes given to the inferior clergy, who were called *Papæ Pisinni*, that is, *little fathers*: in comparison of whom Balsamon calls Prefbyters *Protopapæ*, i. e. *chief-fathers*.

The Greek Christians have continued to give the name *Papa* to their priests. And there is, at Messina in Sicily, an ecclesiastical dignitary styled *Protopapa*, who,

who, besides a jurisdiction over several churches, has a particular respect paid him by the cathedral. For, upon Whitsunday, the prebendaries go in procession to the *Protopapa's* Church (called the *Catholic*) and attend him to the cathedral, where he sings solemn *Vespers* according to the Greek rituals, and is afterwards waited upon back to his own church with the same pompous respect. See P O P E.

BINGHAM,
Orig. Ecclef.
B. 3. c. 9.

Cod. Theod.
l. 16. tit. 2.

DUAREN. de
minist. &c.
l. 1. c. 19.

PARABOLANI [*Lat.*] In the antient Christian Church, were certain officers, deputed to attend upon the sick, and to take care of them all the time of their weakness.

At Alexandria, the *Parabolani* were incorporated into a society, to the number of five or six hundred, elected by the bishop of the place, and under his direction. But that this was not an order peculiar to the Church of Alexandria, is very evident, because there is mention made of *Parabolani* at Ephesus, at the time of the second council held there.

They were called *Parabolani* from their undertaking a most dangerous and hazardous office (*παράβολον ἔργον*) in attending the sick, especially in infectious and pestilential diseases. The Greeks used to call those *παράβολοι*, who hired themselves out to fight with wild beasts in the amphitheatre: for the word *παράβαλλον* signifies exposing a man's life to danger. In this sense the Christians were often called *Parabolarii* by the heathens, because they were so ready to expose their lives to martyrdom. And upon the like account the name *Parabolani* was given to the officers we are speaking of.

These *Parabolani*, being men of a bold and daring spirit, were ready upon all occasions to engage in any quarrel that should happen in church or state: as they seem to have done in the dispute between Cyril the bishop, and Orestes the governour of Alexandria. Wherefore the Emperor Theodosius put them under the inspection of the *Præfectus Augustalis*, and strictly prohibited them to appear at any public shews, or in the common council of the city, or in the courts of judicature, unless any of them had a cause of his own, or appeared as Syndic for the whole body. Which shews, that the civil government always looked upon the *Parabolani* as a formidable body of men, and kept a watchful eye over them, that, while they were serving the Church, they might not do any disservice to the State.

L. ALLA-
TIUS.

PARACLETICE. [*Gr.*] Among the Greek Christians, is a book of Anthems, or Hymns, so called, because they chiefly tend to *comfort* the sinner, or because they are partly *invocatory*, consisting of pious addresses to God and the saints.

The hymns or anthems in this book are not appropriated to particular days, but contain something proper to be recited every day, in the mass, vespers, matins, and other offices.

Allatius finds great fault with this book, and says, there are many things in it disrespectful to the Virgin Mary, and many things ascribed to her against all reason and equity; that it affirms, that John the Baptist, after his death, preached Christ in hell; and that Christ himself, when he descended into hell, freed all mankind from the punishments of that place, and the power of the devil.

PARADISE. This word is used in two significations. First, it means the *Garden of Eden*, in which Adam and Eve were placed, immediately upon their creation. Secondly, it is applied to the joys of heaven, or a state of happiness in another life. In the first sense, we speak of the *Terrestrial Paradise*; in the second, of the *Cælestial*. The word is Greek, and properly signifies a plantation of fruit-trees, an orchard, or a forest.

As to the *Terrestrial Paradise*, or *Garden of Eden*, there have been many enquiries about its situation. Some have thought, that it never existed in reality. Others believed, it was out of the confines of this world. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place now possessed by the Caspian Sea, under the arctic pole, and to the utmost southern regions.

Dissert. de
Paradiso.

The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the *River of the Arabs*, between this conjunction

conjunction and the division made by the same river before it falls into the Persian sea. Other Geographers have placed the Terrestrial Paradise in Armenia, between the sources of the Tigris and Euphrates, Araxis and Phasis, which they take to be the four rivers described by Moses. Travellers, who have visited this country, give sufficient testimony of its fruitfulness, and there is still a tradition among the inhabitants that the earthly Paradise was in their province. I omit the several arguments, by which these various opinions are supported.

The eastern people believe, that the Terrestrial Paradise was in the island of Serendib, or Ceylan; and that, when Adam was driven out of Paradise, he was sent to the mountain of *Raboun* in the same island, two or three days journey from the sea. The Portuguese call this mountain *Pico de Adam*.

The Mohammedans say, Adam's Paradise was in one of the seven heavens, and that he was thrown down from thence into the island of Ceylan, where he died, after having made a pilgrimage into Arabia, and visited the place appointed for building the temple of Mecca. They say, when God created Paradise, he made what the eye has never seen, the ear never heard, and what has never entered into the heart of man to conceive. This delicious garden, they add, has eight doors, and the porters, who have the care of them, are to let none enter before the learned, who make profession of despising earthly things, and desiring those of heaven.

Our poet Milton has described this happy seat of our first parents with a profusion of the most beautiful images. I shall only set down part of the description of it in the fourth book, where Satan, in the shape of a cormorant, takes a survey of it from the Tree of Life.

*Beneath him, with new wonder, now he views
To all delight of human sense exposed,
In narrow room, nature's whole wealth, yea more,
A heav'n on earth: for blissful Paradise
Of God the garden was, by him in th' east
Of Eden planted. -----
Out of the fertile ground he caus'd to grow
All trees of noblest kind, for sight, smell, taste;
And all amidst them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life,
Our death, the tree of knowledge, grew fast by;
Knowledge of good bought dear by knowing ill.
Southward thro' Eden went a river large -----
And now divided into four main streams
Runs diverse. -----
----- Thus was this place
A happy rural seat of various view:
Groves, whose rich trees wept od'rous gums and balm;
Others, whose fruit burnish'd with golden rind,
Hung amiable. -----
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interpos'd:
Or palmy hillock, or the flow'ry cap
Of some irriguous valley spread her store:
Flow'rs of all hue, and without thorn the rose.
Another side, umbrageous grots and caves
Of cool recess, o're which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant: mean while murm'ring waters fall
Down the slope hills -----
The birds their choir apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves; while universal Pan,
Knit with the Graces and the Hours, in dance,
Lead on th' eternal spring.*

Ver. 205.

The *Cælestial Paradise* is that place of delight, where the souls of the blessed enjoy everlasting happiness. In this sense it is frequently used in the New Testament. Our Saviour tells the penitent thief on the cross; *This day shalt thou be with me in Paradise.* And St Paul, speaking of himself in the third person, says; Luke xxiii. 43. *I knew a man — who was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.* 2 Cor. xii. 4.

Mohammed has promised his followers a Paradise of meer sensual delights. This is so well described by a poet of our own, that we need go no farther for an idea of the Mohammedan Paradise.

J. HUGHES'S
Siege of Da-
mascus, Act.
iii. *fin.*

----- Prepare ye now for boldest deeds,
And know the prophet will reward your valour.
Think that ye all to certain triumph move;
Who falls in fight, yet meets the prize above.
There, in the gardens of eternal spring,
While birds of Paradise around you sing;
Each, with his blooming beauty by his side,
Shall drink rich wines, that in full rivers glide,
Breathe fragrant gales o're fields of spice that blow,
And gather fruits immortal, as they grow:
Extatic bliss shall your whole powers employ,
And ev'ry sense be lost in ev'ry joy.

PARALIPOMENA. See CHRONICLES.

PARANYMPH. Among the antients, was the person, who, on occasion of a marriage, had the care of the nuptial ceremonies, such as the managing of the feast, and other rejoycings. The name (*παράνυμφος*) signifies *he that is near the bridegroom.*

Among the Jews, the principal office of the *Paranymp* (according to the Rab- GEMAR. Hi- bins) was, to observe, that the bride and bridegroom committed no fraud in relation erofol. to the blood, which was the mark of the bride's virginity.

St John the Baptist makes himself to be a kind of *Paranymp* to Jesus Christ, in these words: *Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth, and beareth him, rejoiceth greatly because of the bridegroom's voice.* Joh. iii, 28, 29.

PARCÆ. See FATES.

PARISHES. In the Christian Church, are those lesser precincts, into which *dioceses* are divided.

Antiently, a *Parish* and a *Diocese* (*παροικία* and *διοίκησις*) were the same thing, denoting, not what we now call a *Parish Church*, but a city, with its adjacent towns or country region. In the fourth and fifth ages, we find both names promiscuously given as well to country Parishes, as Episcopal or city churches. For now these lesser divisions of dioceses began to be called *Parochiæ*, *Parishes*; as also *Tituli*, (*Titles*) in contradistinction to the bishop's church; being such churches as had particular presbyters and deacons assigned to them, who upon that account are said to have a *title*. BINGHAM, Orig. Ecclef. B. 9. c. 8. HIERON. contr. Vigi- lant. c. 2. THEOD. Ep. 113.

Necessity, no doubt, and the convenience of celebrating Christian offices, and holding Christian communion, gave rise to the establishment of *Parish-Churches*. For, when the number of believers increased so, in large and populous cities, that one church could not maintain them, there was a necessity of dividing the assembly, and erecting other churches: so that Parish Churches must be as antient as the necessities of the church. In Rome and Jerusalem, there is great probability from several passages of the *Acts* and St Paul's *Epistles*, that there were more churches than one from the days of the Apostles. However it is certain, Rome had above forty churches in it before the end of the III^d century. In France, the council of Vaison speaks of Country-Parishes, in the beginning of the Vth century. In England, we have not so early an account of them, because the records

records we have remaining of the antient British Church, make no mention of *Parishes*. And, after the Saxon conversions were begun, it was some time before our dioceses were divided into *Parishes*. Dugdale, and others, think, Honorius, the fifth archbishop of Canterbury, divided so much of the nation, as was converted, into *Parishes*, about the year 640. But others understand this division rather of *Dioceses* than *Parishes*. It is certain, Christianity had spread itself into the country: and churches were built, and presbyters fixed upon them, by King Ina among the West-Saxons, and by Withred king of Kent in the council of Beconceld, *An.* 694. Which seems to imply, that the original of Country-*Parishes*, in England, was about the latter end of the VIIth century; and in the next age they were fully settled.

As to the antient manner of serving *Parish-Churches*, it is to be observed, that the care of the city *Parish-Churches* was not usually committed to any particular presbyters, as those in the country regions were; but they were served in common by the clergy of the bishop's church. As to country churches, presbyters were more early fixed, and peculiarly appropriated to them, there not being the same convenience of serving them in common by the presbyters of the city church.

The being settled in a *Parish cure*, whether in city or country, did not immediately intitle a man to the revenue arising from that cure, whether in tythes, oblations, or any other kind. For, antiently, all church-revenues were delivered into the common stock of the bishop's church; whence, by direction and approbation of the bishop, a monthly or annual division was made among the clergy under his jurisdiction. At Constantinople, no *Parish-Church* had any appropriated revenues till the middle of the Vth century. In the Western Church, particularly in Spain, in the middle of the VIth century, the bishops and city clergy had still their revenues in a common fund. But the country clergy were upon a different foot: and from this time we may date the appropriation of revenues, in Spain, to the country *Parochial churches*. In Germany and France, the revenues of the *Parochial churches* seem to have continued in the hands of the bishops some ages longer. And some learned persons, who have narrowly examined our English constitution, are of opinion, that the bishops had their portion of the ecclesiastical revenues with the parochial clergy, for a considerable time after the first settlement of *Parishes*. For they suppose, that, originally, the bishop's cathedral was the only church in a diocese; from whence itinerant or occasional preachers were sent to convert the country people, who for some time resorted to the cathedral for divine worship. Afterwards, by degrees, other churches were built, for the conveniency of such as were at too great a distance from the cathedral; some by the liberality of the people themselves, others by the bishops, and others by the Saxon kings: but chiefly the lords of manors were the great instruments in this work of founding *Parish-Churches*. The bishops seem voluntarily to have relinquished their title to *Parochial revenues*; though whether they made any canon about it, is uncertain.

PARMENIANITES. Disciples of *Parmenian*, bishop of Carthage, who, about the year 380, gave great offence by defending the Schism of the *Donatists*. See DONATISTS. OPTAT. de Mil. l. i. AUGUST. contr. Parmenian.

Parmenian was very illiterate, and very presumptuous. The Catholic bishops challenged him to a disputation; but, being sensible of his own incapacity, he refused the challenge, on pretence that he could not dispute with the Roman bishops, because they were unclean. By this cowardly refusal he avoided the disgrace, which would have followed the detection of his ignorance, and gained the applause of the Schismatics.

Optatus and St Augustin, principally, opposed this Sectarist and his followers.

PARSIS. A sort of Pagans, in the kingdom of *Cambay* or *Guzurate*, a province of the Great Mogul's empire in India. They are descended from the Persians, who fled thither, in the VIIth century, to avoid the persecutions of the Mohammedans. For Abubeker having attempted to establish Mohammedism in Persia, the king, who found himself too weak to oppose him, embarked with eighteen thousand men at the isle of Ormus, and landed at Indostan, on the *Terra firma* of India. The king of *Cambay*, who was also a Pagan, received him, and gave MANDESLO. OLEARII.

gave him leave to dwell in his country ; whither this liberty drew other Persians, who have there retained their antient manners and religion.

They believe there is but one God, who hath created and preserves the world, and that he has seven deputies, who take account of all that passes in the universe, and execute his orders. Under these seven deputies they place twenty six others, all of whom they adore as a sort of gods. They have no temples for the exercise of their religion, but set apart some chamber in their house for this purpose. Their days of worship are, the first and twentieth of the Moon. Their priests are distinguished only by a woollen girdle. They pay a particular regard to fire, which they look upon as the symbol of the deity : for which reason they never put out a candle or lamp, nor suffer their fires to be quite extinguished : and if a house be in danger of being burnt, they do not throw water thereon, but endeavour to stifle the fire with earth. They eat of no living creature, except in cases of necessity, or in time of war.

Differt. on
the relig. &c.
of the Bra-
mins. P. 1.
c. 2.

PASENDAS. A sect of the modern Bramins, in the East-Indies, who look upon every thing, which the other sects maintain, as fabulous, excepting only the mortality of the soul, which they equally hold with the sect of the *Schaerwaeckas*.

The *Pasendas* are very dissolute in their morals, and abandon themselves to vice without the least restraint. They have no regard to any degree of consanguinity, but say, every woman is their wife while they are enjoying her. The members of this sect seldom own themselves of it, some of them having been torn to pieces, from a hatred of their impious doctrine.

AUGUST.
Har. 63.

PASSALORYNCHITES. Christian heretics, descended from the *Montanists*. See *MONTANISTS*.

They held, that, in order to be saved, it was necessary to observe a perpetual silence : wherefore they kept their finger constantly upon their month, and dared not open it, even to say their prayers.

Their name is derived from the Greek *πῶσαλον* a nail, and *εν* a nostril ; because, when they carried their finger to their month, they touched their nose.

PASSION-WEEK. So Christians call the week immediately preceding the festival of *Easter*, because in that week our Saviour's *Passion* and Death happened.

Homil. in
Psal. clii.

The primitive Christians called it *Hebdomas magna* or the *Great Week*. No one can better describe it to us than St Chrysostom, who says ; ' It was called the great week, not because it consisted of longer days, or more in number, than other weeks, but because at this time great things were wrought for us by our Lord. For, in this week, the antient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things in earth : therefore it is called the *Great Week*. And as this is the head of all other weeks, so the great *Sabbath* is the head of this week. Therefore, in this week, many increase their labours : some adding to their fastings, others to their watchings : others give more liberal alms, testifying the greatness of the divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he had raised Lazarus from the dead, so now not only one city, but all the world, go forth to meet him, not with palm-branches in their hands, but with alms-deeds, humanity, virtue, fastings, tears, prayers, watchings, and all kinds of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world, honour this Week, making it a time of vacation from all civil business. The Imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains. For, as our Lord, when he descended into hell, set free those that were detained by death ; so the servants, according to their power, imitating the kindness of their Lord, loose men from their corporal bonds, when they have no power to relax the spiritual.'

It is plain from hence, that the antient Christians paid an extraordinary regard to this Holy Week, and that this consisted in additional exercises of devotion, longer fastings, more liberal alms, vacation from all civil business, and a general release of prisoners, some particular cases of criminals only excepted.

The *Thursday* in this Week, which was the day on which Christ was betrayed, was observed with some peculiar customs. In some churches, the communion was administered in the evening after supper, in imitation of the communion of the Apostles at our Lord's last Supper. On this day the *Competentes*, or candidates of baptism, publicly rehearsed the Creed before the bishops or presbyters in the church. And on this day it was customary for servants to receive the communion. The modern Ritualists call this day *Maundy-Thursday*. See MAUNDY-THURSDAY.

AUGUST.
Ep. 118. ad
Januar.
Conc. Laod.
can. 46.

The *Friday* was called *Good-Friday*, or *Pasch* of the *Cross*, in opposition to *Easter* or the *Pasch* of the *Resurrection*. On this day, not only penitents were absolved, but a general absolution and indulgence was proclaimed to all the people, observing the day with fasting, prayers, and contrition.

The *Saturday* of this Week was known by the name of the *Great Sabbath*. It had many peculiarities belonging to it. For this was the only Sabbath throughout the year, that the Greek Churches, and some of the western, kept as a fast; all other Saturdays, or Sabbaths, being observed as festivals. On this day they continued to fast, not only till evening, but till cock-crowing in the morning, which was the supposed time of our Saviour's resurrection. And the preceding time of the night was spent in divine service, praying, preaching, and baptizing such of the Catechumens as presented themselves. Eusebius tells us, that, in the time of Constantine, this vigil was kept with great pomp. For that emperor set up lofty pillars of wax, to burn as torches all over the city, so that the night seemed to out-shine the sun at noon-day.

CHRYS. Ep.
1. ad Inno-
cent.

Constit. 1. 5.
c. 19.

Vit. Const.
1. 4. c. 22.

The Greek Christians of the Holy Land (if we may credit a traveller) assert, and firmly believe it to be fact, that the birds about Jerusalem never sing during Passion-Week, but seem to stand motionless and confounded all the time.

DOMENICO
LAFFI, Viag-
gio in Le-
vante.

PASSOVER. A solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because, the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, *passed over* the houses of the Hebrews, which were marked with the blood of the Paschal Lamb. The whole transaction is related in the twelveth chapter of *Exodus*.

What God ordained concerning the Jewish *Passover*, is as follows. The month, in which they came out of Egypt, was from this time to be looked upon as the first month of the sacred or ecclesiastical year: and on the fourteenth day of this month, in the evening, they were to kill the Paschal Lamb, and begin to abstain from unleavened bread. The day following, being the fifteenth, was the grand feast of the *Passover*, which continued seven days. The Lamb was to be without any defect, a male, and not above a year old. They were to kill one in every family; and, if the number of those in one house was not sufficient to eat a lamb, they might join two houses together. With the blood of the Paschal Lamb they were to sprinkle the door-posts and lintel of every house, that the destroying angel, at the sight of the blood, might pass over them, and spare the Hebrew children. They were to eat the Lamb, the night that followed the destruction of the Egyptian children, roasted, and with a salad of wild lettuces, or other bitter herbs. If any part remained the day following, it was to be thrown into the fire. They were to eat it in the posture of travellers, having their loins girt, their shoes on their feet, and their staves in their hands. For the whole eight days, no leavened bread was to be used, on pain of being cut off from the people.

Exod. xii.

This was the original institution of the *Passover*, which the Jews continued to observe in the land of Canaan; excepting only that they did not then eat the Paschal Lamb, in haste, and in the posture of travellers, as at the time of their departure out of Egypt. The obligation of observing this feast was so strict, that whoever neglected it was condemned to death. Those, who had any lawful impediment, as a journey, sickness, or any uncleanness, voluntary or involuntary, were to defer the celebration of the Passover till the second month of the ecclesiastical year, or the fourteenth day of the month *Ijar*.

Num. ix. 13.

The Rabbins inform us of some other observances of the Jews in relation to the Passover. They were so scrupulous in abstaining from unleavened bread during this festival, that they usually searched and examined every hole and corner of the house, that not the least crumb of leavened bread might lie concealed. Sometimes they would hide a bit of such bread, and pretend great joy at the discovery of it. They were very careful in choosing the wheat or barley, which they used in making unleavened bread; and took all possible care to hinder it from growing sour, or fermenting. They would not carry it to the mill on horse-back, that it might not be heated. It must be a Jew that kneaded it, and the most famous Rabbins have not disdained to take this trouble upon them.

While the temple was standing, they brought their lambs thither, and sacrificed them, offering the blood to the priests, who poured it out at the foot of the altar.

On the vigil of the feast, the matron of the family spread a table, and set on it two unleavened cakes, two pieces of the lamb, the one boiled, the other a shoulder roasted, to put them in mind that God delivered them with a stretched-out arm. To this they added some small fishes, because of the *Leviathan*; a hard egg, because of the bird *Ziz*; some meal, because of the *Behemoth* (these three animals being appointed for the feast of the elect in the other life) and pease and nuts for the children, to provoke their curiosity to ask the reasons of this ceremony. They likewise used a kind of mustard, which had the appearance of mortar, to represent their making bricks in Egypt.

The father of the family sat down with his children and slaves, because on this day all are free. Being set down, he took bitter herbs, and dipped them in the mustard, then eat them, and distributed to the rest. Then they eat of the Lamb, the history and institution of which was at that time recited by the master of the family. The whole repast was attended with hymns and prayers.

LEO of Modena, P. 3. c. 3.

The modern Jews observe, in general, the same ceremonies that were practised by their ancestors in the celebration of the Passover. They are so careful not to have any leavened bread in their houses, that, in some places, having thoroughly searched their houses, they cause them to be new white-washed and furnished. They likewise burn bread, and use a form of words, declaring that they have no leavened bread in their custody. On the fourteenth of Nisan, the first-born fast, in memory of God's smiting the first-born of the Egyptians. The morning-prayers are the same as those said on other festivals. They take the roll of the Pentateuch out of the chest, and read as far as the end of the twelveth chapter of *Exodus*, and what is contained in the eighteenth chapter of *Numbers* relating to the Passover. After dinner, they pray for the prince, under whose dominion they live, according to the advice of Jeremiah; *Seek the peace of the city, whither I have carried you away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace.* This festival is concluded by the ceremony called *Habdala* or *Distinction*. See H A B D A L A.

For the Christian Passover, See E A S T E R.

APULEIUS, Aur. Afri. l. 10. c. 11.

PASTOPHORI. [*Lat.*] Among the Pagans, were an order of priests, whose business it was, at solemn festivals, to carry the shrine of the deity, who was at that time particularly worshipped. They generally dwelt near the temples, in houses, called from their inhabitants *Pastophoria*.

Pædag. l. 3. c. 2.

It was likewise the business of the same priests, or others called by the same name, to lift or draw up the veils, which hung before the shrines of the idols, in their temples, especially in Egypt. Whence Clemens Alexandrinus, describing the Egyptian temples, says, you are conducted to the door, where the *Pastophorus* gravely lifts up the veil, to shew you the deity within, which is nothing but a dog, or a cat, or some other animal.

PASTOPHORIA. See the preceding article.

PASTORAL-STAFF. See C R O S I E R.

AUGUST. Har. 85.

PATERNIANS. Christian heretics, of the IVth century; so called from their leader *Paternus*, a Paphlagonian.

They taught, that man was created by the devil, and that to marry, for propagation, was to continue the devil's work. They abandoned themselves to all sorts of criminal pleasures, and believed they committed no sin, provided they kept free from generation. Their principle was, that the flesh being made by the devil, its actions necessarily followed, and could not be prevented, but that it was meritorious to stop its progress, and to put an end to human nature as fast as possible by abstaining from generation.

PATRIARCHAL ANSWERS. In Latin, *Patriarchalia Responsa*. In the Eastern Christian Church, was a collection of the *Letters* of patriarchs and bishops, containing decisions and resolutions of cases. MAS-
TRECHT,
Hist. Jur.
Eccl. n. 188.

Cresconius was the first, who collected the Letters of the bishops of Rome, and made them almost of equal authority with the canons of the Church. After this collection, the same was practised in several churches of the east, and these collections began to be used as precedents, and ruled cases. The council of Trullo added considerably to this *Code*.

PATRIARCHS. Among Christians, are Ecclesiastical Dignitaries, or bishops, so called from their *paternal authority* in the Church.

In the antient Christian Church, *Patriarchs* were next in order to *Metropolitans* or *Primates*. They were originally styled *archbishops*, and *Exarchs* of a diocese. For the name *archbishop* was, antiently, a more extensive title than now, and scarce given to any but those, whose jurisdiction extended over a whole Imperial Diocese, as the bishops of Rome, Alexandria, Antioch, &c. After the setting up the Patriarchal power, the name *archbishop* was appropriated to the *Patriarchs*. BINGHAM,
Orig. Ecclef.
B. 2. c. 17.
Conc. Chalced. c. 30.
LIBERAT.
Breviar. c. 7.

The first time we meet with the name *Patriarch* given to any bishop by public authority of the Church, is in the council of Chalcedon, which mentions the most holy Patriarchs, particularly Leo Patriarch of Great Rome. Among private authors, the first, who mentions Patriarchs by name, is Socrates, who wrote his history about the year 440, eleven years before the council of Chalcedon. But though we cannot trace the name any higher, yet the power itself was much earlier. The Romanists carry it up to the time of the apostles. Others fix it to a little before the council of Nice. Others ascribe its rise to that very council. In a matter so obscure, and so variously controverted among learned men, it is no easy matter to determine where the right lies. But however it be, the IVth century affords pregnant proofs of the establishment and growth of the Patriarchal Power. Hist. Ecclef.
l. 5. c. 3.
BARON. ad
an. 39.
SPALAT. de
rep. Par. 1.
3. c. 12.
BALSAM. in
Conc. Nic.
c. 6.

The power of Patriarchs was not one and the same precisely in all churches, but differed according to the different customs of places and countries, or the pleasure of kings or councils. The Patriarch of Constantinople grew to be a Patriarch over the Patriarchs of Ephesus and Cæsarea. And the Patriarch of Alexandria had some prerogatives, which no other Patriarch besides himself enjoyed. Such was the right of consecrating and approving every single bishop under his jurisdiction.

The general privileges of the Patriarchate were these following. First, the Patriarchs ordained all the Metropolitans under them; but they themselves were to be ordained by a Diocesan Synod. Secondly, they had the power of convening all their Metropolitans and provincial bishops to a Diocesan Synod. Thirdly, they had the privilege of receiving appeals from Metropolitans and provincial Synods, and reversing their decrees. In the fourth place, they might enquire into the administration of Metropolitans, and censure them in case of heresy or misdemeanour. By virtue of this power Chrysostom deposed Gerontius bishop of Nicomedia. Fifthly, A Patriarch had power to delegate, or send a Metropolitan into any part of his diocese, as his commissioner, to hear and determine ecclesiastical causes in his name. Sixthly, the Metropolitans did nothing of moment without consulting the Patriarchs. Seventhly, it was the Patriarch's office to publish both ecclesiastical and civil Laws, which concerned the church. The last privilege of Patriarchs was, that they were all co-ordinate and independent of one another. After ages, it is true, made great alteration in this matter. Conc. Chalced. c. 28.
JUSTIN. Novel. 131.
Conc. Chalced. c. 9.
JUSTIN. Novel. 137.
SOZOM. l. 1. c. 6.
JUSTIN. Novel. 6.

Learned

BREREWOOD,
Patriarch.
Gov. Q. 1.

Learned men reckon up thirteen Patriarchs in those early ages, that is, one in every capital city of each diocese of the Roman Empire. These Patriarchs were as follows.

The Patriarchs of { Antioch
and
Ephesus } in Asia.

The Patriarch of Caesarea, in Cappadocia.

The Patriarch of Thessalonica, in Macedonia.

The Patriarch of Sirmium, in Illyricum.

The Patriarchs of { Rome
and
Milan } in Italy.

The Patriarchs of { Alexandria
and
Carthage } in Egypt.

The Patriarch of Lyons, in France.

The Patriarch of Toledo, in Spain.

The Patriarch of York in Britain.

The Patriarch of Constantinople, styled the *Oecumenical*, or *Universal Patriarch*.

All these were independent of one another, till Rome by encroachment, and Constantinople by law, gained a superiority over some of the rest. However the subordinate Patriarchs still retained the title of *Exarchs* of the diocese, and continued to sit and vote in councils.

RICAUT,
State of the
Greek Church

The title of *Patriarch* is still kept up in the Greek Church; the supreme head of which is the Patriarch of Constantinople, who pays a large sum (sometimes ten, sometimes twenty thousand crowns) to the Grand Signor, for his installment. His revenue amounts to near forty thousand crowns a year, arising from the sale of bishoprics and other benefices; besides that every priest in Constantinople pays him a crown *per annum*. There are about 150 bishops and archbishops dependent on this Patriarch.

After the Patriarch of Constantinople, the richest is he of Jerusalem, on account of the large sums of money arising from the profits by the *Holy Fires*. (See FIRE.) The Patriarch of Antioch is the poorest of them all. He of Alexandria is very powerful: he assumes the title of *Grand Judge of the whole world*. But what distinguishes him more than all the rest from the Patriarch of Constantinople, is, his being less exposed to the avarice and resentments of the Turks.

The Patriarch of Constantinople is elected by the archbishops and bishops, with the consent and approbation of the Grand Signor, who presents the new Patriarch with a white horse, a black capuch, a crozier, and an embroidered caftan. The bishop of Heraclea, as chief archbishop, has a right to consecrate him. This prelate, dressed in pontifical robes, conducts the Patriarch to his throne, and vests him with the cross, mitre, and other ornaments. He is attended to the church by some Janisaries, and officers of the Porte, who read over his letters patent at the church-door, with a strict charge to the people to own him as their head, to maintain him suitable to his dignity, and to pay his debts, under penalty of the bastinado and confiscation of their effects.

The Jews had their *Patriarchs*, who were governours set up upon the destruction of Jerusalem. One of these had his residence at Tiberias, and another at Babylon; who were the heads of the Jews dispersed throughout the Roman and Persian Empires. They continued in great power and dignity till the latter end of the IVth century, about which time their order ceased.

F. PAUL, of
Eccles. Benef.
c. 9.

PATRIMONY. A name, antiently given to Church-estates, or revenues. Thus we find mentioned, in the letters of St Gregory, not only the *Patrimony* of the Roman Church, but those likewise of the churches of *Rimini*, *Milan*, and *Ravenna*. This name therefore does not peculiarly signify any sovereign dominion or jurisdiction, belonging to the Roman Church, or the Pope.

Churches, in cities, whose inhabitants were but of moderate substance, had no estates left to them out of their own district: but those in Imperial cities, such as Rome, Ravenna, and Milan, where senators, and persons of the first rank, inhabited, were endowed with estates in divers parts of the world. St Gregory mentions the *Patrimony* of the Church of Ravenna in Sicily, and another of the Church of Milan in that kingdom. The Roman Church had *Patrimonies* in France, Afric, Sicily, in the Cottian Alps, and in many other countries. The same St Gregory had a law-suit with the bishop of Ravenna for the *Patrimonies* of the two Churches, which afterwards ended by agreement.

To create the greater respect to the estates belonging to the Church, it was usual to annex the name of some favourite saint. Thus the estate of the Church of Ravenna was called *the Patrimony of St Apollinaris*; that of Milan, *The Patrimony of St Ambrose*. The estates of the Roman Church were called *The Patrimony of St Peter in Abruzzo*, *The Patrimony of St Peter in Sicily*, and the like.

PATRIPASSIANS. Christian heretics, who appeared about the latter end of the II^d century. They were so called, *à patre passio*, because they ascribed the *Passion* to the *Father*. For they asserted the unity of God in such a manner, as to destroy all distinction of persons, and to make the *Father* and *Son* precisely the same: in which heresy they were followed by the *Sabellians* and others. See **SABELLIANS**. TERTULL. contr. Praxeas. BARON. an. 196.

The author and head of the *Patripassians* was Praxeas, a philosopher of Phrygia in Asia. Tertullian, cotemporary with Praxeas, wrote against him, and all the Churches of Africa excommunicated him. Several historians relate, that Praxeas, before his fall, had done service to the Catholic Faith, by discovering to Pope Victor the artifices of Montanus; but that the desire of distinguishing himself had led him to invent a new heresy.

St PAUL (THE CONVERSION OF). A festival of the Christian Church, observed on the twenty-fifth of January.

For the Life of St Paul, and an account of his writings, see the article **EPISTLES OF St PAUL.**

The Church chuses to commemorate St Paul by his Conversion, because, as it was wonderful in itself, and a miraculous effect of the powerful grace of God, so was it highly beneficial to the Church of Christ: for, while the other apostles had their particular provinces, he had the care of all the Churches, and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the world.

It is remarkable of this great Apostle of the Gentiles, that, after his Conversion, he changed his name, being called before *Saul*, a name famous among the tribe of Benjamin (to which he belonged) ever since the first king of Israel, Saul, was chosen out of that tribe. The name *Paul*, which he afterwards assumed, related to the Roman corporation where he was born; though some have thought it was in memory of his converting Sergius Paulus, the Roman governour. Acts xiii. 7.

Among other reasons, which may be assigned for the miraculous conversion of St Paul, the most considerable seems to be; that this might add the greater weight and authority to his preaching; which was necessary, considering the great share he was to have in planting Christianity in the world. Add to this, that St Paul appears to have had a very honest mind, and to have been influenced with a regard only to what he thought truth; but being prejudiced by Education, and pushed on by the heat of his natural temper, was transported with furious zeal; and therefore God was pleased to *show mercy to him*, because what he did was done *ignorantly, in unbelief*; and in a miraculous manner to convince him of the truth of that religion, which he persecuted.

S. PAUL'S EPISTLES. See **EPISTLES OF S. PAUL.**

PAULIANISTS. Christian heretics, of the III^d century; disciples of *Paulus Samosatenfis*, bishop of Antioch. P. LABBE'S Councils.

Zenobia, queen of Syria, a Pagan, having heard the fame of Paul's learning, sent for him to her court, where she had frequent conferences with him concerning the truth of the Christian religion. At length she was converted to Christianity, excepting only the article of Christ's Divinity, in which Paul flattered her prejudices, telling her, that, when we call Jesus Christ the Son of God, we do not mean that he is really and truly God, but only that he was so perfect a man, and so superior in virtue to all others, that he has this name given him by way of preference to all others.

This apostasy from the Catholic Faith was no sooner publicly known, than six neighbouring bishops came to Antioch, to enquire into Paul's doctrine, and to pronounce sentence thereupon. Paul appeared before them, and submitted to the Catholic Faith: but no sooner was this assembly dissolved, than he began again to publish his errors. Hereupon the bishops of Syria assembled in a great number at Antioch, in the year 270, and condemned Paul, and deposed him from his bishopric. Aurelian the Emperor, though a Pagan, confirmed the decree of the council, and obliged this heretical bishop to quit his see, and the city of Antioch. It is supposed, he retired to the court of Zenobia, where he resided till his death.

He left a great number of partisans, who afterwards so essentially changed the form of baptism, that the council of Nice thought it necessary to order, that those, who had been baptised by these heretics, should be rebaptised. The *Paulianists* continued to the middle of the Vth century, notwithstanding the prohibition of the Emperor Constantine the Great, who forbade them, and other heretics, to hold public assemblies.

BARON. an. 535 and 745. **PAULICIANS.** Christian heretics in the VIIth century, disciples of one Constantine, a native of Armenia, and a favourer of the errors of *Manes*. See **MANICHEANS**.

As the name of *Manicheans* was become odious to all nations, he gave those of his sect the title of *Paulicians*, on pretence that they followed only the doctrine of St Paul.

One of their most detestable maxims was, not to give alms to the poor, that they might not contribute to the support of creatures, who were the work of the bad god.

The sect of the *Paulicians* did not spread much till the reign of the Emperor Nicephorus, who began to reign in 801. The protection of this prince drew great numbers to their party. But the Empress Theodora, regent during the minority of Michel, published an edict, obliging them to follow the Catholic Faith, or to depart out of the empire. Many of them chose rather to suffer death, than to obey; and several, who lay concealed, afterwards took up arms against the Emperor Basil the Macedonian.

PAX VOBIS. [*Lat.*] In English, *Peace be with you*. A form of salutation frequently made use of in the offices of the antient Christian Church.

Homil. 36. in 1 Cor. Ho- mil. 3. in Coloss. Ep. 33. ad Cler. Carthag. First, It was usual for the bishop to salute the people, in this form, at his first entrance into the church. This is often mentioned by St Chrysostom, who derives it from apostolical practice.

Secondly, The Reader began the reading of the lessons with this form. St Cyprian plainly alludes to this, when, speaking of a new Reader, whom he had ordained to that office, he says, *auspicatus est Pacem, dum dedicat lectionem*; he began to use the salutation, *Peace be with you*, when he first began to read. The third council of Carthage took away this privilege from the readers, and gave it to the deacons, or other superior ministers of the church.

Thirdly, In many places, the sermon was introduced with this form of salutation, and often ended with it.

Fourthly, It was always used at the consecration of the Eucharist: And,

Lastly, At the dismissal of the congregation. And, whenever it was said by the officiating minister, the people always answered, *And with thy spirit*.

Homil. 36. in 1 Cor. St Chrysostom lays open the original intent and design of this practice. For he says, it was an antient custom in the Apostles days, when the rulers of the church had the gift of inspiration, for the people to say to the preacher *Peace be with thy*

thy spirit ; acknowledging thereby, that they were under the guidance and direction of the Spirit of God.

In our own Liturgy, we use an equivalent salutation, namely, *The Lord be with you* ; to which the people answer (as the primitive Christians did) *And with thy spirit*.

PEACE. In Latin, *Pax*. The Greeks and Romans honoured *Peace* as a goddess of the first rank. The latter erected to her the most spacious and magnificent temple in Rome. This temple, the ruins of which, and part of the vaults, are still in being, was begun by Agrippina, and finished by Vespasian. Josephus says, the spoils of the temple of Jerusalem were deposited therein. It was destroyed by fire in the time of the Emperor Commodus.

Peace was represented, among the Greeks, by a woman carrying in her hand the god *Plutus*, an infant. Among the Romans, she was commonly represented holding an olive-branch, the usual token of *Peace*. Hence Lucan ;

----- furorem
Indomitum, duramque viri deflectere mentem,
Pacifico sermone parant, hostemque propinquum
Orant, Cecropiæ prælata fronde Minervæ.

Lib. 3. v. 305.

---- To move his haughty soul, they try
Intreaties, and persuasion soft apply.
Their brows Minerva's peaceful branches wear,
And thus in gentlest terms they greet his ear, &c.

ROWE.

Sometimes she holds a sheaf of corn in her hand, and has her lap full of fruits ; *Plenty* being the natural product of *Peace*. Hence Tibullus ;

At nobis, Pax alma veni, spicamque teneto,
Perfluat & pomis candidus ante sinus.

Eleg. 10. l. 1.
v. 69.

----- Kind Peace, appear,
And in thy right hand hold the wheaten ear :
From thy white lap th' overflowing fruits shall fall.

ADDISON.

PECTORAL. See BREAST-PLATE.

PECULIARS. In Ecclesiastical Law, are churches exempt from the jurisdiction of the Ordinary of the diocese. Of these there are several sorts.

STILLING-
FLEET, Ec-
clesiastical
Cases.

First, *Royal Peculiars*, which are the king's free chapels, and are exempt from any jurisdiction but the king's.

Secondly, The *Peculiars* of *Archbishops*, not only in the neighbouring dioceses, but dispersed up and down in remoter places. According to Eadmerus, wherever the archbishop had an estate, he had the sole jurisdiction, as Ordinary.

Thirdly, The *Peculiars* of *Deans* and *Chapters* ; which are places, wherein, by antient composition, the bishops have parted with their jurisdiction, as Ordinaries, to those societies.

Fourthly, *Peculiars* belonging to *monasteries*. The richer monasteries were never at rest, till they had obtained from the Pope an exemption from Ordinary jurisdiction.

PEDILAVIUM. See NIPTER.

PELAGIANS. Christian Heretics, who first appeared about the latter end of the IVth, or beginning of the Vth century.

Pelagius, author of this sect, was a Briton, being born in Wales. His name, in the British language, was *Morgan*, which signifies *sea-born* ; from whence he had his Latin name *Pelagius*. He is said to have been a monk by profession ; but probably was no otherwise such, than as those were so called, who led stricter lives than others within their own houses. Some of our antient historians pretend, he

POLYD.
VIRG. Hist.
Anglic. l. 3.

STILLINGF.
Antiq. of the
Christian
Churches,
c. 4.
AUGUST. de
gest. Palest.
c. 22.

he was abbot of Bangor. But this is not likely, because the British monasteries (according to a learned author) were of a later date. St Austin gives him the character of a very pious man, and a *Christian of no vulgar rank*. According to the same Father, he travelled to Rome, where he associated himself with persons of the greatest learning and figure. Here he instructed several young persons, particularly Cœlestius and Julianus; as also Timasius and Jacobus, who afterwards renounced his doctrine, and applied themselves to St Augustin. During this time, he wrote his Commentaries on St Paul's Epistles, and his Letters to Melania and Demetrias. I will insert part of that to *Demetrias*, as a specimen of his genius. It was written upon the subject of Rome's being sacked by Alaric king of the Goths.

Inter Auguf-
tianas Epist.
142.

' This dismal calamity is but just over, and you yourself are witness, how
' Rome, the mistress of the world, was astonished at the alarm of the Gothic
' trumpet, when that barbarous and victorious nation stormed her walls, and made
' their way through the breach. Where were then the privileges of birth, and the
' distinctions of quality? Were not all ranks and degrees levelled at that time?
' Every house was then a scene of misery, and equally filled with grief and con-
' fusion. — Now if flesh and blood has such power over our fears, and mortal
' men can fright us to this degree, what will become of us, when the trum-
' pet sounds from the sky, and the Archangel summons us to judgment? When
' we are not attacked by sword or lance, but when all the terrors of nature,
' the artillery of heaven, and the militia of God Almighty, are let loose against
' us ?'

Pelagius, being charged with heresy, left Rome, and went into Africa, where he was present at the famous conference held, at Carthage, between the Catholics and Donatists. From Carthage he travelled into Egypt, and at last went to Jerusalem, where he settled. He died somewhere in the East, but where is uncertain. His principal tenets, as we find them charged upon his disciple Cœlestius by the church of Carthage, were these.

LABBE'S
Councils. T. 2.

I. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died.

II. That the consequences of Adam's sin were confined to his person, and the rest of mankind received no disadvantage thereby.

III. That the *Law* qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.

IV. That, before the coming of our Saviour, some men lived without sin.

V. That new-born infants are in the same condition with Adam, before his fall.

VI. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection.

VII. That a man may keep the commands of God without difficulty, and preserve himself in a perfect state of innocence.

VIII. That rich men cannot enter into the kingdom of heaven, unless they part with all their estate.

IX. That the grace of God is not granted for the performance of every moral act; the liberty of the will, and information in points of duty, being sufficient for this purpose.

X. That the grace of God is given in proportion to our merits.

XI. That none can be called the sons of God, but those who are perfectly free from sin.

XII. That our victory over temptation is not gained by God's assistance, but by the liberty of the will.

Pelagius was accused before the council of Diospolis in Palestine, where he recanted his opinions: but, relapsing and discovering the insincerity of his recantation, he was afterwards condemned by several councils in Afric, and by a Synod at Antioch.

BARON. An.
419.
PROSPER, in
Chron. Flo-
rent.
BEDE, Hist.
Eccl. l. 1.
c. 17, &c.

The heresy of Pelagius, notwithstanding its condemnation, made its way into Britain, where its author was born; being conveyed thither by one Agricola, the son of Severianus, a Pelagian bishop of Gaul. The orthodox party were very diligent in opposing its progress, and for that purpose requested the Gallican bishops

bishops to send over some persons of eminence to manage the contest. Those chosen for this purpose were Germanus, bishop of Auxerre, and Lupus, bishop of Troye; who, arriving in Britain, held a famous conference with the Pelagians at St Albans, in which the latter were put to silence, and the people gave sentence, by their acclamations, for Germanus and Lupus. Upon this occasion the following story is told. A person of quality and his lady brought their daughter to these holy bishops, requesting them to cure her of blindness. Upon which they advised her parents to carry her to their Pelagian adversaries. These declining to undertake the cure, Germanus invoked the blessed Trinity, which, with some other religious applications, restored the girl to her sight. This miracle, it is added, made a wonderful impression upon the people, and multitudes of them immediately returned to the orthodox belief.

PELORIA [Gr.] An antient festival of the *Pelasgi*, a people of Greece; in ATHEN. l. which they sacrificed to *Jupiter Pelor*, in memory of one *Pelorus*, who, at a time ¹⁴ when they were offering public sacrifices, came in, and told them, that the mountains of Tempe in *Hæmonia* were torn asunder by an earthquake, and the lake, which before covered the adjacent valley, making its way through the breach, and falling into the stream of the river *Peneus*, had left behind a vast, but most pleasant and delightful plain.

In memory of this, when the *Pelasgians* had seated themselves in this new-discovered country, they instituted this festival, which was like the Roman *Saturnalia*; for they permitted their slaves to sit down, and waited upon them at table.

PENANCE. See PENITENTS.

PELOPEIA. [Gr.] An antient festival, observed by the *Eleans*, a people PAUSAN. in of Greece, in honour of *Pelops*, whom that nation esteemed more than any other Eliac. l. 1. hero.

It was kept in imitation of *Hercules*, who sacrificed to *Pelops* in a trench, as was usually done to the *Manes* and infernal gods. The magistrates of the *Eleans* sacrificed a ram every year in the same manner: and there was this remarkable in the sacrifice, that neither the priest, nor any of the people, were allowed to eat the remainder of it, as was usual in most sacrifices; and that on pain of being excluded from *Jupiter's* temple. It was likewise unlawful to use any other wood, for the sacrifice, than the white poplar.

PENATES. Among the antient Romans, were a kind of *Tutelar Deities*, either of countries, or particular houses; in which latter sense they differed nothing from the *Lares*. See LARES.

The *Penates* were so called, either from *penus*, which signifies the food, by CIC. de nat. deor. l. 2. which we are nourished; or from the word *penitus*, *eo quod penitus insident*, or, *quasi penes nos nati*.

Æneas, after the destruction of *Troy*, carried away with him the *Penates*, or tutelar gods of his country.

Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, fama super æthera notus.

Æn. l. 1. v.
378.

The good Æneas am I called; a name,
While fortune favour'd, not unknown to fame.
My household gods, companions of my woes,
With pious care I rescued from our foes.

DRYDEN.

Learned men take these *Trojan Penates* to be the same as the *Cabiri*, or *Samo-thracian* gods.

Virgil introduces the *Penates* assisting *Augustus Cæsar* at the battle of *Actium*, when he defeated *Anthony* and *Cleopatra*:

Hinc Augustus agens Italos in prælia Cæsar
Cum patribus, populoque, Penatibus, & magnis Dîs,
Stans celsa in puppi.

Æn. l. 8. v.
678.

*Young Cæsar, on the stern, in armour bright,
Here leads the Romans, and their gods, to fight.* DRYDEN.

The sacrifice to the *Penates* seems to have been a handful of *meal* and *salt* : for Horace says,

Od. 23. l. 3.
v. 17.

Immunis aram si tetigit manus,
Non sumptuosa blandior Hostia
Mollibit averfos *Penates*
Farre pio & saliente mica.

*If, with an unpolluted hand,
Which neither blood, nor wicked arts have stained,
A little meal and salt you bring,
'Twill prove a more prevailing offering,
Than all the spices of the eastern king.*

} CREECH.

BINGHAM,
Orig. Ecclef.
B. 18. c. 3.

PENITENTIARIES. In the antient Christian Church, were certain presbyters, or priests, appointed, in every church, to receive the private confessions of the people; not in prejudice to the public discipline, nor with a power of granting absolution before any penance was performed; but to facilitate the exercise of public discipline, by acquainting men what sins the laws of the church required to be expiated by public penance, and by directing them in the performance of it; and only to appoint private penance for such private crimes as were not proper to be publicly censured, either for fear of doing harm to the penitent himself, or giving scandal to the Church.

SOCRAT.
Hist. Ecclef.
l. 5. c. 19.

The office of *Penitentiary-Priests* was abrogated by Nectarius, bishop of Constantinople, in the reign of Theodosius, upon a certain accident that happened in the Church. A gentlewoman, coming to the Penitentiary, made a confession of the sins she had committed since her baptism. The Penitentiary enjoined her to fast and pray. Soon after she came again, and confessed that, during the course of her penance, one of the deacons of the church had defiled her. This occasioned the deacon to be cast out of the church, and gave great offence to the people. Whereupon the bishop, by the advice of a presbyter named Eudæmon, took away the Penitentiary's office, leaving every one to his own conscience; this being the only way to free the Church from reproach.

SOZOM. Hist.
Ecclef. l. 7.
c. 16.

Nectarius's example was followed by all the bishops of the East, who took away their Penitentiaries. However the office continued in use in the western Churches, and chiefly at Rome. See the next article.

PENITENTS. In the œconomy of church-discipline, among Christians, are those persons, who, having been guilty of notorious offences, and thereby incurred the censures of the Church, are afterwards reconciled to it by a course of *Penance*, or the performance of some acts of discipline, enjoined them by the authority of their spiritual governors.

BINGHAM,
Orig. Ecclef.
B. 18.
BONA, de
reb. liturg.
l. 1. c. 17.

The performance of Penance, antiently, was a matter of considerable length and time, in order to satisfy the Church that men were sincere converts. Upon this account, the Church used to divide her Penitents into four distinct classes, called by the Greeks *Προσκλαίοντες*, *Ακρωμένοι*, *Υποπίπτοντες*, and *Συνιστάμενοι*, and by the Latins *Flentes*, *Audientes*, *Substrati*, and *Consistentes*; that is, the Mourners or Weepers, the Hearers, the Kneelers or Prostrators, and the Co-standers.

TERTULL.
de Penitent.
c. 9.

The *Flentes*, or *weepers*, were rather candidates of Penance, than Penitents properly speaking. Their station was in the church-porch, where they lay prostrate, begging the prayers of the faithful, as they went in, and desiring to be admitted to the public penance of the Church.

Conc. Nic.
c. 11 and 12.

The *Audientes*, or *Hearers*, were those, who, being admitted to Penance, had the privilege of entering into the Church, where they were allowed to stay, and hear the scriptures read, and the sermon preached; but were obliged to depart before any of the common prayers were begun. They were to continue in this station a year, or two, or three, according to the heinousness of their offence. The

deacon,

deacon, by order of the *Constitutions*, was appointed to make proclamation, as soon as the sermon was ended, *Ne quis audientium, ne quis infidelium*, let none of the hearers, let none of the unbelievers be present.

The *Penitents* of the third order, called *Substrati* or *Kneelers*, were allowed to stay, and join in certain prayers made particularly for them, while they were kneeling upon their knees, and to receive the bishop's benediction.

The last order of *Penitents*, called *Confistentes*, or *Co-standers*, had the liberty, after the others were dismissed, to stand with the faithful at the altar, and join in the common prayers, and see the oblation offered; but were not allowed to make their own oblations, nor partake of the Eucharist with them.

When a Penitent desired to be admitted to do public Penance, and his petition was accepted, the first step was, to grant him Penance, as the phrase was, by imposition of hands; at which time he was obliged to appear in sackcloth, and with ashes upon his head. Some think, this was always done precisely on Ash-wednesday, which from thence was called *Dies cinerum*, the day of sprinkling ashes. But of this there is no certainty. Some Canons likewise obliged Penitents to cut off their hair, and the women to wear a penitential veil. But this was no general custom; as it was, for them to abstain from bathing, and other innocent diversions of life. And as they exercised themselves in private abstinence and mortification, so were they more especially to observe all the public fasts of the Church. No Penitents were allowed to marry, during the time of public Penance, all incontinency being thought inconsistent with a solemn and deep repentance. Lastly, in some churches, Penitents were obliged to take upon them the office and care of burying the dead: and this by way of discipline, and an exercise of humility and charity becoming their station.

But the most eminent act of Penance was the *Exomologesis* or Confession of sins; which was a public acknowledgment of their offences, and a declared resolution of never relapsing into the like. See CONFESSIO.

The great rigour, strictness, and severity of the discipline and Penance of the antient Church appears in many instances. For, first, they ordinarily admitted men but once to the privilege of public Penance, and allowed no second reconciliation to any sort of relapsers. The ordinary course of Penance often held men for ten, fifteen, or twenty years; and for very heinous and enormous crimes no certain term of years was limited, but their lives; and perfect reconciliation and absolution was granted them only at their last hour. And, notwithstanding this absolution, if they chanced to recover, they were obliged to perform the whole Penance, more or less, which they should have done, had not this exigency procured them absolution. Some sinners were yet more severely handled: for they were denied communion to the very last, and suffered to go out of the world without any manner of reconciliation. This discipline was generally used towards the three great sins of idolatry, adultery, and murder. It is true this rigour was afterwards abated, and exercised only against such apostates, as persisted in impenitency all their lives, and only desired reconciliation, when the pangs of death were upon them.

A great latitude and liberty was allowed to the bishops, to render the discipline of Penance more rigorous or easy, as they thought fit. Accordingly, there are some instances, even in the strictest ages, of sinners being admitted twice to this privilege. Such were the arch-heretics Cerdon, Valentinus, and Marcion. And there was a council held at Constantinople, *An. 426*, in which it was decreed, that the Massalian heretics, because they had often relapsed after doing Penance, should be admitted to do Penance no more, though they made never so many solemn professions of repentance.

Another instance of the power of bishops in this matter, was, the liberty of shortening the term of Penance, if they observed any extraordinary zeal in any of the Penitents. And this is what some of the antients call an *Indulgence*, which was not any pretended power of delivering souls from the pains of purgatory, but only a power, which every bishop had, of moderating the canonical punishments. This was sometimes done at the intercession of the martyrs in prison, and sometimes at the instance of the civil magistrate. See INDULGENCES.

When the *Penitents* had gone through the several stages of Penance, they were then re-admitted into the Communion of the Church: and this was done by a solemn

Lib. 8. c. 5.

Constit. 1. 8.
c. 8 and 9.

Conc. Ancyra.
c. 26.

Conc. Agath.
c. 15.
EUSEB. 1. 5.
c. 28.

Conc. Tolet.
3. c. 12.
SOCRAT.
1. 7. c. 16.
Conc. Carth.
4. c. 80.
Conc. Arelat. 2. c. 22.

Conc. Carth.
4. c. 81.

HERM. Past.
1. 2. mandat.
4.

Conc. Eliber.
c. 3.

Conc. Carth.
4. c. 76.

BONA, de
reb. liturg.
1. 1. c. 17.

IREN. 1. 3.
c. 4.

TERTULL.
de præscript.
c. 30.

PHOT. Bi-
blioth. Cod.
52.

Conc. Nic.
c. 12.
BASIL. c. 74.

solemn *Absolution*, or pronouncing them freed from the bonds of ecclesiastical discipline. See ABSOLUTION.

PENANCE is one of the seven Sacraments of the Romish Church. Besides Fasting, Alms, Abstinence, and the like, which are the general conditions of Penance; there are others of a more particular kind: such are, the repeating a certain number of *Ave Mary's*, *Pater Noster's*, and *Credo's*; saluting the host a stated number of times; wearing a hair shirt; giving one's self a certain number of stripes, and the like.

Relig. Cerem.
T. I.

There is something very ridiculous in the penances practised in Popish countries. In Italy and Spain, it is usual to see Christians, almost naked, loaded with chains and a cross, and lashing themselves at every step. Many, who do not chuse to discipline themselves so severely, do penance by proxy. We are told of one James Zeger, who exercised the charitable trade of vicarious penance in some of the towns of Brabant. This man would whip himself till the blood came, in the presence of the sinner, provided he gave him something to buy cordial liquors before he began the operation, besides what he received for the penance. He had two daughters, who did penance for ladies, who could afford to pay them. He had fixed prices for such fasts as he was to go through, according as they were more or less difficult: if he was to eat no meat, the price was ten pence; if only bread and water, he demanded thirty pence. He had a register of Penances, which was usually laid before the sinner. Such as, the repeating fifty-two *Ave Mary's* a day; twenty-five lashes on Friday after midnight, with a *miserere mei Deus*; a fast of bread and water on Wednesday, with three *Magnificat's* repeated before sun-rising; five rosaries repeated at noon, with the seven penitential Psalms, and the Litanies of all the saints. Other Penances were, to hear three successive masses in the church of the Jesuits, before the shrine of St Ignatius, bare-kneed on the marble; to stand upright, with both arms extended, before an image of the blessed Virgin, from one to two o'clock in the morning; to pull an hundred and fifty hairs off his head at the door of the Carmelites church, and there repeat an hundred and fifty *Ave Mary's*; and lastly, to lie three nights, naked and without a shirt, in sheets with cow-itch on them.

ALLET's Ri-
tual.

The manner of public Penance, in the Romish Church, is as follows.

The Penitent comes into the church in a very plain and modest garb. If he be under excommunication, he kneels without the church at the door; but if not, within the door. The congregation being assembled, the Penitentiary priest sits in a chair, in the middle of the nave of the church. The Penitent kneels before him, imploring with a loud voice that his sins may be forgiven him: the priest answers him by a short remonstrance, and enjoins him such penance as he thinks proper. Then he takes the Penitent by the right hand, and leads him to the church door, where he says; *you are turned out of the church, for the sins you have committed, in like manner as Adam, for his disobedience, was driven from paradise.* Then the door of the church is shut against him.

When the Penitent has completed the Penance enjoined him, he returns back to the Penitentiary, with a certificate thereof signed by the minister of his parish. On the day appointed for his absolution, he presents himself upon his knees at the church door, with an unlighted taper in his hand. Prayers being ended, the priest goes to the church door, and makes a pretty long exhortation to the Penitent; which being done, he takes him by the hand, and leads him into the church. If the Penitent be under excommunication, he must kneel before the priest, who strikes him on the shoulder several times with a little whip made of cords.

Before the Reformation, the Penance inflicted on offenders, in England, consisted in a prohibition from the Sacraments, and sometimes in being whipped or beaten. King Henry II himself submitted to this discipline: for he alighted from his horse three miles from Canterbury, and pulling off his boots walked barefooted to the tomb of Thomas Becket, where he received a lash from every bishop, abbot, and monk there present; after which he continued fasting and praying all that day and night, and would not suffer a carpet to be put under his feet, to keep them from the stones.

There are extant some *Penitentials*, as those of Theodore and Bede, in which the degrees of satisfaction to be made by the Penitent are settled; and from which it appears, that the measure of contrition was proportioned to the circumstances

of persons and actions. About the end of the VIIIth century, *Commutation* for Penance began; and then Prayers, Pater Nosters, and Masses, were enjoined, instead of fasting and acts of mortification. This bargaining for sins was practised by the chancellors, commissaries, officials, and registers. But, by a decree in convocation, *An. 1582*, it was ordered that no commutation should be made for the future without the knowledge of the bishop.

Instead of the antient discipline practised against offenders, the Church of England at present contents herself with an office, called the *Commination*, or denouncing of God's judgment against sinners; which is read on Ash-wednesday, after morning-service. See COMMINATION.

There are, in Popish countries, particularly in Italy, several *Fraternities* (as they are called) of *Penitents*, distinguished by the different shape and colour of their habits. These are secular societies, who have their Rules, Statutes, and Churches; and make public processions under their particular crosses or banner. Of these there are more than a hundred; the most considerable of which are as follows.

I. *White Penitents*. These are of different sorts at Rome. The most antient is that of *Gonfalon*, instituted in 1264, in the church of *St Mary Major*: in imitation of which four others were established in the church of *Ara-Cæli*; the first under the title of the *Nativity of our Lord*; the second under the invocation of the *holy Virgin*; the third under the protection of the *holy Innocents*; and the fourth under the patronage of *St Helena*. The brethren of this fraternity, every year, give portions to a certain number of young girls, in order to their being married. Their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross.

II. *Black Penitents*. The most considerable of these are the brethren of *Mercy*, or *St John Baptist*. This fraternity was instituted in 1488, by some Florentines, in order to assist criminals at the time of their death, and during their imprisonment. On the day of execution, they walk in procession before them, singing the seven Penitential Psalms, and the Litanies; and, after they are dead, they take them down from the gibbet, and bury them. Their habit is black sackcloth. There are others, whose business it is to bury such persons, as are found dead in the streets. They wear a death's-head on one side of their habit.

III. *Blew Penitents*.

IV. *Grey Penitents*.

V. *Red Penitents*.

VI. *Green Penitents*.

VII. *Violet Penitents*.

} All these are remarkable only for the different colours of their habits.

See FRATERNITIES.

PENTATEUCH. The name, which is given to the first five books of the Old Testament, viz. *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*; all written by MOSES, the divine Legislator of the Jews.

As the books ascribed to Moses are confessed by all to be of the greatest antiquity, so it is confirmed to us by the authority of heathen writers themselves, that they are indeed of his writing; besides the unanimous testimony of the whole Jewish nation, ever since Moses's time, from the first writing of them. Which is infinitely better proof of their being authentic, than can be pretended for any books, but the holy Scriptures. Divers texts of the *Pentateuch* imply that it was written by Moses; and the book of *Joshua*, and other parts of Scripture, import as much; and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by learned men.

JENKINS'S
Reasonable-
ness, &c. of
Christianity,
V. 1. P. 2.
c. 4.

The Samaritans receive no other Scriptures, than the *Pentateuch*, or five Books of Moses, rejecting all the other books, which are still in the Jewish canon. And these five books they still have among them, written in the old Hebrew or Phœnician character, which was in use among them before the Babylonish captivity, and in which both these, and all the other Scriptures, were written, till Ezra transcribed them into that of the Chaldæans. And this has led many learned men into a mistake, as if the Samaritan copy, because written in the old character, were the true authentic copy, and that Ezra's was only a transcript; whereas in truth

HIERON. in
Dialog. adv.
Lucif.
EPIPH. Hær.
9.

the *Samaritan Pentateuch* is no more than a transcript, copied in another character from that of Ezra, with some variations, additions, and transpositions made therein.

De Emend.
Temp. l. 7.
WALTON,
Prolegom. xi.
ad Bibl. Poly-
glot.
MORIN. Ex-
ercit. i. in
Pentateuch.
Samar. c. 1.

It is highly probable, that Manasseh, when he fled to the Samaritans, first brought the Law of Moses among them. And because the old Phœnician character was that only, which the Samaritans were accustomed to, it was written out in that character, in which they have retained it ever since. This Samaritan Pentateuch was well known to many of the antient Christian writers, from a Greek translation of it, which was then extant, but is now lost. From the end of the VIth century, for above a thousand years, this Pentateuch lay wholly in the dark, being utterly unknown to all the Christians of the East and West; till, about the beginning of the last century, Scaliger had notice that there was such a Samaritan Pentateuch among those of that sect in the East. Some time after Archbishop Usher procured several copies of it out of the East; and after him Sancius Harley, a priest of the Oratory at Paris, brought another copy into Europe, and repositied it in library of his order at Paris. From which copy Morinus published it in the *Polygot* of Paris.

The Samaritans, besides the Pentateuch in the original Hebrew language, have also another in the vulgar Samaritan. This is likewise published in the *Paris Polygot*, and since in the *London Polygot*, in which the Samaritan text, and Samaritan version, and the Latin translation of both, are published all together, much more complete and correct than they were before.

For a particular account of the five books of Moses, See GENESIS, EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY. See also the article BIBLE.

Levit. xxiii.
15, 16.
Exod. xxxiv.
22.
Deut. xvi. 9,
10.

PENTECOST (THE FEAST OF). A solemn festival of the Jews, so called because it was celebrated on the *fiftieth* day after the *sixteenth* of Nisan, which was the second day of the *Passover*. It was called likewise the *feast of weeks*, because it was kept seven weeks after the *Passover*. They then offered the first-fruits of the wheat-harvest, which was then compleated. Besides which, they presented at the temple seven lambs of that year, one calf, and two rams, for a burnt-offering; two lambs, for a peace-offering; and a goat, for a sin-offering.

The feast of *Pentecost* was instituted among the Israelites, first to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvests; and secondly, that they might call to mind, and give thanks to God for the *Law*, which he had given them from mount Sinai, on the *fiftieth* day after their coming out of Egypt.

LEO of Mo-
dena, p. 3.
c. 4.

The modern Jews celebrate the *Pentecost* for two days. They deck the synagogue, and their own houses, with garlands of flowers. They hear a sermon, or oration, in praise of the Law, which they suppose to have been delivered on this day.

BUXTORF,
Synag. Jud.

The Jews of Germany make a very thick cake, consisting of seven layers of paste. They call it *Sinai*, and say, the seven layers represent the seven heavens, which God was obliged to re-ascend, from the top of this mountain.

Acts ii.

It was on the feast of *Pentecost*, that the Holy Ghost miraculously descended on the Apostles of our Lord, who were assembled together, after his death, in a house at Jerusalem. See WHITSUNDAY.

LEO ALLA-
TIUS.

PENTECOSTARIUM. An ecclesiastical book of the Greek Christians, containing the office, from Easter-day, to the octave of *Pentecost* or Whitfunday, that is, to the Sunday of all Saints.

This book, it seems, has been corrupted by the last editors, who, contrary to the decrees of Synods, have foisted in several spurious and apocryphal things, wherein it is affirmed, that the whole human race was freed by Christ, when he preached in hell, and transported with him to heaven.

HART-
FNOCH, Dis-
sert. de cultu
deor. Pruff.

PERCUNUS. A false god, or idol, of the antient inhabitants of Prussia; in honour of whom they always kept up a fire made with oak-wood, which if the priest (whom, in their language, they called *Waidelotte*) suffered, through negligence, to go out, he was punished with death.

These

These idolatrous people believed, that, when it thundered, their grand priest, called *Koive*, was conversing with their god *Percunus*; and in this opinion they fell down to the earth, to adore that deity, and to beg of him seasonable weather.

PERDOITE. A false god, or idol, of the antient inhabitants of Prussia; for whom the mariners and fishermen had a particular veneration, because they believed that he presided over the sea. HART-FNOCH, Disfert. de cultu deor. Pruss.

He was represented by them as an *Angel* of vast bigness, standing upon the waters, and turning the winds which way he pleased. Before they went a fishing, they offered sacrifices of fish to him, eating the remains of what they had offered, and drinking very freely. After which, the priest, whom they called *Sigonotta*, took observation of the winds, and predicted to them the day and place where they should have good fishing.

PERGUBRIOS. A false god, or idol, of the antient inhabitants of Prussia. He presided over the fruits of the earth, and was honoured with a festival on the twenty-second of March; at which time the idolatrous people assembled together, and the sacrificer, having sung hymns in praise of the god, took a bowl full of strong beer, and having drank it off, threw the bowl over his head. All the company followed his example, singing the praises of *Pergubrios*, and spending the day in feasting and mirth. HART-FNOCH, Disfert. de cultu deor. Pruss.

PERIMAL. A false god of the Indian Banians, worshipped under the figure of a pole, or more properly the mast of a ship. PURCHAS, l. 10. c. 7.

They relate concerning this deity, that a penitent having accidentally pricked his foot with an awl, let it continue in the wound several years; making a solemn vow that he would not extract it, till he had the honour of seeing *Perimal* dance. The indulgent god took compassion of his pain, and danced, accompanied by the sun, moon, and stars. During this celestial movement, a golden chain dropped from the foot of the deity: whereupon a pagod, or temple, was erected to him, called the pagod of *Cyndambaran*, or the *golden chain*.

PERSECUTIONS of the CHRISTIANS. The establishment of Christianity met with great opposition from the powers of the world. This occasioned several severe persecutions against the Christians, during the reigns of several Roman Emperors. Historians usually reckon *Ten General Persecutions*; of which we shall here give a brief account. See EUSEBIUS, LAC-TANTIUS, SULP. SEVERUS, &c.

The FIRST GENERAL PERSECUTION.

This was carried on under the Emperor **NERO**, thirty one years after our Lord's Ascension. That emperor having set fire to the city of Rome, to divert the suspicion from himself, turned all the odium of that execrable fact upon the innocent Christians, and proceeded against them as the incendiaries and actors in this calamity. St Peter being now at Rome, by his many miracles, and numerous converts, excited Nero's fury against the Christians.

As to the particulars of this Persecution, Tacitus tells us, that at first several were seized, who made profession of this new religion, and by their confession infinite numbers of others were detected and executed. They were treated with all the instances of scorn and cruelty. Some of them were wrapped up in the skins of wild beasts, and worried and devoured by dogs: others were crucified; others burnt alive, being clad in paper-coats dipped in pitch. Nero exhibited these spectacles in his own gardens, joining to them the diversions of the Cirque, and appearing himself publicly in the habit of a charioteer.

This Persecution was not confined to Rome, but the emperor issued out edicts against the Christians throughout most of the provinces of the empire. How long this Persecution lasted, is not easy to determine: but in all probability it was abated at Rome in a very short time, though in some of the provinces it might continue longer, and the Christians were in less safety than formerly throughout the rest of Nero's reign.

The

The SECOND GENERAL PERSECUTION.

This Persecution was raised against the Christians, in the year 95, by the Emperor DOMITIAN. His letters and bloody edicts were published throughout all the empire, which caused the banishment and death of great numbers both in Rome and other places.

Rev. ii. 13.

In this persecution many eminent Christians suffered: particularly, Antipas in Pergamus, one of the seven Churches of St John's erection; and Dionysius the Areopagite, St Paul's convert, and first bishop of Athens, who suffered many torments and death itself. The emperor proceeded to the execution of some of his own relations; particularly his Cousin-German Flavius Clemens, in the very year of his consulship, whom he put to death for embracing Christianity, and banished his wife to the island Pandataria. But nothing rendered this Persecution so memorable as the sufferings of the apostle St John, whom the emperor banished to the isle of Patmos, in the Ægean sea, there to be employed in digging in the mines.

The THIRD GENERAL PERSECUTION.

This Persecution began in the third year of the Emperor TRAJAN, *A. D.* 100. Many things contributed towards it; as the standing laws of the empire, the Emperor's zeal for his religion, and aversion to Christianity, and the prejudices of the Pagans supported with all imaginable falsities and calumnies against the Christians. Under the plausible pretence of their holding illegal meetings and societies, they were severely prosecuted by the governors, and other officers; in which persecution great numbers fell by the rage of popular tumult, as well as by laws and processes. This Persecution continued several years, with different degrees of severity, in many parts of the empire, and was so much the more afflicting, because the Christians generally suffered under the notion of malefactors and traitors, and under an emperor famed for his singular justice and moderation.

The most noted martyr, in this persecution, was St Clement, bishop of Rome, who, they say, was thrown into the sea with an anchor about his neck; though some doubt the truth of this relation.

After some time, the fury of this Persecution was abated, but did not cease during the whole reign of Trajan. In the eighth year of his successor ADRIAN it broke out with new rage. This is by some called *The fourth general Persecution*, but is more commonly looked upon as a revival or continuance of the *Third*. The severity of it appears from the great number of martyrs mentioned in the old Martyrologies. Several Apologies were presented by the Christians to Adrian, in behalf of themselves and their religion; which took off the keenness of the Emperor's fury, and at length so far wrought him into a good opinion of Christianity, that Lampridius tells us, he had thoughts of building a temple to Christ.

The FOURTH GENERAL PERSECUTION.

This was under ANTONINUS the *Philosopher*, and, at different places, with several intermissions, and different degrees of severity, continued the greatest part of his reign. Antoninus himself has been much excused as to this persecution. He made no laws, it is true, against the Christians; but it is certain he very much countenanced their enemies, and encouraged them to put in execution the antient laws, which prohibited all religions not approved by the Senate. This persecution was principally owing to the philosophers, who, finding themselves exposed, and their morals out-shon, by the Christians, loaded them with all possible calumnies.

This Persecution did not rage so much at the beginning, as four or five years after. Its greatest violence was at Smyrna, where great numbers suffered martyrdom, and among the rest the renowned Polycarp, bishop of the place. During this Persecution, the famous apologist Justin Martyr sealed the faith with his blood. But among all the instances of cruelty, exercised against the Christians, none

exceeded

exceeded those practised at Lyons in Gaul, of which we have a very lively and affecting account in a letter from the Churches of Lyons and Vienne to those of Asia and Phrygia, written (it is thought) by Irenæus. This letter tells us, it was impossible to describe the fierceness and cruelty of the Pagans, and the torments which the martyrs suffered, being banished from their houses, forbidden to shew their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

The FIFTH GENERAL PERSECUTION.

It began *A. D.* 197, under the Emperor SEVERUS, who, in the first part of his reign, had been very favourable to Christianity, having been formerly recovered out of a fit of sickness by the intercession of one Proculus Torpacio, a Christian. But, notwithstanding this prince's favour, the fury of the people, taking occasion of the emperor's absence from Rome, excited a severe Persecution against the Christians. The wonderful progress of Christianity gave great jealousy to their Pagan adversaries, who loaded them with all kinds of calumnies. The people, upon all public misfortunes, cried out to have the Christians cast to the lions, supposing them to be the occasion of all the calamities that befel the empire; and, upon public festivals, they sometimes tore their bodies out of their graves, and cut them in pieces. Many suffered by fire, by sword, and by wild beasts.

This Persecution, which in a great measure had been confined to the city of Rome, within less than two years reached Afric and the city of Carthage; where it roused up the spirit of Tertullian, and caused him to write his famous *Apology*. It raged likewise with great violence at Alexandria, where the streets flowed with the blood of the Christians; and at Lyons, where the famous Irenæus suffered martyrdom.

The SIXTH GENERAL PERSECUTION.

This Persecution began with the reign of the Emperor MAXIMINUS, *A. D.* 235, and seems to have arose from that prince's hatred to his predecessor Alexander, in whose family many Christians had found shelter and patronage. Though this Persecution was very severe in some places, yet we have the names of but a few martyrs. Origen, at this time, was very industrious in supporting the spirits of the Christians under these fiery trials.

The SEVENTH GENERAL PERSECUTION.

This was the most dreadful Persecution that ever had been known in the Church. It began about the beginning of the reign of the Emperor DECIUS, *A. D.* 250, and is ascribed to the triumphant prevalency of the Christian faith, which had diffused itself over all the empire; insomuch that the Pagan temples and sacrifices began to be greatly neglected. This excited the malice of Decius to use all imaginable methods to exterminate the sect of the Christians: thereupon he issued out edicts to the governors of the provinces, commanding them to proceed against the Christians with the utmost severity.

Rome, Carthage, Alexandria, and all parts of the empire, felt the dreadful effects of this storm. The Christians were in all places driven from their habitations, stripped of their estates, and tormented with imprisonment, racks, axes, &c. New cruelties were daily invented. Accusations were infinite: some came in as informers, and others as witnesses; and some, who expected their neighbours estates, took occasion to accuse them of Christianity. The public prisons were not sufficient to contain the multitudes of Christians sent thither. Nicephorus affirms it to be easier to count the sand of the sea, than to reckon up the number of martyrs in this persecution. What greatly mortified the persecutors was, that many, who till now had been enemies to Christianity, came in, and publicly professed themselves Christians.

During this Persecution, Fabian bishop of Rome, and Babylas bishop of Antioch, suffered martyrdom. The famous Origen, likewise, had not the least share in the sufferings of those times, being imprisoned and tortured: but the judge, to

give all possible additions to his misery, ordered his torments to be such as should not take away his life ; so that, before the Persecution ended, he escaped.

The EIGHTH GENERAL PERSECUTION.

The Emperor VALERIAN, in the fourth year of his reign, *A. D.* 257, listening to the suggestions of Macrianus, a magician of Egypt, was prevailed upon to persecute the Christians, on pretence that, by their wicked and execrable charms, they hindered the prosperity of the emperor. Macrianus advised the emperor to perform many impious rites, sacrifices, and incantations, to cut the throats of infants, rip open the bowels of new-born babes, &c. whereupon edicts were published in all places against the Christians, who were exposed without protection to the common rage. We have the names of several martyrs, among whom was the famous St Laurence, archdeacon of Rome, and the great St Cyprian, bishop of Carthage.

The NINTH GENERAL PERSECUTION.

This Persecution fell out under the Emperor AURELIAN, *A. D.* 274 : but it was so small and inconsiderable, that it gave but little interruption to the peace of the Church. Some of the Martyrologies speak of several martyrs under this Persecution ; but of them we have no great certainty.

The TENTH GENERAL PERSECUTION.

The tenth and last General Persecution of the Christians began in the nineteenth year of the Emperor DIOCLETIAN, *A. D.* 303. The most violent promoters of it were, Hierocles the philosopher, who wrote against the Christian religion, and Galerius, whom Diocletian had declared Cæsar. This latter was excited not only by his own cruelty and superstition, but likewise by his mother, who was a zealous Pagan. Diocletian, contrary to his inclination, was prevailed upon to authorize the Persecution by his edicts. Accordingly it began in the city of Nicomedia, from whence it spread into other cities and provinces, and became at last universal. No regard was had to age, sex, or order : whole houses full of Christians were set on fire ; and whole droves, tied together with ropes, were thrown into the sea.

This dreadful Persecution continued for ten years, under Diocletian and his successors ; but, for most of the time, in the eastern parts of the empire. It was carried on with such violence and severity, that Diocletian and his colleague vainly boasted, that they had utterly defaced the name and superstition of the Christians. It is impossible to enumerate the vast multitudes of martyrs in all parts, and the infinite variety of their torments.

At last, it pleased God, that the Emperor Constantine (who himself afterwards became a Christian) openly declared for the Christians, and published the first law in favour of them. The death of Maximin, emperor of the East, soon after, put a period to all their troubles ; and this was the great *Epocha*, when Christianity triumphantly got possession of the thrones of princes, and to its own native power obtained the additional strength of human laws and constitutions : in which state, though with different degrees of success and splendor, it has since continued.

See MARTYRS.

S. PETER'S DAY. A festival of the Christian Church, observed on the twenty-ninth of June.

St Peter was born at *Bethsaida*, a town situated upon the banks of the sea of Galilee. He was originally called *Simon*, or *Simeon*, to which our Saviour, after his conversion, added the name of *Cephas*, which, in the vulgar language of the Jews, signified a *Stone* or *Rock* : from thence it was derived into the Greek Πέτρος (*Petrus*) which is of the same import. Our Lord probably intended to denote thereby the constancy and firmness of his faith, and his activity in building up the Church.

Joh. i. 45.

Matth. xvi.
18.

St Peter was a fisherman by trade, and brother of St Andrew, who first brought him to our Saviour. He became a disciple and follower of Christ, upon seeing the miracle of the great draught of fishes, and was one of his most immediate companions. He is by the Antients stilled *the mouth of the apostles*, because he was the first and forwardest, on all occasions, to profess his zeal and attachment to our Saviour; for which reason our Lord pronounced him *blest*. But it does not appear, that our Saviour gave any personal prerogative to St Peter, as universal Pastor and Head of the Church. He is first placed among the Apostles, because, as most think, he was first called. If he is stiled *a Rock*, all the Apostles are equally stiled *Foundations*; and the power of the *keys* is promised to the rest of the Apostles, as well as to St Peter.

Joh. i. 40.
Luke v. 9.

Matth. xvi.

17.

Matth. x. 2.

Rev. xxi. 14.

Joh. xx. 23.

This Apostle became a great example of human frailty, in his behaviour upon the approach of our Saviour's sufferings. It is well known, that, for fear of being involved in the punishment, with which his master was threatened, he disclaimed all knowledge of him, and denied him thrice. But he soon recovered from his fall, and endeavoured by penitential tears to wash away his guilt.

St Peter's first Mission, after our Saviour's ascension, was to those Christians Philip the deacon had converted in Samaria; where he conferred on them the gift of the Holy Ghost, and severely rebuked Simon Magus, for imagining the gift of God could be purchased with money. Some time after, he had a special vision from heaven, by which the divine goodness removed those prejudices of his education, which the Jews had entertained against the Gentiles. In the dispute between the Jewish and Gentile converts, he declared God's acceptance of the Gentiles, and that the yoke of the Jewish rites ought not to be laid upon them. Yet afterwards he dissembled his Christian liberty, and thereby confirmed the Judaizing Christians in their errors; for which he stands justly rebuked by St Paul. Being imprisoned by Herod, he was miraculously delivered by an angel, who knocked off his chains, and conducted him to a place of safety.

Acts viii. 17.
18.

Acts x.

Gal. ii. 11.

Acts xii.

St Peter, afterwards, preached at Antioch, and was the first bishop of that place. He likewise preached the Gospel to the Jews, dispersed in Pontus, Galatia, Cappadocia, and Asia. Towards the latter end of his life, he went to Rome, about the second year of the Emperor Claudius, where he laboured in establishing Christianity, chiefly among the Jews, being the Apostle of the *Circumcision*. Here he set himself to expose the impostures of Simon Magus, which he did successfully, by working himself those wonders that Simon falsely boasted of. Particularly, he raised to life a kinsman of the emperor; which the magician had attempted in vain. And, when Simon Magus, to recover his reputation, pretended to fly up to heaven from the hill of the Capitol, by the prayers of St Peter, his artificial wings failed him, and falling he was so bruised, that in a short time he died.

EUSEB. Hist.
Ecclef. i. 3.
c. 1.

St Peter suffered martyrdom about the year of Christ 69, under the Emperor Nero, whom he had provoked by his success against Simon Magus, and by his reducing many dissolute women to a sober and virtuous life: and it was probably in that persecution, when the emperor burnt Rome, and charged the Christians with the guilt and punishment of it. He was crucified with his head downwards. It is said, his body was embalmed by Marcellinus the presbyter, and buried in the Vatican, near the Triumphal Way, where there was a church erected to his memory, now the famous Cathedral of St Peter's at Rome.

S. PETER'S EPISTLES. Two canonical books of the New Testament, written by the apostle St Peter. See the preceding article.

These Epistles are addressed to those Jewish converts, who were scattered throughout Pontus, Galatia, &c. not only upon the persecution raised at Jerusalem, but upon former dispersions of the Jews into those places, on several other occasions.

The first Epistle of St Peter is principally designed to comfort, and confirm them, under those fiery trials and manifold temptations, they were then subject to; and to direct and instruct them how to behave in the several states and relations both of the Civil and the Christian life; that they might not be engaged in those rebellions against Cæsar and his officers, then fomented among the Jews; and that they might stop the mouths of those, who spoke against them as evil doers.

In

In the *Second Epistle*, he prosecutes the same subject, to prevent their apostasy from the Faith, on account of any persecutions they were liable to. He likewise guards them against the corrupt principles of the Gnostics, and those who scoffed at the promise of Christ's coming, as if it would never be verified.

BLACK-
WALL'S Sa-
cred Classics
defended. T. I.

' St Peter's style (says a modern author) expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the Apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason and natural analogy (which are always marks of a sublime genius) that you can scarce perceive the pauses of his discourse, and distinction of his periods. The great Joseph Scaliger calls St Peter's first Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it.

' A noble majesty and becoming freedom is what distinguishes St Peter: a devout and judicious person cannot read him without solemn attention, and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens, and this our earth, wrapped up with devouring flames; hear the groans of an expiring world, and the crushes of nature tumbling into universal ruin.'

The authority of the *Second Epistle of St Peter* was for some time doubted of; as Origen, Eusebius, St Jerom, and others have observed. What made the Antients call it in question, is, the difference of its style from the first. The third chapter, which describes the catastrophe of the visible world, made Grotius think this Epistle was written after the taking of Jerusalem, because that was not to happen till after the destruction of that city: upon which he conjectures, that Simeon, bishop of Jerusalem, is the author of this Epistle, and that the inscription, which carries St Peter's name, is corrupted. But the best Critics admit this Epistle to be the genuine work of St Peter, who discovers himself, where he says, he was present at our Lord's transfiguration, and where he tells the Jews, this was the second Letter he had written to them. The reader may see this question fully discussed, and the authority of this Epistle established past all doubt, by a learned modern writer. To which may be added the opinion of Dr Blackwall. ' I can-

Dr SHEP-
LOCK (Bp. of
Salisbury) his
Dissert. on the
authority of
the second
Epistle of
St Peter.
BLACK-
WALL, ubi
supra.

not, with some Critics, find any great difference betwixt the style of the first and second Epistles: it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity, the same rapid run of language, and the same commanding majesty, in them both. Take them together, and they are admirable for significant epithets, and strong compound words; for beautiful and sprightly figures; adorable and sublime doctrines; pure and heavenly morals, expressed in a chaste, lively, and graceful style.'

St Peter has been made the author of several books: such were, his *Acts*, his *Gospel*, his *Revelation*, a work about *Preaching*, and another about *Judgment*. There is extant a large history of St Peter, called *The Recognitions*, imputed to St Clement.

PETER-PENCE. An antient levy, or tax, of a penny on each house throughout England. It was collected on the day of *St Peter in vinculis*, and sent to Rome; whence it was likewise called *Rome-scot* and *Rome-pennyng*.

The *Peter-Pence* was first granted by Ina, king of the West-Saxons, in the year 725, being then in pilgrimage at Rome. The same was done by Offa, king of the Mercians, in 794. It was intended for the support of the English college at Rome: however the Popes found means to appropriate it to themselves. It became a standing tax in England, being confirmed by the Laws of King Canute, Edward the Confessor, William the Conqueror, &c. Edward III first prohibited the payment of it; but it was soon revived, and continued till the reign of Henry VIII.

PETROBRUSSIANS. A religious sect, which arose in France, and the Netherlands, about the year 1126; so called from their leader *Peter Bruys*, a Provincial. PETER, Abbot of Clugni; contr. Petro-bruss.

They denied, that children, before the age of reason, can be justified by Baptism, because it is Faith that saves by Baptism. They disapproved the use of churches, saying an inn was as proper for prayer as a temple, and a stable as an altar. They were for pulling down all crosses and crucifixes, in regard we ought to abhor the instrument of our Saviour's death. They rejected the sacrament of the Eucharist, and prayers for the dead.

PHARISEES. A famous sect of the Jews, of which frequent mention is made in the gospels.

The distinguishing character of the *Pharisees* was, their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself, pretending that both were delivered to Moses from Mount Sinai, and therefore were both of equal authority. This sect of men had their birth at the same time with the traditions, and they grew up together, till at length they had gained ground so far, that the traditional law swallowed up the written, and these, who were the propagators of it, the whole bulk of the Jewish nation. PRIDEAUX, Connect. P. 2. B. 5. JOSEPH. Antiq. l. 13. c. 18. and l. 18. c. 2. Matth. xv. 1-6.

These men, by reason of their pretences to a more nice and rigorous observance of the Law according to their traditions, looked on themselves as more holy than other men, and therefore separated themselves from those, whom they thought sinners or prophane, so as not to eat or drink with them; and hence, from the Hebrew word *Pharas*, which signifies to *separate*, they had the name of *Pharisees*, that is, *Separatists*. Matth. ix. 2. BUXTORF. Lex. Rabbin.

Their extraordinary pretences to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently charges them with hypocrisy, and making the Law of God of none effect through their traditions. Several of these traditions are particularly mentioned and condemned in the gospel: but they had a vast number more; which may be seen in the *Talmud*, a work of twelve volumes in *folio*, the whole subject of which is to dictate and explain those traditions, which this sect imposed to be believed and observed. See **TALMUD**. Matth. xxiii. 13-33. Luke xi. 39-52.

The *Pharisees*, contrary to the opinion of the *Sadducees*, held a resurrection from the dead, and the existence of angels and spirits. But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only by its transmigration into another body, and being born a-new with it. From this resurrection they excluded all that were notoriously wicked, being of opinion, that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies, which the souls of those, who committed them, were next sent into. According to this notion it was, that Christ's disciples asked him, concerning the blind man, *Who did sin, this man or his parents, that he was born blind?* And when the disciples told Christ, that some said, he was Elias, and others Jeremias, or one of the prophets, the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him. Acts xxiii. 8. Joh. ix. 2. Matth. xvi. 14.

With the *Essenes*, they held absolute Predestination; and, with the *Sadducees*, Free-will. But how they reconciled these seemingly incompatible doctrines, is nowhere sufficiently explained.

The sect of the *Pharisees* was not extinguished by the ruin of the Jewish common-wealth. The greatest part of the modern Jews are still of this sect, being as much devoted to traditions, or the Oral Law, as their ancestors were. It is true, they are less strict than the antient Pharisees, as to food, and other austerities of the body. See **CARAITES, ESSENES, and SADDUCEES**. BASNAGE, Hist. of the Jews. B. 3. c. 3.

PHOLONAPHIE. A Chinese festival, observed in honour of one *Phelo*, who first discovered the use of Salt: but his ungrateful country-men not making him that acknowledgment, which so useful an invention justly deserved, he withdrew from them in great indignation, and was never heard of more. LE COMPTE, Memoirs of China. T. 2.

The Chinese however honour his memory by this festival, which is celebrated in the beginning of June. Upon this occasion they adorn their houses with boughs of trees; and fit out several vessels, in which they sail about in search of their much-admired *Phelo*.

S. PHILIP and S. JAMES's-DAY. A festival of the Christian Church, observed on the first day of May.

I. St *Philip* was a native of Bethsaida, in Galilee, and probably a fisherman, the general trade of that place. He had the honour of being first called to be a disciple of our blessed Saviour. It was to Philip our Saviour proposed that question, what they should do to procure so much bread as would feed the vast multitude that followed him? It was to him the Gentile proselytes addressed themselves, when desirous to see Jesus. And it was with Philip our Lord had that discourse concerning himself before the last Supper.

Joh. iv. 44.

Joh. i. 43.

Joh. vi. 5.

Joh. xli. 21.

The Upper Asia fell to this Apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter end of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent or dragon of prodigious bigness. St Philip, by his prayers, procured the death, or at least the disappearing, of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death; which, some say, was by crucifixion; others, by hanging him up against a pillar.

EUSEB. I. 3.
c. 30.

St Philip is generally reckoned among the married Apostles; and it is said, he had three daughters, two whereof persevered in their virginity, and died a Hierapolis; the third, having led a very spiritual life, died at Ephesus. He left behind him no writings. The Gospel, under his name, was forged by the Gnostics, to countenance their bad principles, and worse practices.

Antiq. I. 30.
c. 8.

II. St *James* the *Less* is styled, in scripture, our *Lord's brother*; and by Josephus, eminently skillful in matters of genealogy, expressly called the *brother of Jesus Christ*: by which the antient Fathers understand, that he was Joseph's son by a former wife. He was surnamed the *Less*, to distinguish him from the other St James; and that either from the stature of his body, or the difference of his age. But he acquired a more honourable appellation from the piety and virtue of his life; which was that of St *James the Just*, by which he is still known all over the world.

HIERON. de
Script. Eccl.

St Jerom relates, out of the Hebrew Gospel of the Nazarenes, that St James having solemnly sworn, that, from the time he had drank of the cup, at our Lord's last Supper, he would eat bread no more, till he had seen him risen from the dead; our Lord, after his resurrection, appeared to him, and said, bring hither bread and a table: then he took bread, and gave thanks, and brake it, and gave it to James the Just, saying; my brother, eat thy bread; for the Son of man is risen from among them that sleep.

Gal. i. 19.

Acts xii. 17.

Acts xv. 13.

After our Saviour's ascension, St James was chosen bishop of Jerusalem. St Paul, after his conversion, addressed himself to this Apostle, by whom he was honoured with the right hand of fellowship. It was to St James, St Peter sent the news of his miraculous deliverance out of prison. This Apostle was principally active at the Synod of Jerusalem, in the great controversy concerning the Jewish rites and ceremonies. He was of a meek and humble disposition. His temperance was admirable; for he wholly abstained from flesh, and drank neither wine, nor strong drink, nor ever used the bath. Prayer was his constant business and delight, and by his daily devotions his knees were become as hard and brawny as camels.

EUSEB. I. 2.
c. 23.

JOSEPH. AN-

tiq. I. 20.

c. 8.

EUSEB. I. 2.

c. 3.

St Paul having escaped the malice of the Jews, by appealing to Cæsar, they resolved to revenge it upon St James, who was accused before their council of transgressing the Law, and blaspheming against God. The Scribes and Pharisees endeavoured, by flattering speeches, to engage him, at the confluence of the Paschal solemnity, to undeceive the people concerning Jesus Christ; and, that he might be the better heard, they carried him with them to the top of the temple. There they addressed him in these words; *Tell us, O just man, what are we to believe concerning Jesus Christ, who was crucified?* He answered with a loud voice;

He sits in heaven on the right hand of the Majesty on high, and will come again in the clouds of heaven. Enraged at this reply, they threw him down from the place where he stood; and being very much bruised, though not killed, he recovered strength enough to get upon his knees, and pray for his murderers, who loaded him with a shower of stones, till one with a fuller's club beat out his brains.

St James wrote one General Epistle to the Jewish converts; concerning which, See S. JAMES'S GENERAL EPISTLE.

PHILIPPIANS (St PAUL'S EPISTLE TO THE). See EPISTLES OF St PAUL.

PHILIPPINES. A religious society of young women at Rome, so called from their taking St *Philip de Neri* for their protector. They consist of an hundred poor girls, who are brought up, till they are of age to be married, or become Nuns, under the direction of some religious women, who teach them to read, write, and work, and instruct them in the duties of Christianity. Hist. des Ord.
Relig. T. 4.
c. 46.

This establishment rose from a small beginning. One Rutillo Bandi, a very pious man, was the first, who took it into his thoughts to protect poor girls, who were in danger of being ruined through the poverty and misery of their parents. To this end he made choice of a few, whom he placed under the conduct of some devout women. Pope Urban VIII, approving this institution, ordered that they should be under the direction of the Augustin nuns, and observe the same rules as the Religious themselves, excepting such austerities as their tender age could not support.

The *Philippines* wear a white veil, and a black cross on their breast.

PHLEGETHON. One of the poetical rivers of hell; so called, ἀπὸ τοῦ φλέγειν, from *burning*, agreeably to Virgil's description of it:

Respicit Æneas subito, & sub rupe sinistra
Mœnia lata videt, triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, volvitque sonantia faxa.

Æn. 1. 6.
v. 548.

*The heroe, looking on the left, espied
A lofty tow'r, and strong on ev'ry side,
With treble walls, which Phlegethon surrounds,
Whose fiery flood the burning empire bounds;
And, press'd between the rocks, the bellowing noise resounds.* } DRYDEN.

See ACHERON, COCYTUS, and STYX.

PHORCUS or PHORCYS. One of the poetical gods of the sea.

Nereidum, Phorcique chorus.

VIRG. ÆN.
5. v. 240.

Old Phorcus, and the Nereids watry train.

He was said to be the son of *Pontus* and *Terra*, that is, of Sea and Earth; and had, by his wife and sister *Ceto*, the *Phorcydes*, and the *Gorgons*.

PHOTINIANS. Christian heretics, in the IVth century; followers of *Photinus*, bishop of *Sirmich*, in *Pannonia*. EPIPH.
Hæres. 33.

Photinus had been promoted to that see by the Arians, whose party he had embraced. About the year 342, he began to broach an opinion peculiar to himself, namely, that God is not immense. This so scandalized the Arians, that they drove him from his see. And he was condemned by the council of Milan, in 346.

The heresy of Photinus against the immensity of God was anathematized by the Lateran council, under Innocent III, in 1215.

PHYLA-

The Chinese however honour his memory by this festival, which is celebrated in the beginning of June. Upon this occasion they adorn their houses with boughs of trees; and fit out several vessels, in which they sail about in search of their much-admired *Phelo*.

S. PHILIP and S. JAMES's-DAY. A festival of the Christian Church, observed on the first day of May.

I. St *Philip* was a native of Bethsaida, in Galilee, and probably a fisherman, the general trade of that place. He had the honour of being first called to be a disciple of our blessed Saviour. It was to Philip our Saviour proposed that question, what they should do to procure so much bread as would feed the vast multitude that followed him? It was to him the Gentile proselytes addressed themselves, when desirous to see Jesus. And it was with Philip our Lord had that discourse concerning himself before the last Supper.

The Upper Asia fell to this Apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter end of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent or dragon of prodigious bigness. St Philip, by his prayers, procured the death, or at least the disappearing, of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death; which, some say, was by crucifixion; others, by hanging him up against a pillar.

St Philip is generally reckoned among the married Apostles; and it is said, he had three daughters, two whereof persevered in their virginity, and died a Hierapolis; the third, having led a very spiritual life, died at Ephesus. He left behind him no writings. The Gospel, under his name, was forged by the Gnostics, to countenance their bad principles, and worse practices.

II. St *James* the *Less* is styled, in scripture, our *Lord's brother*; and by Josephus, eminently skillful in matters of genealogy, expressly called the *brother of Jesus Christ*: by which the antient Fathers understand, that he was Joseph's son by a former wife. He was surnamed the *Less*, to distinguish him from the other St James; and that either from the stature of his body, or the difference of his age. But he acquired a more honourable appellation from the piety and virtue of his life; which was that of St *James the Just*, by which he is still known all over the world.

St Jerom relates, out of the Hebrew Gospel of the Nazarenes, that St James having solemnly sworn, that, from the time he had drank of the cup, at our Lord's last Supper, he would eat bread no more, till he had seen him risen from the dead; our Lord, after his resurrection, appeared to him, and said, bring hither bread and a table: then he took bread, and gave thanks, and brake it, and gave it to James the Just, saying; my brother, eat thy bread; for the Son of man is risen from among them that sleep.

After our Saviour's ascension, St James was chosen bishop of Jerusalem. St Paul, after his conversion, addressed himself to this Apostle, by whom he was honoured with the right hand of fellowship. It was to St James, St Peter sent the news of his miraculous deliverance out of prison. This Apostle was principally active at the Synod of Jerusalem, in the great controversy concerning the Jewish rites and ceremonies. He was of a meek and humble disposition. His temperance was admirable; for he wholly abstained from flesh, and drank neither wine, nor strong drink, nor ever used the bath. Prayer was his constant business and delight, and by his daily devotions his knees were become as hard and brawny as camels.

St Paul having escaped the malice of the Jews, by appealing to Cæsar, they resolved to revenge it upon St James, who was accused before their council of transgressing the Law, and blaspheming against God. The Scribes and Pharisees endeavoured, by flattering speeches, to engage him, at the confluence of the Paschal solemnity, to undeceive the people concerning Jesus Christ; and, that he might be the better heard, they carried him with them to the top of the temple. There they addressed him in these words; *Tell us, O just man, what are we to believe concerning Jesus Christ, who was crucified?* He answered with a loud voice;

He sits in heaven on the right hand of the Majesty on high, and will come again in the clouds of heaven. Enraged at this reply, they threw him down from the place where he stood; and being very much bruised, though not killed, he recovered strength enough to get upon his knees, and pray for his murderers, who loaded him with a shower of stones, till one with a fuller's club beat out his brains.

St James wrote one General Epistle to the Jewish converts; concerning which, See S. JAMES'S GENERAL EPISTLE.

PHILIPPIANS (St PAUL'S EPISTLE TO THE). See EPISTLES OF St PAUL.

PHILIPPINES. A religious society of young women at Rome, so called from their taking St *Philip de Neri* for their protector. They consist of an hundred poor girls, who are brought up, till they are of age to be married, or become Nuns, under the direction of some religious women, who teach them to read, write, and work, and instruct them in the duties of Christianity. Hist. des Ord. Relig. T. 4. c. 46.

This establishment rose from a small beginning. One Rutilio Bandi, a very pious man, was the first, who took it into his thoughts to protect poor girls, who were in danger of being ruined through the poverty and misery of their parents. To this end he made choice of a few, whom he placed under the conduct of some devout women. Pope Urban VIII, approving this institution, ordered that they should be under the direction of the Augustin nuns, and observe the same rules as the Religious themselves, excepting such austerities as their tender age could not support.

The *Philippines* wear a white veil, and a black cross on their breast.

PHLEGETHON. One of the poetical rivers of hell; so called, ἀπὸ τοῦ φλέγειν, from *burning*, agreeably to Virgil's description of it:

Respicit Æneas subito, & sub rupe sinistra
Mœnia lata videt, triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, volvitque sonantia saxa.

Æn. l. 6.
v. 548.

The heroë, looking on the left, espied
A lofty tow'r, and strong on ev'ry side,
With treble walls, which Phlegethon surrounds,
Whose fiery flood the burning empire bounds;
And, press'd between the rocks, the bellowing noise resounds. } DRYDEN.

See ACHERON, COCYTUS, and STYX.

PHORCUS or PHORCYS. One of the poetical gods of the sea.

Nereidum, Phorcique chorus.

VIRG. Æn.
5. v. 240.

Old Phorcus, and the Nereids watry train.

He was said to be the son of *Pontus* and *Terra*, that is, of Sea and Earth; and had, by his wife and sister *Ceto*, the *Phorcydes*, and the *Gorgons*.

PHOTINIANS. Christian heretics, in the IVth century; followers of *Photinus*, bishop of *Sirmich*, in Pannonia. EPIPH. Hæres. 33.

Photinus had been promoted to that see by the Arians, whose party he had embraced. About the year 342, he began to broach an opinion peculiar to himself, namely, that God is not immense. This so scandalized the Arians, that they drove him from his see. And he was condemned by the council of Milan, in 346.

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PHYLA-

Buxtorf,
Syn. Jud. c. 4.

PHYLACTERIES. Are *Charms* or *Preservatives*; such as the Pagans used to carry about them, to preserve themselves from certain evils, diseases, or dangers. They wore, for example, stones, or pieces of metal engraved under certain aspects of the planets. The word is of Greek original, and signifies to keep, guard, or preserve.

Matth. xxiii.
5.

The Jews made use of a sort of *Phylacteries*. Our Saviour says, the Scribes and Pharisees *make broad their Phylacteries, and enlarge the borders of their garments*. These *Phylacteries* were little rolls of parchment, wherein were written certain words of the Law. These they wore upon their foreheads, and upon the wrists of their left arm. They founded this custom upon these words of God: *It shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes*; and again: *It shall be for a token upon thine hand, and for frontlets between thine eyes*.

Exod. xiii.
9 and 16.

The Jews wrote upon their *Phylacteries* these four passages of the law. 1. *Sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine*: And what follows, as far as the tenth verse of the thirteenth chapter of *Exodus*. 2. From the eleventh verse of the same chapter; *And it shall be, when the Lord shall bring thee into the land of the Canaanites, &c.* as far as verse sixteen. 3. From the fourth verse of the sixth chapter of *Deuteronomy*, *Hear, O Israel, the Lord our God is one Lord*, and what follows to verse the ninth of the same chapter. 4. Lastly, from the thirteenth verse of the eleventh chapter of the same book, *And it shall come to pass, if you shall bearken diligently to my commandments, &c.* to the end of verse twenty-one of the same chapter.

Leo of Mo-
dena, Cerem.
Jud. p. 1.
c. 11.

The rolls of parchment, which were fastened to the arms, were written upon in square letters, with an ink made on purpose. They were inclosed in a sort of case of black calves skin. Then they were put upon a square bit of the same leather, but something stiffer; from whence hung a thong of the same, of about a finger's breadth, and a cubit and half long. These rolls were placed at the bending of the left arm; and after the thong had made a little knot in form of the letter *Yod*, it was wound about the arm in a spiral line, which ended at the top of the middle finger. It was called *Teffila shel-jad*, or the *Teffila* of the hand.

That of the forehead was composed of four pieces of parchment, upon each of which was written one of the fore-mentioned sentences. These four pieces were joined together in a square; and they wrote upon them the letter *Schin*. Then they put over them a little square piece of stiff calves leather, from which hung two thongs, as in the former. This square was placed on the middle of the forehead, and the thongs going round the head made a knot behind like the letter *Daleth*, and then came round again to the breast. They called this *Teffila Shel-rosh*, i. e. the *Teffila* of the head.

Origen,
Chrysos-
tom, Jerom.
Lightfoot,
Scaliger.

Some antients think, the use of these *Phylacteries* is as antient as Moses; and some interpreters tell us, that, at the time of our Saviour, this custom was general, and that he himself wore them; and that he reproves in the Pharisees only the affectation of wearing larger *Phylacteries* than other men. St Jerom thinks, the Pharisees wore the Decalogue upon these *Phylacteries*.

The modern Jews content themselves with wearing *Phylacteries* at morning-prayers only: but they think themselves under no obligation to this practice.

Varillas,
Hist. du
Wicéfan.
part 2.

PICARDS. A sect of persons, so called from their leader, one *Picard*, a Fleming, who, about the beginning of the XVth century, improved upon the error of the *Adamites*, in respect to nakedness. From Flanders he passed into Germany, and penetrated as far as Bohemia. In a short time, he had a great number of followers, both men and women, whom he enjoined to go always naked. He called himself the son of God, and pretended that he was sent into the world, as another Adam, to restore the law of nature, which, he said, consisted principally of two things, a community of women, and a nakedness of all the parts of the body.

Picard cantoned himself, and his party, in an island of the river Lusnik, seven leagues from Thabor, the place of arms of the famous Zisca. Unhappily for him, forty of his followers having plundered some houses in the country, and slain

above

above two hundred persons, Zisca caused the island to be attacked, and put all the *Picards* to the sword, excepting two, that he might learn from their mouth what was their religion.

Though they had no regular marriages among them, yet no man lay with a woman without the leave of their chief. Therefore, when any one found in himself an inclination towards a woman, he took her by the hand, and led her to Picard, to whom he said; *My spirit waxeth warm towards this woman.* Then Picard answered; *Go, increase and multiply.* One of the grand principles of these persons was, that there were none in the world, but themselves, who were free; that the rest of mankind were all slaves, especially when they concealed their natural parts.

There were some Enthusiasts among the Anabaptists, who endeavoured to revive the extravagance of the *Picards*, in respect to nakedness. Lambert Hortensius tells us the following story to this purpose. On the thirteenth of February, 1535, there was a meeting at Amsterdam of seven men and seven women. One of the men, named Theodoret Sartor, pretended to be a prophet: he lay down on the ground, to pray to God, and having finished his prayer, he said to one of his brethren, that he had seen God in all his Majesty, and that he had conversed with him; that from paradise he had descended into hell, and that, having considered every thing, he knew that the day of judgment was at hand. The same day they met again, and our prophet appeared naked in the assembly. He commanded the rest to do the like. They readily obeyed, and threw all their cloaths into the fire, as a burnt offering to the Almighty. Then they all went out, and ran about the streets, crying out, *Wo, wo, divine vengeance, divine vengeance!* Being seized, and carried before the magistrates, they rejected with disdain the cloaths that were offered them. The seven men were put to death, and thus this sect was dispersed. See ADAMITES.

*Account of the
tumults of the
Anabaptists,
Basil, 1548.*

PIETY. In Latin, *Pietas*. This virtue was worshipped, by the Romans, as a goddess. She is represented in the dress of a Roman lady, holding a little incense-box, called *Acerra*, and standing before an altar, on which is a fire lighted. Sometimes she holds two children in her arms, or has little children at her feet, whom she seems to instruct.

The symbols of *Piety* are, Æneas carrying his father Anchises on his shoulders, a stork feeding its parents, &c.

This goddess had a temple. at Rome, dedicated by Attilius, in the place, where that Roman lady lived, who sustained her father in prison with the milk of her own breasts.

It is to this goddess that Statius addresses himself in the following beautiful lines.

Summa deum, Pietas, cujus gratissima cælo
Rara profanatas inspectant numina terras,
Huc vittata comam, niveoque insignis amictu,
Qualis adhuc præsens, nullaue expulsa nocentum
Fraude rudes populos, atque aurea regna colebas,
Mitibus exequiis ades, & lugentis Hetrusci
Cerne pios fletus, laudataque lumina terge.

Sylv. l. 3.

Chief of the skies, celestial Piety!
Whose god-head, prized by those of heav'nly birth,
Revisits rare these tainted realms of earth;
Mild in thy milk-white vest, to sooth my friend,
With holy fillets on thy brows descend,
Such as of old (e'er chased by guilt and rage)
A race unpolished, and a golden age,
Beheld thee frequent. Once more come below,
Mix in the soft solemnities of woe;
See, see, thy own Hetruscus wastes the day
In pious grief; and wash his tears away.

ADDISON.

PILAR (*Neustra Sennora del*) [Span.] The name of a famous chapel in Spain, dedicated to Our Lady of the pillar.

Etat. d'Espagne, T. 1.

VOL. II.

R r r

The

The Spaniards say, that St James being at Saragossa, the blessed Virgin appeared to him; whereupon he built this chapel in honour of her. Some pretend, the angels themselves were the architects of it. The blessed Virgin, splendidly dressed, resides there upon a marble pillar, holding a young Jesus in her arms. Several silver angels surround her, with flambeaux, not to mention fifty silver lamps, and a great number of branches of the same metal, with tapers burning night and day before her. The walls of this sacred place are hung with the figures of feet, hands, arms, legs, hearts, &c. offered by the pious to the blessed Virgin, as an acknowledgment of the miraculous cures wrought by her on those parts.

SIXT. SENEN.
Bibl. l. 2.

P. PILATE, HIS LETTER CONCERNING JESUS CHRIST. There is extant a Letter, said to be written by Pontius Pilate, governor of Judæa, to the Emperor Tiberius, concerning the crucifixion and death of our Saviour. It is generally allowed to be spurious, and of no better authority than the *Acts of Pilate*. See ACTS OF PILATE.

The Letter is as follows:

' Pontius Pilate to Tiberius wisheth Health.'

' There has lately happened here, through the envy of the Jews, an affair, of which I myself am a witness, and which will involve them, and their children, in a dreadful punishment. For their Fathers having had assurances from God, that he would send them his Holy One from heaven, to be their true King, and who was to be born of a virgin; God did really accomplish this promise to them, I being governour of Judæa. Though the Jews had seen, that he restored sight to the blind, and health to the paralytic; that he cleansed the lepers, drove out devils from those, who were possessed; raised the dead, commanded the winds, walked upon the sea, and did many other miracles; while the whole multitude looked upon him as the Son of God: the chief of the Jews notwithstanding conceived an extreme envy and jealousy against him. They seized him, delivered him up to me, and formed many false accusations against him, saying, he was a magician, and a transgressor of their Law. As to myself, thinking what they said of him to be true, I ordered him to be whipped, and then delivered him up to their will. They crucified him, and set a watch at his sepulchre. But the third day he rose again, while my soldiers guarded the tomb. The malice of the Jews was such, that they gave money to the soldiers, and bid them say, that his disciples took away his body. But when the soldiers had received the money, they could not forbear owning the truth. They declared, that Jesus Christ was risen, and that the Jews had given them money not to speak of it. Of this I thought proper to give you notice, that credit may not be given to the lies of the Jews.'

PILGRIMAGE. A kind of religious discipline, which consists in taking a journey, out of devotion, to some celebrated place, as Jerusalem, Mecca, &c. and performing there some religious acts.

This sort of devotion began about the middle ages of the Church, when the antient penances prescribed by the canons were relaxed. If a priest, or clerk, had been guilty of any notorious crime, it was but making a pilgrimage, and by that they pretended to wipe off all blemishes, and re-qualify themselves. The places of resort were chiefly Rome, Jerusalem, Tours, Compostella, &c.

This piece of superstition gave occasion to many abuses. For from hence petty princes, and other lords, took occasion to lay heavy exactions on their tenants and subjects, under pretence of defraying the expences of a Pilgrimage. Others, under this colour, took the advantage of leading idle and vagabond lives, and subsisting by the charity of those, who thought it meritorious to supply the wants of the Pilgrims.

But Pilgrimages were most in vogue after the end of the XIth century, when, wars and public distractions being in a great measure abated, every one was for visiting places of devotion, even kings and princes themselves. King Robert of France past his Lent in Pilgrimage, and took a journey to Rome for

that

that purpose. Even bishops made no difficulty of being absent from their Churches upon the same account.

The Mohammedans are obliged to perform the *Pilgrimage to Mecca*, by virtue of a precept of the Koran, which says; *God has enjoined the Pilgrimage of the temple of Mecca to all who shall be in a condition to make it.* Their Doctors explain differently the conditions, which render this Pilgrimage obligatory. Some say, it is sufficient to have the necessary provisions, and a horse. Others will have the conditions to be, health of body, and faculties sufficient to provide things necessary for the journey. Lastly, others require, not only the necessary provisions for the journey, and health of body, but likewise a convenient vehicle, and security from danger on the road; without which, no one, they say, is obliged to perform this Pilgrimage. This decision is generally received by the Mussulmans, especially the Turks.

D' HERBE-
LOT, Bibl.
Orient.

The Caliphs, formerly, performed this Pilgrimage themselves, with great pomp, and a magnificent retinue. The last, who did so, was the Caliph Haron Raschid, who went in Pilgrimage to Mecca in the year of the *Hegira* 186. This Caliph ascribed all the victories he gained over his enemies to his Pilgrimages, and he wore on his helmet this inscription, *Haggion Azzon*, that is, he who makes the Pilgrimage to Mecca becomes strong and valiant.

In the year of the *Hegira* 319, this Pilgrimage ceased for some time, through fear of the Carmathians, who at one time slew twenty thousand Pilgrims, and took and plundered the temple of Mecca. During this interval, they went in pilgrimage to Jerusalem.

The Arabians pretend, that the Pilgrimage to Mecca is more antient than the Mussulman religion, and as old as the time of Abraham and his son Ismaël, who, they say, were the founders of the temple of Mecca. However it be, Mohammed made it one of the six capital points of his religion, and of such indispensable obligation, that a famous doctor, named *Hallage*, was put to death for having taught certain ceremonies and prayers, to supply the neglect of performing it. It is always the first step a Mussulman takes, when he would perform penance for his past sins. The time of performing this Pilgrimage is the last month of the Arabic year, called *Dhoulheggia*.

Maundrell gives us a description of the pomp, with which the *Hadjees* (so they call the *Pilgrims*) set out on their Pilgrimage to Mecca. 'In this famous cavalcade (says he) there came first forty six *Dellees*, that is, religious madmen, carrying each a silk streamer, mixed either of red and green, or of yellow and green. After these came three troops of *Segmen*, an order of soldiers among the Turks, and next to them some troops of *Saphees*, another order of soldiery. These were followed by eight companies of *Mugrubines* on foot. These were fellows of a very formidable aspect, and were designed to be left in a garrison, maintained by the Turks in the desert of Arabia, and relieved every year with fresh men. In the next place came on foot the soldiers of the castle of Damascus, fantastically armed with coats of mail, gauntlets, and other pieces of old armour. These were followed by two troops of Janisaries, and their Aga, all mounted. Next were brought the Bassa's two horse-tails, ushered by the Aga of the court; and next followed six led horses. After these came the *Mahmal*. This is a large pavillion of black silk, pitched upon the back of a very large camel, and spreading its curtains all round about the beast down to the ground. The camel is adorned with large ropes of beads, fish-shells, fox-tails, and other such fantastical finery. All this is designed for the state of the Alcoran, which is placed with great reverence under the pavillion, where it rides in state both to and from Mecca. The Alcoran is accompanied with a rich new carpet, which the Grand Signor sends every year for the covering of Mahomer's tomb, having the old one brought back in return for it, which is esteemed of an inestimable value, after having been so long next neighbour to the prophet's rotten bones. The beast, which carries this sacred load, has the privilege to be exempted from all other burthens ever after. After the *Mahmal* came another troop, and with them the Bassa himself, and last of all twenty loaded camels.'

Journey from
Aleppo to Je-
rusalem. p.
127.

PLUNTERIA. [Gr.] An antient Greek festival, in honour of Minerva, celebrated on the twenty-sixth of *Thargelion*. HESYCHIUS.

It

PLUT. in
Alcibiade.

It was so called, because, on this day, they undressed Minerva's statue, and washed it. It was accounted an unfortunate and inauspicious day, and therefore the temples, as upon all such days, were surrounded with ropes, so that no man could have admission. Alcibiades's return from exile happening on this day, it was looked upon by many as a dangerous omen, and a sign that the goddess did not graciously receive him.

It was usual, at this festival, to carry in procession a cluster of figs, which was called ἡγήτρια, signifying to *lead the way*, because figs were, ἡγεμόνες τῆς καθαρεύσεως, that is, leaders to humanity, and a civil course of life: for when men left off their antient and barbarous diet of acorns, the next thing they used for food was figs.

PLURIMANOS. The name of a famous convent of Dominicans in Ethiopia.

Hist. de la
Orden. de
Predicadores
en la Ethio-
pia. c. 3 &
9.

It is here mentioned because of the romantic account given of it by Father Lewis d' Ureta; who tells us, it is five leagues in circumference; that it contains nine thousand religious, and three thousand domestics; that these nine thousand religious eat together in the same refectory; that the convent contains fourscore dormitories, as many cloisters, and as many churches, in which the religious of each dormitory say the office every day, excepting Sundays and holidays, when they all meet in a common church: that the founder of this convent was so great a saint, that, when he said mass, an angel descended from heaven, and prepared the bread and wine for him: that this saint, having driven a devil out of the body of a woman, ordered him by way of punishment to serve in the convent, seven years, in quality of valet; that this devil's name was *Malabestia*, and that his employment was to ring all the bells in all the churches, and to sweep all the dormitories, cloisters, and cells.

PLUTO. According to the Pagan Theology, was the god of *Hell*, where he had his residence. Thus Virgil, speaking of Orpheus;

Georg. l. 4.
v. 466.

Tænarias etiam fauces, alta ostia *Ditis*
Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, *regemque tremendum*,
Nesciaque humanis precibus mansuescere corda.

*Ev'n to the dark dominions of the night
He took his way, thro' forests void of light,
And dar'd amidst the trembling ghosts to sing,
And stood before th' inexorable king.*

DRYDEN.

This dominion fell to his lot, in the general division of the world between the three sons of Saturn, Jupiter, Neptune, and Pluto. He was therefore called the *Infernal Jupiter*. See JUPITER and NEPTUNE.

Of all the adventures, ascribed to *Pluto* by the poets, the most remarkable is his Rape of Proserpine; concerning which, see PROSERPINE.

For an idea of the infernal kingdom, over which he was supposed to rule, see the articles, ACHERON, COCYTUS, PHLEGETHON, CERBERUS, the FURIES, HELL, &c.

Pluto is described by the poets as riding in a chariot made of ebony, and drawn by four black horses. Keys were an ensign of his authority, because there is no returning from the infernal regions. Sometimes he holds a scepter, at other times a wand, with which he drives the dead to hell. He had a helmet, which whoever wore became invisible; and this was put on by Minerva, when she fought against the Trojans, that she might not be seen by Mars.

HOM. II. l. 5.
v. 844.

----- αὐτὰρ Ἀθήνη
Δῶν Ἀΐδ' ἄσπετον ὄλεθρον, μὴ μιν ἴδωι ὄλεθρον Ἀχαιῶν.

*But first, to hide her heavenly face, she spread
Black Orcus's helmet o'er her radiant head.*

MR POPE.

This

This allegory imports, that every thing, which goes into the dark empire of *Orcus* or *Pluto*, disappears, and is seen no more.

The proper offerings to this infernal deity were black bulls. Hence Horace;

Non si tricenis, quotquot eunt dies,
Amice, places illachrymabilem
Plutona tauris.

Od. 14. l. 2;
v. 5.

Not tho' ten thousand oxen stained his shrines
with sacred blood,
Shou'd'st thou appease th' inexorable god.

CREECH.

We meet with but few temples of this god, amongst the writers of antiquities: There was one at Rome, in the eleventh region of the city, dedicated to *Dis Pater*, another name for *Pluto*.

The Mythologists say, that *Pluto* is the *Earth*: for as all living things spring from the Earth, so they are resolved by death into the principles, from whence they came.

PLUTUS. The fabulous god of *riches*. Aristophanes, in his comedy called by this name, feigns, that this god, having at first a very clear sight, bestowed his favours only on the good and just. But Jupiter afterwards depriving him of sight, riches fell indifferently to the share of the good and bad. A design being formed for the recovery of his sight, *Penia*, or *Poverty*, opposes it, making it appear that Poverty is the mistress of arts, sciences, and virtues, which would be in danger of being lost, if all men were rich. But no credit being given to her remonstrance, Plutus recovers his sight in the temple of *Æsculapius*; and from thence forward the temples and altars of other gods, and those of Jupiter himself, are abandoned, every body sacrificing to no other god but Plutus.

POLIEIA. [*Gr.*] An antient Greek festival, observed at Thebes, in honour of Apollo, surnamed *πολιδας*, i. e. *grey*, because he was represented, in that city (contrary to the practice of all other places) with grey hairs. PAUSAN. in
Bœotic.

The victim, on this occasion, was a bull: but it happening once that no bulls could be procured, an ox was taken from the cart, and sacrificed; and from that time began the custom of killing labouring cattle for sacrifice, which before was looked upon as a capital crime.

POLYGAMY. See MARRIAGE.

POLITY (ECCLESIASTICAL). By this is meant, the Constitution, and Government, of the Christian Church, considered as a society.

' Scarce any thing in religion (says a learned author) has been more mistaken, than the nature and extent of that power, which our blessed Saviour established in his Church. Some have not only excluded the civil magistrates of Christian States from having any concernment in the exercise of this power, and exempted all persons invested with it from the civil courts of justice; but have raised their supreme governor of the Church to a supremacy, even in civil affairs, over the chief magistrate; insomuch that he has pretended on some occasions to absolve subjects from their allegiance to their lawful princes: and others have run so far into contrary mistakes, as either to derive all spiritual power wholly from the civil magistrate, or to allow the exercise thereof to all Christians without distinction. The first of these opinions manifestly tends to create divisions in the state, and to excite subjects to rebel against their civil governors: the latter do plainly strike at the foundation of all Ecclesiastical power; and wherever they are put in practice, not only the external order and discipline, but even the Sacraments of the Church must be destroyed, and the whole constitution quite dissolved.' Dr POTTER
(now Lord
Archbishop of
Cant.) Dis-
course on
Church Go-
vernment. In-
trod.

The nature of *Ecclesiastical Polity* will be best understood by looking back to the constitution of the antient Christian Church.

BINGHAM,
Orig. Ecclef.
B. 1. c. 3.
EUSEB. Dem.
Evang. 1. 7.
c. 2.
ORIG. Homil.
5. in Ezek.

BINGHAM,
ib. c. 4.

The Church, as a society, consisted of several orders of men: Eusebius reckons three: viz. the ἡγούμενοι, Πιστοί, and Κατηχούμενοι, i. e. Rulers, Believers, and Catechumens. Origen reckons five orders: but then he divides the clergy into three orders, to make up the number. Both these accounts, when compared together, come to the same thing. Under the ἡγούμενοι, or *Rulers*, are comprehended the Clergy, Bishops, Priests and Deacons: under the Πιστοί, or *Believers*, the baptized laity; and under the Κατηχούμενοι, or *Catechumens*, the candidates for baptism. The *Believers* were perfect Christians; the *Catechumens* imperfect. The former, having received baptism, were allowed to partake of the Eucharist; to join in all the prayers of the Church; and to hear discourses upon the most profound mysteries of religion: more particularly the use of the Lord's prayer was the sole prerogative of the Believers; whence it was called Ἐυχὴ πιστῶν, the Prayer of Believers. From all these privileges the *Catechumens* were excluded. See CATECHUMENS.

The distinction between the *Laity* and the *Clergy* may be deduced from the very beginnings of the Christian Church; notwithstanding that Rigaltius, Salmasius, and Selden, pretend, there was originally no such distinction, but that it is a novelty, and owing to the ambition of the clergy of the III^d century, in which Cyprian and Tertullian lived. See CLERGY.

The *Clergy* of the Christian Church consisted of several orders, both *Superior* and *Inferior*.

The Superior orders of the Clergy were;

1. *The BISHOPS.*
2. *The PRESBYTERS.*
3. *The DEACONS.*

It has been pretended, that the *Bishops* and *Presbyters* were the same; and this opinion has given rise to the sect of the *Presbyterians*. But it is clearly proved against them, from all Ecclesiastical antiquity, that *Bishops* and *Presbyters* were distinct Orders of the Clergy. See BISHOPS, DEACONS, PRESBYTERS, and PRESBYTERIANS.

Among the *Bishops*, there was a subordination, they being distinguished into

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| 1. <i>Primates</i> or <i>Metropolitans</i> . | 3. <i>Diocesan Bishops</i> . |
| 2. <i>Patriarchs</i> or <i>Archbishops</i> . | 4. <i>Chorepiscopi</i> or <i>Suffragan Bishops</i> . |
- See the articles ARCHBISHOPS, CHOREPISCOPI, DIOCESE, PATRIARCHS and PRIMATES.

The *Presbyters* were the second order of the superior clergy, and had the care of the smaller districts, or parishes, of which each diocese consisted. See PARISHES and PRESBYTERS.

The *Deacons* were the third Order of the Superior Clergy, and were a kind of assistants to the bishops and presbyters, in the administration of the Eucharist, and other parts of divine service. There were likewise *Deaconesses*, or female Deacons, who were employed in the service of the women. Out of the order of Deacons was chosen the *Archdeacon*, who presided over the Deacons, and all the inferior officers of the Church. See the articles ARCHDEACONS, DEACONS, and DEACONESSES.

The Inferior Orders of the Clergy were;

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| 1. <i>The Subdeacons.</i> | 5. <i>The Door-keepers.</i> | 9. <i>The Catechists.</i> |
| 2. <i>The Acolythists.</i> | 6. <i>The Singers.</i> | 10. <i>The Syndicks.</i> |
| 3. <i>The Exorcists.</i> | 7. <i>The Copiatæ or Fossarii.</i> | 11. <i>The Stewards.</i> |
| 4. <i>The Readers.</i> | 8. <i>The Parabolani.</i> | |

See each under their respective articles.

All these Orders of the Clergy were appointed to their several offices in the Church by solemn forms of consecration or ordination, and had their respective privileges, immunities, and revenues. And, by means of this gradation and subordination in the Hierarchy, the worship, and discipline, of the primitive Church were exactly kept up, according to St Paul's direction; *Let every thing be done decently, and in order.*

How far the constitution of our own Church agrees with, or has departed from, this plan of the antient Hierarchy, may be seen at one glance of the eye. We have the general distinction of *Bishops*, *Presbyters* or *Priests*, and *Deacons*. Among the first, we retain only the distinction of *Archbishops* (with the title likewise of *Primates*) and *Bishops*; having no *Patriarchs* or *Chorepiscopi*. And as to the inferior orders of the Clergy, as *Acolythists*, &c. they are all unknown to the Church of England. The *Romish Church* has retained most of them. But it were to be wished she came as near to the faith and worship, as she does to the external constitution of the Hierarchy, of the antient Church.

But, as no society can subsist without *Laws*, and *Penalties* annexed to the breach of them, so the unity and worship of the Christian Church were secured by Laws both Ecclesiastical and Civil. The Ecclesiastical Laws were, either Rules and Orders made by each bishop for the better regulation of his particular diocese; or Laws made, in provincial Synods, for the government of all the dioceses of a province; or lastly, Laws respecting the whole Christian Church, made in General Councils, or assemblies of bishops from all parts of the Christian world. See SYNODS.

The Civil Laws of the Church were those decrees and edicts, made from time to time by the emperors, either restraining the power of the Church, or granting it new privileges, or confirming the old.

The breach of these laws were severally punished both by the Church and State. The Ecclesiastical censures, respecting offenders among the clergy, were chiefly, *Suspension* from the office, and *Deprivation* of the rights and privileges of the Order. Those respecting the laity consisted chiefly in *Excommunication*, or rejection from the communion of the Church, and *Penance* both public and private.

For a full account of the discipline of the antient Christian Church, see the articles ABSOLUTION, DEPRIVATION, DISCIPLINE, EXCOMMUNICATION and PENITENTS.

POLYGLOTT BIBLES. Are such *Bibles*, or editions of the Holy Scriptures, as are printed in *various languages*, at least three, the texts of which are ranged in opposite columns. Some of these Polyglott editions contain the whole Bible, others but a part of it. The principal *Polyglotts*, that have yet appeared, are these following:

1. The Bible of Francis Ximenes, Cardinal, of the order of St Francis. It was printed, in 1517, in four languages; Hebrew, Chaldee, Greek, and Latin.
2. The Bible of Justiniani, bishop of Nebio, of the order of St Dominic. It appeared in 1518, in five languages; Hebrew, Chaldee, Greek, Latin, and Arabic.
3. The Psalter, by John Potken, provost of the collegiate church of St George at Cologne, published, in 1546, in four languages; Hebrew, Greek, Ethiopic, and Latin.
4. The Pentateuch, published by the Jews, at Constantinople, in 1546, in Hebrew, Chaldee, Persian, and Arabic; with the Commentaries of Solomon Jarchi.
5. The Pentateuch, by the same Jews, in the same city, in 1547, in four languages; Hebrew, Chaldee, the vulgar Greek, and Spanish.
6. The Psalter, Proverbs, the prophets Micah and Joel, published by John Draconitis, of Carlostad in Franconia, in 1565, in five languages, Hebrew, Chaldee, Greek, Latin, and German.
7. Christopher Plantin's Polyglott Bible, published by order of Philip II, king of Spain, in 1572. It is in eight volumes, and in Hebrew, Chaldee, Greek, and Latin: with the Syriac version of the New Testament.
8. Vatablus's Polyglott Bible, being the Old Testament in Hebrew and Greek, with two Latin Versions, one of St Jerom, the other of Sanctes Pagninus; and Vatablus's notes. It appeared at Heidelberg, in 1586.
9. A Bible in three languages, Greek, Latin, and German, published by David Wolder, a Lutheran minister, at Hamburg, in 1596.
10. The Polyglott's of Elias Hutter, a German. The first, printed at Nuremberg, in 1599, contains the Pentateuch, Joshua, Judges, and Ruth, in six languages; viz. the Hebrew, Chaldee, Greek, Latin, Luther's German;

man; and as to the sixth language, the copies varied according to the nations they were designed for.

This author published the Pfalter, and New Testament, in Hebrew, Greek, Latin, and German. But his chief work is the New Testament in twelve languages, *viz.* Syriac, Greek, Hebrew, Italian, Spanish, French, Latin, German, Bohemian, English, Danish, and Polish. This was printed at Nuremberg, in 1599.

11. Mr le Jay's Bible, in seven languages, printed at Paris, in 1645.

The languages are, the Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic.

12. Walton's Polyglott, published in England, in 1657. This was a new edition of Le Jay's Polyglott, more correct, extensive, and perfect. It consists of five volumes, with *Prolegomena*, some treatises in the first volume, several new Oriental versions in the fourth and fifth, and a very large collection of various readings in the sixth.

POLYHYMNIA. One of the nine *Muses*. The name is of Greek original, and signifies *much singing*. Horace speaks of her as mistress of the Lyre.

Od. 1. l. 1.
v. 32.

----- si neque tibus
Euterpe cohibet, nec Polyhymnia
Lesbom refugit tendere barbiton.

*If Polyhymnia but inspire
The bard, and tune the Lesbian Lyre.*

PLUT. in
Sympof.

Polyhymnia presided over History and Rhetoric; and is pictured with a white robe, and a crown of pearls; extending her right hand, as if haranguing, and holding in her left a scroll of paper, on which is written the word *Suadere*. See **MUSES**.

POMONA. See **VERTUMNUS**.

Differt. on
the relig. &c.
of the Bra-
mins. P. 2.
c. 10.

PONGOL. So the Bramins of the East-Indies call a festival of the Sun, celebrated on the ninth of January.

On this occasion they visit one another, and make mutual presents. They boil rice in some open place exposed to the Sun, and place it in such a manner that it may receive its meridian rays. When the Sun begins to withdraw himself, they cry *Pongol*, and repeat it four times. The rice, which is thus boiled on this day, is looked upon as holy, and is kept as long as possible. Some of them renew this festival every Sunday.

PONTIFEX MAXIMUS. See the next article.

PLUT. LIV.
and DIO.

PONTIFICES. Priests of the antient Romans. The origin of their name is somewhat uncertain. Most authors derive it from *Pontes* (*Bridges*), the repair of which was committed to their care. And indeed the words *pontem facere*, which make that of *Pontifex*, seem to imply it. Besides, Bridges were then thought sacred, and the most solemn sacrifices were performed upon them. But Plutarch tells us, the name was in use at Rome before there were any bridges there: and therefore he gives another etymology of the word, deriving it from *Potnis*, which, in old Latin, signified *powerful* or *absolute master*; either because the *Pontifices* were very powerful in Rome, or because they were ministers of the powerful gods.

The authority of the *Pontifices* was very great. They were at once the heads, judges, and avengers of religion. All decisions concerning sacred ceremonies belonged to them; and it was their business to decide controversies concerning matters of religion, as to the time and order of sacrifices, as well private as public. They were to take care, that the antient customs were observed, and to prevent the introduction of foreign rites and deities. The *Pontifices* appointed the funds for the expences of the temples, the festivals, and the proper oblations. It belonged to them likewise to regulate funeral pomps, and fix the time of mourning.

The *Pontifices* were honoured with all the distinctions annexed to the supreme magistracy. They had *apparitores*, *scribæ*, and *præcones*, always attending them. Their usual habit was the *Prætecta*, or robe embroidered with purple; and they had the honour of the Curule Chair. Their dignity was enjoyed during life, unless they were convicted of some notorious crime; in which case they were degraded from their office. And, lastly, they were exempted from the jurisdiction of the people and senate, in civil and criminal affairs.

From the time of Numa, down to the middle of the Vth century, from the foundation of Rome, there were but four *Pontifices*. Afterwards, at the request of the people, who were desirous of sharing the honour of the priesthood with the Patricians, four others of Plebeian families were added to them. To these Sylla added seven more; so that their number amounted to fifteen.

The *Pontifices* had a president over them, with the title of *Pontifex Maximus*. He was chosen by the people, assembled in their *Comitia*. He had not only the superintendency in all things relating to the worship of the gods, but was likewise supreme arbitrator between the magistrates and the people. By this pre-eminence he had a right to punish the refractory, and that without appeal either to the Senate or *Comitia*. The inspection of this magistrate extended so far, that Festus gives him the title of *Judge both of divine and human things*. Besides what related to religion, it was the business of the *Pontifex Maximus* to digest the history or annals of every year. The manner of his consecration was very extraordinary. He was let down, dressed in sacerdotal vestments, into a pit, covered with a plank bored full of holes. Then they placed a bull on the plank; and having cut his throat, the blood poured through the plank into the pit, and the priest received it on his head, eyes, nose, ears, &c. Then he was taken out, covered with blood, and saluted *Pontifex Maximus*.

Julius Cæsar took upon himself the title and office of *Pontifex Maximus*. Hence Ovid;

Cæsaris innumeris, quem maluit ille mereri,
Accessit titulis pontificalis honos.

Fast. l. 3. v.
419.

*Cæsar preferr'd to titles gained in war
The honours of the Sacerdotal chair.*

After him the succeeding Emperors reserved to themselves the same privilege, till the time of Gratian, who voluntarily laid down this dignity.

The *Pontifices*, it is probable, were greatly degenerated from their original sanctity of manners, in Horace's time, who takes occasion to censure their luxury and intemperance:

Absumet hæres cæcuba dignior
Servata centum clavibus, & mero
Tinget pavimentum superbo
Pontificum potiore cœnis.

Od. 14. l. 2.
v. 25.

*Thy worthier heir shall turn the cellar-key,
And set th' imprison'd wines at liberty;
And richer draughts shall to his guests afford,
Than swallowed at a sacerdotal board.*

POOR VOLUNTEERS. A Religious Order, which sprang up in several cities of Germany, about the year 1470. Their founder is not known.

Hist. des Ord.
Relig. T. 4.
c. 7.

These Religious consisted only of Lay-brothers, who admitted no priest among them. The greatest part of them could not even read, and employed themselves in mechanical arts, some being taylor, others shoemakers, &c. They visited and comforted the sick, and, when dead, took upon them the care of their funerals. They possessed no revenues, but went two and two about the town, begging alms, and eat in common what was given them. They rose at midnight, to say Matins in their oratory; after which they employed two hours in mental prayer on the mysteries of our Saviour's passion. Then they returned to their cells for the

rest of the night. In the morning, they repaired to the cathedral church, where they continued three hours upon their knees, in a place set apart for them. After dinner, they went to their work till *Vespers*, when they again repaired to the cathedral. From thence they went to their oratory, where they said *Complines*, and spent an hour in mental prayer; which being done, the superior gave the signal, and they retired to their cells.

They had several privileges granted them by the Holy See; such as, the having in their houses a chapel with a bell, and the liberty of saying mass, and communicating in cases of necessity. Their habit was a grey gown, a scapulary, and a black capuce. It is now a long time since this order has been extinct.

POPÆ [*Lat.*] The name of certain inferior priests, or ministers, employed in the sacrifices of the antient Pagans. Their office, it is said, was to bring the victim to the altar, to tie it, and cut its throat. Propertius mentions them.

Eleg. 3. l. 4.
v. 62.

Succinctique calent ad nova sacra Popæ.

The busy Popæ round the altar sweat.

In Calig.

They were half-naked, the sleeves of their garment being tucked up, and the skirts short and gathered about the waist, that they might not be incommoded in slaughtering the victim. Suetonius, in representing the cruelty of Caligula, who killed men in sport, says, he beat out the brains of one of the *Popæ*, as he was officiating at the altar. He calls him *cultrarius*, from the *knife*, with which he cut the victim's throat.

The POPE. The Sovereign Pontiff, or Supreme Head, of the Romish Church. The appellation of *Pope* (*Papa*) was, antiently, given to all Christian bishops: but, about the latter end of the XIth century, in the Pontificate of Gregory VII, it was usurped by the Bishop of Rome, whose peculiar title it has ever since continued. See PAPA.

PUFFEN-
DORF, Intro-
duction to the
History of
Europe. c. 12.

The Spiritual Monarchy of Rome sprung up soon after the declension of the Roman Empire; and one great, though remote, instrument, in promoting the increase of this monarchy, so pernicious to the supreme civil power, was, the barbarity and ignorance, which from that time spread itself over the western parts.

Rome was chosen for the place of residence of the Ecclesiastical Monarchy, because this city had the particular prerogative of being the capital city of the Roman Empire, where the Christian religion had its first rise and increase. For what is related concerning St Peter's chair, is nothing but a vain pretence, which may easily be seen from hence, that afterwards the bishop of Constantinople had the next place assigned him after the bishop of Rome, only because that city was then the place of the emperor's residence, and called *New Rome*. And when afterwards the Western empire was come to decay, and the city of Rome had lost its former lustre, the bishop of Constantinople disputed the precedence with the Roman bishop. It is true, the Emperor Phocas granted the right of precedence to Boniface III, then bishop of Rome, who thereupon took upon him the title of Oecumenical Bishop: but this did not imply any power or jurisdiction over the rest; for the other patriarchs never acknowledged any. So that here are no footsteps of divine institution to be found, the Papal power being purely human, and an usurpation upon the rights of other Sees.

The bishops of Rome did not extend their power over the western parts all at once; but it was introduced from time to time, by degrees, by various artifices, and under various pretences. What chiefly contributed to its growth, was, first, the Emperors chusing other places of residence besides Rome; for by their constant presence there they might easily have kept under the ambitious designs of the bishops. In the next place, the Western empire was divided into several new kingdoms, erected by the several barbarous and Pagan nations; and these having been converted to the Christian faith by the direction of the Romish Church, thought themselves obliged to pay her the profoundest respect.

In the Vth century, the bishops on this side the Alps began to go to Rome, to visit the sepulchres of St Peter and St Paul. This voluntary devotion insensibly grew

grew into a necessity. From hence it was easy for the Popes afterwards to pretend, that the bishops ought to receive their confirmation from Rome. Besides, some other bishops and churches, that were novices in comparison of the antient Roman Church, used to refer themselves to, and ask the advice of, the Church of Rome, concerning matters of great consequence, and the true interpretation of the Canons. Hence the bishops of Rome, perceiving their answers were received as decisions, began to send their decrees before they were demanded. And hence they set themselves up as judges of the differences arisen between the bishops, and, encroaching on the right and jurisdiction of the metropolitans, proceeded to suspend and depose whom they thought fit. At the same time, by making void the decisions of the provincial Synods, they so diminished their authority, that by degrees they were quite abolished. Add to this, that Gregory VII forced the bishops to take an oath of fealty to the Popes, and by a decree enacted that none should dare to condemn any one, who had appealed to the Pope. Nor did they forget to send Legates or Nuncio's to all places; whose business was to exercise, in the Pope's name, the same authority, which had formerly belonged to the bishops, and provincial Synods.

It is certain, a great number of bishops, especially among those on this side the Alps, bear a grudge against the Pope's authority to this day; which evidently appeared at the Council of Trent, where the French and Spanish bishops insisted very strongly to have it decided, that bishops are obliged to residence by the Law of God; the consequence of which was, the deriving their authority from God alone. The Pope met with great difficulty before he could surmount this obstacle; and therefore it is very likely this will be the last council, since the Pope will scarce put his grandeur to the hazard and decision of such another assembly. Not to mention that they are now of no farther use, since the Jesuits and others have taught, that the Pope is infallible, and superior to councils. However it be, the bishops are obliged for their own sakes not to withdraw themselves from the Pope's jurisdiction, since thereby they would fall under the Civil Power, and would be obliged to seek protection from their Sovereigns, who must be potent princes, if they could protect them against the Pope; so that they think it wisest, of two evils to chuse the least.

The Spiritual Monarchy of Rome could not have been established, had its bishops continued dependent on any temporal prince; and therefore the Popes took their opportunity to exempt themselves from the jurisdiction of the Greek Emperors, whose authority was mightily decayed in Italy. This was greatly forwarded by the dispute concerning the use of images. For the Emperor Leo Isaurus having quite ejected them out of the churches, Pope Gregory II, who stood up for the images, took occasion to oppose him, and stirred up the Romans and Italians to refuse to pay him tribute; by which means the power of the Greek Emperors was lost in Italy, and these countries began to be free and independent of any foreign jurisdiction.

The Pope, having freed himself from the authority of the emperors of Constantinople, and being in danger from the Lombards, who endeavoured to make themselves masters of Italy, had recourse for protection to the kings of France. Pepin, and afterwards Charles the Great, having entirely subdued the Lombards, these princes gave to the Papal Chair all that tract of land, which had been formerly subject to the Greek Emperors. To obtain this gift, it is said, the Pope made use of a fictitious donation of Constantine the Great, which, in those barbarous times, was easily imposed upon the ignorant world. By virtue of this grant, the Popes pretended to a sovereign jurisdiction over these countries; which the people at first refused to submit to, thinking it very odd, that the Pope, who was an ecclesiastical person, should at the same time pretend to be a temporal prince. When therefore the Romans mutinied against Leo III, he was forced to seek for assistance from Charles the Great, who restored the Pope. On the other hand, the Pope and people of Rome proclaimed Charles Emperor; whereby he was put in possession of the sovereignty of that part of Italy, which formerly belonged to the governors of Ravenna, and the other remnants of the western Empire; so that the Popes afterwards enjoyed these countries under the sovereign jurisdiction of the Emperor, who therefore used to be called the Patron and defender of the Church, till the reign of the Emperor Henry IV.

The

The Popes at length began to grow weary of the Imperial protection, because the Emperor's consent was required in the election of a Pope, and, if they were mutinous, the emperors used to check them, and sometimes turn them out of the chair. The Popes therefore for a long time employed various artifices, to exempt themselves from the power of the Emperors. To this end they frequently raised intestine commotions against them. But the reign of Henry IV furnished them with an opportunity of putting their designs in execution. For Pope Gregory VII, surnamed *Hildebrand*, had the boldness to excommunicate this Emperor, on pretence that he made a traffick of church benefices, by selling them to all sorts of persons, whom he installed before they had taken orders. And not satisfied with this, he cited the Emperor before him, to answer to the complaints of his subjects, and declared him to have forfeited all right and title to the empire. This obliged the Emperor to renounce the right of constituting bishops. And though his son Henry V endeavoured to recover what was forcibly taken away from his father, and made Pope Paschal a prisoner, yet were the whole clergy in Europe so dissatisfied, that he was obliged at last to resign the same right again into the Pope's hands. This affair gave rise to the factions of the *Guelfs* and *Gibbelines*, the first of which were for the Pope, the latter for the Emperor. The succeeding Emperors found so much work in Germany, that they were not in a condition to look after Italy; whereby the Pope had sufficient leisure to make himself sovereign, not only over his own possessions, but over all possessions pertaining to the Church.

But the Pope, not satisfied with this degree of grandeur, quickly set on foot a pretension of far greater consequence. For now he pretended to an authority over princes themselves, to command a truce between such as were at war together, to take cognisance of their differences, to put their kingdoms under an interdict, and, if they refused submission to the See of Rome, to absolve their subjects from their allegiance, and to deprive them of their crowns. This has been attempted against many crowned heads, and put in execution against some of them. And for this abominable pretension they plead their fictitious Decretals, which grant to the Popes an unlimited power over all Christians whatever. Pope Boniface VIII gave the world clearly to understand his meaning, at the Jubilee kept in the year 1300, when he appeared sometimes in the habit of an Emperor, and sometimes in that of a Pope, and had two swords carried before him, as the ensigns of the Ecclesiastical and Civil power.

But the Popes could not long enjoy this intolerable usurpation in quiet: for it was often called in question, till they were obliged to desist in part from their pretensions. In particular, Philip the Handsome, king of France, gave several great blows to the Papal authority. But the ensuing Schisms, and the double elections, when the opposite factions chose two different Popes at the same time, contributed most towards weakening the power of the holy See. Hence an occasion was taken to bridle the Pope's authority by general councils, which often proceeded so far as to depose the holy Fathers. Therefore it is not to be wondered, that, since the Council of Trent, the Popes have been very averse to the calling of general councils, and seem to have bid adieu to them for ever. To this may be added, that the translation of the Papal Chair, by Clement V, from Rome to Avignon, where the Popes constantly resided for seventy years together, carried along with it several inconveniences, which proved greatly prejudicial to the Ecclesiastical Monarchy. Among others, the Pope's authority being founded upon this belief, that St Peter had been at Rome, and by his presence had communicated a particular prerogative and holiness to that chair, it was very much questioned, whether the same could be transferred to Avignon.

But, when the Ecclesiastical Monarchy seemed to be come to the pinnacle of its grandeur, when all the western parts were either in communion with, or in obedience to the Church of Rome; there happened a revolt from the Papal Chair, which, though first started from a trifling occasion, came to such a head, that a great part of Europe withdrew itself from the obedience of the Pope, who was thereby put in danger of losing all. I mean the Schism of LUTHER, which gave rise to the *Protestants*. See LUTHERANS.

The Popish Sovereignty, however, has pretty well recovered itself since this grand defection. As to those things, which Luther upbraided the Church of Rome with, they are either quite abolished, or at least are transacted in a more decent manner. *Si non caste, tamen caute.* Nor do the Popes now-a-days insult with so much haughtiness over princes; neither has the Papal Chair, of late years, been filled with such debauchees as Alexander VI, or such martial Popes as Julius II.

The manner of the election of a Pope is as follows. Nine or ten days after the funeral of the deceased Pope, the cardinals enter the Conclave, which is generally held in the Vatican, in a long gallery, where cells of board are erected, covered with purple cloth, one for each cardinal. See CONCLAVE.

See, Sacra
Cerem. Eccl.
Rom. and
Tableau de la
Cour de
Rome.

The election is made by Scrutiny, Access, or Adoration. The first is, when each cardinal writes the name of him, whom he votes for, in a scroll of five pages. On the first is written (by one of his servants, that the cardinal may not be discovered by his hand) *Ego eligo in summum Pontificem Reverendum Dominum meum Cardinalem* — On this fold two others are doubled down, and sealed with a private seal. On the fourth the cardinal writes his own name, and covers it with the fifth folding. Then sitting in order on benches in the chapel, with their scrolls in their hands, they go up to the altar by turns, and, after a short prayer on their knees, throw the scroll into a chalice upon the table, the first cardinal bishop sitting on the right hand, and the first cardinal deacon on the left. The cardinals being returned to their places, the cardinal bishop turns out the scrolls into a plate, which he holds in his left hand, and gives them one by one to the cardinal deacon, who reads them with an audible voice, while the cardinals note down how many voices each person has; and then the master of the ceremonies burns the scrolls in a chafing-dish, that it may not be known for whom any one gives his voice. If two thirds of the number present agree, the election is made, and he, on whom the two thirds fall, is declared Pope.

When the choice is made by *Access*, the cardinals rise from their places, and approaching him whom they would have elected, say, *Ego accedo ad reverendissimum Dominum* — The choice by *Adoration* is much after the same manner, only the cardinal approaches him whom he would have chosen with the profoundest reverence. But both the one and the other must be confirmed by the Scrutiny.

There has been another way of choosing a Pope, namely by *Compromise*; that is, when the differences have risen so high, that they could not be adjusted in the conclave, they have referred the choice to three or five, giving them leave to elect any one, provided it were determined within the time that a candle lighted by common consent should last. Some times they have had recourse to what is called *Inspiration*: that is, the first cardinal rises up in the chapel, and, after an exhortation to make choice of a capable person, immediately, as if inspired, names one himself; to which if two thirds of the cardinals present agree, he is reckoned legally chosen.

When one of the cardinals is chosen Pope, the master of the ceremonies comes to his cell, to acquaint him with the news of his promotion. Whereupon he is conducted to the chapel, and clad in the Pontifical habit, and there receives the Adoration, or the respects paid by the cardinals to the Popes. Then all the gates of the Conclave being opened, the new Pope shews himself to the people, and blesses them, the first cardinal deacon proclaiming aloud these words; *Annuntio vobis gaudium magnum, Papam habemus. Reverendissimus Dominus Cardinalis — electus est in summum Pontificem, & elegit sibi nomen* — After this, he is carried to St Peter's Church, and placed upon the altar of the holy Apostles, where the cardinals come a second time to the Adoration. Some days after is performed the ceremony of his coronation, before the door of St Peter's Church, where is erected a throne, upon which the new Pope ascends, has his mitre taken off, and a crown put upon his head, in the presence of all the people. Afterwards is a grand cavalcade from St Peter's Church to St John de Lateran, where the archbishop of that church presents the new Pope with two keys, one of gold, the other of silver.

It is probable, that, in the first ages of the Church, the Roman clergy elected the Pope; and some think the people had a share in the election. Afterwards, Odoacer king of the Eruli, and Theodoric king of the Goths in Italy, would suffer no election of a Pope to be made without their consent. But this law was abolished, in 502, under Pope Symmachus. The succeeding princes however re-

served to themselves a right to confirm the new elected Pope, who, without this confirmation, could not take possession of the Pontificate. The Xth century saw several Popes elected and deposed at the fancy of the Roman nobility and Italian princes. But, since the election of Celestin II, in 1443, the cardinals have retained the power of election, independent of the Roman people, or any sovereign prince whatever.

It is a general maxim, in the choice of a Pope, to elect an Italian; which is done, not only because they chuse rather to bestow this dignity on a native of Italy, than on a foreigner, but also because the security and preservation of the Papal Chair depends in a great measure on the balance, which is to be kept between France and Spain: but this is not to be expected from a French or Spanish Pope, who would quickly turn the scale, and, by granting too great privileges to his country-men, endeavour to exclude others from the Papal Chair. It is also a sort of maxim, to chuse a Pope who is pretty far advanced in years, that there may be the quicker succession, and that it may not be in the power of a Pope, during a long reign, to alter their customs, or, by making his family too powerful, to entail as it were the Papal Chair upon his house. They also take care that he be not too near a-kin to the deceased Pope, that the vacant Church benefices may not be engrossed by one family. It often happens, that one is chosen Pope, of whom no body thought before; and this comes to pass, when the cardinals are tired out by so many intrigues, and are glad to get out of the Conclave. It is also observed, that a Pope often proves quite another man, when he comes to sit in the chair, than he was before, when only a cardinal.

Ever since the time of Pope Sixtus IV, that is, since the year 1471, the Popes have made it their business to enrich their families out of the Church revenues, of which there are very remarkable instances. For it is related, that Sixtus V, during a reign of five years, bestowed upon his family above three millions of ducats. The house of the *Barbarini's*, at the death of Urban VIII, was possessed of 227 offices and church-benefices, whereby they amassed thirty millions of schudi's.

Sergius III or IV, who was before called *Os Porci*, i. e. *Swine's face*, is said to have been the first Pope, who changed his name upon his exaltation to the Pontificate. This example has been followed by all the Popes since his time, and they assume the names of *Innocent*, *Benedict*, *Clement*, &c.

Cerem. Eccl.
Rom. l. 1.

When a Pope is elected, they put on him a cassock of white wool, shoes of red cloth, on which is embroidered a gold cross, a mantle of red velvet, the rochet, the white linnen albe, and a stole set with pearls. At home, his habit is, a white silk cassock, rochet, and scarlet mantle. In winter, his holiness wears a fur cap; in summer, a satin one. When he celebrates mass, the colour of his habit varies according to the solemnity of the festival. At Whitsuntide, and all festivals of the Martyrs, he officiates in red; at Easter, and all festivals of Virgins, in white; in Lent, Advent, and eves of fasting days, in violet; and on Easter-eve, and at all masses for the dead, in black. All these colours are typical: the red expresses the cloven tongues, and the blood of the martyrs; the white, the joy caused by our Saviour's resurrection, and the chastity of virgins; the violet, the pale aspect of those who fast; and the black, grief and mourning.

Hierarch.
Eccles.

The Pope's *Tiara*, or Crown, is a kind of conic cap, with three coronets, rising one above the other, and adorned with jewels. Paul II was the first, who added the ornament of precious stones to his crown. The jewels of Clement VIII's crown were valued, they say, at 500,000 pieces of gold. That of Martin V had five pounds and a half weight of pearls in it. 'Nor is there any thing unreasonable in this (says Father Bonani) since the Pope governs the kingdom of Christ in quality of his vice-roy: now this kingdom is infinitely superior to all the empires of the universe. The high priest of the Jews wore on his head and breast the riches, which were to represent the majesty of the supreme God. The Pope represents that of the Saviour of the world, and nothing better expresses it than riches.' We must not omit, that the two strings of the pontifical *Tiara* represent the two different manners of interpreting the scripture, the mystical and the literal.

The Pope has two seals. One is called *The fisherman's ring*, and is the impression of St Peter holding a line with a bait to it in the water: it is used for those

those briefs that are sealed with red wax. The other seal is used for the bulls, which are sealed with lead, and bears the figures of St Peter and St Paul, with a cross, on one side; and a bust, with the name of the reigning Pope, on the other. Upon the decease of a Pope, these seals are defaced and broken by the cardinal Camerlengo, in the presence of three cardinals.

When the holy Father goes in procession to St Peter's, the cross is carried before him on the end of a pike about ten palms long. 'Many reasons (says F. Bonani) authorize this custom. It is a monument of the sufferings of Jesus Christ, and of the Pope's adherence to the Saviour of the world. It is the true mark of the pontifical dignity, and represents the authority of the Church, as the Roman *Fasces* did that of the consuls.' At the same time two grooms bear two fans on each side of his Holiness's chair, to drive away the flies. This (according to the above cited author) represents the Seraphims covering the face of God with their wings.

The custom of kissing the Pope's feet is very antient; to justify which practice, it is alledged, that the Pope's slipper has the figure of the cross upon the upper leather; so that it is not the Pope's foot, but the cross of Christ, which is thus saluted.

There are but few instances of the Papal power, in *England*, before the Norman conquest. But the Pope, having favoured and supported William I, in his invasion of this kingdom, made that a handle for enlarging his encroachments, and, in that king's reign, began to send legates hither. Afterwards he prevailed with King Henry I to part with the right of nominating to bishoprics; and, in the reign of King Stephen, gained the prerogative of Appeals. In the reign of Henry II, he exempted all Clerics from the secular power. This king, at first, strenuously opposed this innovation: but, after the death of Becket, who, for having violently opposed the king, was slain by some of his servants, the Pope got such an advantage over the king, that he was never able to execute the laws he had made. Not long after this, by a general excommunication of the king and people, for several years, king John was reduced to such straits, that he surrendered his kingdoms to the Pope, to receive them again, and hold them of him under a rent of a thousand marks. In the following reign of Henry III, partly from the profits of our best church benefices, and partly from the taxes imposed by the Pope, there went yearly out of the kingdom seventy thousand pounds sterling. But, in the reign of Edward I, it was declared by the Parliament, that the Pope's taking upon him to dispose of English benefices to foreigners, was an encroachment not to be endured; and this was followed by the statute of *Provisors* against Popish bulls, and disturbing any patron, in presenting to a benefice.

But the Pope's power received a mortal blow, in *England*, by the *Reformation* in religion, begun in the reign of Henry VIII; since which time, to maintain the Pope's authority here, by writing, preaching, &c. is made a *premunire* upon the first conviction, and high treason upon the second. See REFORMATION.

It has been a custom among the common people of this country, to express their abhorrence of Popery by *burning the Pope*, that is, by dressing up an image of paper, or other materials, to resemble the holy Father, and, having led it in procession, with another puppet resembling the Devil, by throwing both together into a fire prepared for the purpose. This is humorously described in the following lines of Mr Dryden:

*The Punk of Babylon in pomp appears;
A leud old gentleman of seventy years;
Whose age in vain our mercy wou'd implore:
For few take pity on an old cast whore.
The Dev'l, who brought him to the shame, takes part,
Sits cheek by jowl, in black, to chear his heart,
Like thief and parson in a Tyburn-cart.
The word is given, and, with a loud buzzza,
The mitred puppet from his chair they draw.
On the slain corps contending nations fall:
Alas! what's one poor Pope among 'em all?
He burns! now all true hearts your triumphs ring;
And next, for fashion, cry, God save the King!*

POPLI-

PLUT. in
Romulo.

POPLIFUGIUM [Lat.] The *flight of the people*. An antient Roman festival, observed on the *nones* of July, in memory of the death of Romulus.

That founder of Rome having assembled the people in an open plain, a sudden storm of thunder, lightning, and rain overtook them; at which they were so affrighted, that they fled different ways in great confusion. But when the tempest was over, and they returned to the place of the assembly, they were informed, that Romulus had been carried up into heaven during the storm, and in the sight of the Senators, who remained with him.

PORTUNUS. See **PALÆMON.**

MACROB.
Saturnal. l. i.
COEL. RHOD.
& VARRO.

POSTVORTA. An imaginary goddess of the Romans, so called, because she was supposed to preside over future events; as *Antevorta*, another goddess, did over things past.

These deities were regarded as the counsellors of Providence. They were particularly invoked by women in child-bed. *Antevorta* made the child come forth in a right position, that is, with its head foremost; and *Postvorta* gave it birth, when it came forth with its feet foremost. *Postvorta* allayed the pains of child-bearing, and *Antevorta* restored the lying-in woman to health.

POTITII and PINARII. Priests of the god Hercules, among the Romans. They were so called from the antient Latin families of the *Potitii* and *Pinarii*, who were honoured with the priesthood, by Hercules himself, after he found his oxen, which the thief Cacus had stolen.

VIRG. ÆN.
l. 8. v. 268.

Ex illo celebratus honos, lætique minores
Servavere diem, primusque Potitius auctor
Et domus Herculei custos Pinaria sacri
Hanc aram luco statuit; quæ maxima semper
Dicetur nobis, & erit quæ maxima semper.

*From that auspicious day, with rites divine,
We worship at the Hero's holy shrine.
Potitius first ordained these annual vows;
As priests, were added the Pinarian house:
Who raised this altar in the sacred shade;
Where honours, ever due, for ever shall be paid.*

DRYDEN.

This priesthood did not always continue in the families of the *Potitii* and *Pinarii*; but was afterwards discharged by slaves, bought with the public money. Festus says, Appius Claudius the Censor bought the priesthood of them for 50000 pieces of brass (amounting to 16 l. 9 s. 2 d.) and gave it to the slaves.

SUIDAS.
HESYCHIUS.

PRAXIDICA. A goddess of the Heathens, whose office it was, to prescribe the just bounds of mens *actions*.

They represented this goddess, not by a whole statue, but only by a head or bust, to shew that it is the head, or understanding, that determines the limits of things. For the same reason they sacrificed to her only the heads of victims. Her temples were all uncovered, to signify, that she drew her original from heaven, the only spring of wisdom.

Menelaus, after his return from Troy, consecrated a temple to this goddess, and her two daughters *Concord* and *Virtue*.

PRAYER. This is common to all religions, in all ages, and nations, of the world.

PLATO, in
Timæo.

The piety of the antient Greeks, and the honourable opinion they entertained of their deities, is in nothing more manifest, than in the continual Prayers and supplications they made to them: for no man of the least prudence would undertake any thing of moment, without first asking the advice and assistance of the gods. And we are told by Plato, that 'at the rising both of the Sun and Moon, one

' might

' might every where behold the Greeks, as well those in prosperity, as those in afflictions and distresses, prostrating themselves, and hear their supplications.' To this custom Horace seems to allude in these verses :

Longas O utinam, dux bone, ferias
Præstes, dicimus integro
Sicci mane die, dicimus uvidi,
Cum Sol Oceano subest.

Od. 5. l. 47
v. 37.

*Long may you live, your days be fair ;
Bestow long feasts, and long delight !
This is our sober morning Prayer,
And these our festal vows at night.* CREECH.

The Lacedæmonians had a peculiar form of Prayer : for they never used, either in their public or private devotions, to make any other request, than that the gods would grant what was honourable and good for them. The Athenians, in their public Prayers, used to desire prosperity for themselves and the Chians ; and at the feast of the *Panathenæa*, the public cryer implored the blessing of the gods upon the Athenians and Plataeans.

PLATO in
Alcib. II.

ALEX. ab
Alex. l. 5.
c. 27.

There were several ceremonies attending the manner of their supplicating the gods. The petitioners were usually crowned with garlands, and carried boughs of laurel or olive in their hands ; laurel being an emblem of success or victory, and olive of peace and good-will. With these boughs they touched the knees, or head, of the statue, to which they addressed themselves. Sometimes they prostrated themselves, at the entrance of the temples, and kissed the sacred threshold. Hence Tibullus :

Non ego, si merui, dubitem procumbere templis,
Et dare sacratæ oscula liminibus.

Lib. 1. Eleg.
2. v. 9.

*I'll readily appease their deities,
And wear the pavement with my suppliant knees ;
With prostrate veneration press the floors,
And kiss the hallow'd marble of the doors.* DART.

Another manner of supplicating was, by pulling the hairs off their heads, and offering them to the deity. After this manner Agamemnon presented himself before Jupiter, when Hector had overthrown the Greeks.

Πολλὰς δ' ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
Υψοῦ θρονῷ Διὶ.

HOM. II. 1.
10. v. 15.

*He rends his hair in sacrifice to Jove,
And sues to him who ever lives above.* MR POPE.

The postures they used were different. Sometimes they prayed standing, sometimes sitting, but most commonly kneeling, that being expressive of the greatest humility. Prostration was almost as frequent as kneeling. The poets furnish us with innumerable examples of prostration before the images, altars, and thresholds of the temples. Thus Ovid :

Ut Templi tetigere gradus, procumbit uterque
Pronus humi, gelidoque pavens dedit oscula saxo.

Metam. l. 1.
v. 375.

*Before the threshold prostrate they adored,
The pavement kiss'd, and thus the saint implored.* DRYDEN.

They turned their faces to the East, when they prayed to the gods ; and to the West, when they addressed themselves to the heroes, or demi-gods.

They, who fled to the gods for refuge or help, used first to crown the altars with garlands, and then make known their requests to the deity. Thus Euripides:

Alceſtide.

Πάντας δὲ βωμὰς οἱ κατ' Ἀδμήτην δόμους
Προσῆλθε, κατέχευε, καὶ προσήυξατο.

*Each altar in Admetus' house he crown'd
With myrtle garlands, and address'd the gods.*

It was usual also to take hold of the altars. So Virgil:

Æn. l. 4. v.
219.

Talibus orantem dictis, arasque tenentem,
Audiit omnipotens.

----- His vows he thus prefer'd,
And held the altar: him the thund'rer heard.

DRYDEN.

It was also an usual gesture, in praying, to lift up their hands towards heaven: whence lifting up the hands is sometimes used to signify praying; as in Horace:

Od. 23. l. 3.
v. 1.

Cælo supinas si tuleris manus.

If to the gods uplifted hands you raise.

When they lay prostrate, or kneeled upon the earth, it was customary to beat it with their hands. Thus the mother of Meleager is introduced in Homer:

Il. l. 9. v.
564.

Πολλὰ δὲ καὶ γαῖαν πολυφόβην χερσὶν αἰοία,
Κικλήσκουσ' Αἰδὴν καὶ ἐπαινήν Περσεφόνηαν,
Πρόχην καθεζομένην.

She beat the ground, and called the powers beneath. Mr POPE.

They, who prayed to the deities of the sea, stretched their hands out towards the sea.

VIRG. ÆN.
l. 5. v. 233.

Ni, palmas ponto tendens utrasque, Cloanthus
Fudissetque preces, divosque in vota vocasset.

*When to the seas Cloanthus holds his hands,
And succour from the watry powers demands.* DRYDEN.

CLEM. ALEX.
Strom. 1.

It was a common opinion, that their Prayers were more prevalent and successful, when offered up in a barbarous and unknown language. The reason assigned for this was, that the first and native languages of mankind, though barbarous and uncouth, yet consisted of words and names more agreeable to nature. If they obtained their request, and it was a matter of consequence, they presented to the god some rich gift, or offered a sacrifice. Sometimes the favour received was registered in the temple, as a memorial of the goodness of the god.

Under the article of *Prayer* may be included that of *Imprecations*. These were extremely terrible, being thought so powerful, when duly pronounced, as to occasion the destruction, not only of single persons, but of whole families, and cities. The miseries, which befel Atreus, Agamemnon, and others of that family, were thought to proceed from the imprecations of Myrtilus upon Pelops their ancestor, by whom he was thrown into the sea; or from those of Thyestes, Atreus's brother; whence *Thyesteæ Preces* are used proverbially for dreadful imprecations.

HOR. Epod.
5. v. 86.

Misit Thyesteas preces.

The most terrible imprecations were those pronounced by parents, priests, kings, or other sacred persons. Thus Phoenix, in Homer, relates, that the
2
gods

gods would not permit him to have children on account of his father's imprecations.

----- πατήρ δ' ἐμὸς αὐτὸς οἷσθεῖς
Πολλὰ κατῆρτο, συγγεγὰς δ' ἐπεκεκλετ' Ἑρμῆς,
Μήποτε γέναισιν οἷσιν ἐφίσσεσθ' φίλον υἱόν
Ἐξ ἐμέθεν γεγαῶτα· Θεοὶ δ' ἐτέλειον ἐπαράς,
Ζεὺς τε κατὰ χθόνι', καὶ ἐπαινὴ Περσεφόνηα.

Il. l. 9, v.
453.

*My fire with curses loads my hated head,
And cries, 'Ye furies, barren be his bed.'
Infernal fove, the vengeful fiends below,
And ruthless Proserpine, confirm his vow.*

MR POPE.

Hence it was customary for men, condemned for any notorious crime, to be publicly cursed by the priests. This punishment was inflicted on Alcibiades, together with banishment and confiscation.

What has been said concerning the Prayers of the antient *Greeks*, may be applied likewise to the *Romans*, who, as they worshipped the same gods, used the same ceremonies in supplicating them.

Among the *Hebrews*, it is certain, that Prayers were daily put up, together with their offerings. For this purpose they had Liturgies, or prescribed forms, which may be proved to be of use in the very infancy of the Hebrew nation. The forms of Prayer, that belonged to the worship of the Synagogue, were very few at first; but they are since increased to a large number, which makes the service very long and tedious.

The most solemn part of the Jewish Prayers, is that, which they call the *Eighteen Prayers*, composed, as they say, by Ezra, with the assistance of the great synagogue. For Ezra, observing the decay of the Hebrew language, through the neglect of the people, and their affectation of speaking and praying in other tongues, thought it necessary to prescribe a certain form in the Hebrew language, to be perpetually observed by them. To these eighteen another was added, a little before the destruction of Jerusalem, in the time of Rabbi Gamaliel. It was designed against the Christians, who are meant in it under the names of Heretics and Apostates. This additional Prayer stands the twelfth in order. These nineteen Prayers may be thus translated.

MAIMONID.
in Tep hillah.
Mishna, in
Berachoth.
c. 4.

' 1. Blessed be thou, O Lord our God, the God of our Fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tremendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the universe, who remembreth the good deeds of our Fathers, and in thy love sendest a Redeemer to those, who are descended from them, for thy name sake, O King, our Helper, our Saviour and our Shield. Blessed art thou O, Lord, who art the shield of Abraham.

PRIDEAUX,
Vol. II. pag.
539. edit. 8vo.

' 2. Thou, O Lord, art powerful for ever. Thou raisest the dead to life, and art mighty to save, thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustaineest with thy beneficence all that live therein; and of thy abundant mercy makest the dead again to live. Thou helpest up those that fall; thou curest the sick; thou loosest them that are bound, and makest good thy word of truth to those that sleep in the dust. Who is to be compared to thee, O thou Lord of might? and who is like unto thee, O our King, who killest and makest alive, and makest Salvation to spring up as the herb out of the field? Thou art faithful to make the dead to rise again to life. Blessed art thou, O Lord, who raisest the dead again to life.

' 3. Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great King and an Holy art thou, O God. Blessed art thou, O Lord God most Holy.

' 4. Thou of thy mercy givest knowledge unto men, and teachest them understanding; give graciously unto us knowledge, wisdom, and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men.

' 5. Bring us back, O our Father, to the observance of thy Law, and make us to adhere to thy precepts; and do thou, O our King, draw us near to thy worship,

ship,

‘ ship, and convert us to thee by perfect repentance in thy presence. Blessed art thou, O Lord, who vouchsafest to receive us by repentance.

‘ 6. Be thou merciful unto us, O our Father, for we have sinned; pardon us O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon. Blessed art thou, O Lord most gracious, who multiplieth thy mercies in the forgiveness of sins.

‘ 7. Look we beseech thee upon our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption for thy name’s sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord the Redeemer of Israel.

‘ 8. Heal us, O Lord our God, and we shall be healed. Save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest, and art merciful. Blessed art thou O Lord our God, who curest the diseases of thy people Israel.

‘ 9. Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth, that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years.

‘ 10. Convocate us together by the sound of the great trumpet, to the enjoyment of our liberty, and lift up thy ensign to call together all of the captivity, from the four quarters of the earth into our own land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel.

‘ 11. Restore unto us our judges as at the first, and our counsellors as at the beginning, and remove far from us affliction and trouble, and do thou only reign over us in benignity, and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord our King, who lovest righteousness and justice.

‘ 12. Let there be no hope to them, who apostatise from the true religion; and let Heretics, how many soever they be, all perish as in a moment. And let the kingdom of pride be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud.

‘ 13. Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved O Lord our God, and give a good reward unto all, who faithfully put their trust in thy name, and grant us our portion with them, and for ever let us not be ashamed. For we put our trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just.

‘ 14. Dwell thou in the midst of Jerusalem thy city, as thou hast promised, build it with a building to last for ever, and do this speedily even in our days. Blessed art thou, O Lord, who buildest Jerusalem.

‘ 15. Make the Offspring of David thy servant speedily to grow up, and flourish, and let our horn be exalted in thy Salvation. For we hope for thy Salvation every day. Blessed art thou, O Lord, who makest the Horn of our Salvation to flourish.

‘ 16. Hear our voice, O Lord our God most merciful Father, pardon and have mercy upon us, and accept of our Prayers, with mercy and favour, and send us not away empty from thy presence, O our King. For thou hearest with mercy the Prayer of thy people Israel. Blessed art thou, O Lord, who hearest Prayer.

‘ 17. Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their Prayers; restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers; and let the worship of Israel thy people be continually well-pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

‘ 18. We will give thanks unto thee with praise. For thou art the Lord our God, the God of our Fathers for ever and ever. Thou art our Rock, and the Rock of our life, the shield of our Salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life which is always in thy hands,

‘ hands, and because of our souls, which are ever depending upon thee, and
 ‘ because of thy signs, which are every day with us, and because of thy won-
 ‘ ders, and marvellous loving-kindnesses, which are morning and evening and
 ‘ night continually before us. Thou art good, for thy mercies are not consumed;
 ‘ thou art merciful, for thy loving-kindnesses fail not. For ever we hope in thee.
 ‘ And for all these mercies be thy name, O King, blessed, and exalted, and lifted
 ‘ up on high for ever and ever; and let all that live give thanks unto thee. Selah.
 ‘ And let them in truth and sincerity praise thy name, O God of our Salvation,
 ‘ and our help. Selah. Blessed art thou, O Lord, whose name is good, and
 ‘ whom it is fitting alway to give thanks unto.

‘ 19. Give Peace, Beneficence, and Benediction, Grace, Benignity, and Mercy
 ‘ unto us, and to Israel thy people. Bless us, O our Father, even all of us toge-
 ‘ ther as one man, with the light of thy countenance. For in the light of thy
 ‘ countenance hast thou given unto us, O Lord our God, the law of Life, and
 ‘ Love, and Benignity, and Righteousness, and Blessing, and Mercy, and Life,
 ‘ and Peace. And let it seem good in thine eyes, to bless thy people Israel with
 ‘ thy peace at all times, and in every moment. Blessed art thou, O Lord, who
 ‘ bledest thy people Israel with Peace. *Amen.*

Before these Prayers were delivered by the minister, every person in the congrega-
 tion repeated them in a low voice for himself, that he might be the better prepared
 for a more solemn rehearsal of them. Then the minister officiating repeated them
 with a loud voice, the people answering at the end of each Prayer, *Amen.* This
 was peculiar to the service of the synagogue. For, in the temple, at the end of
 their petitions, they said; *Blessed be the name of the glory of his kingdom for ever
 and ever.*

These nineteen Prayers are, in the Jewish Liturgies, no other than as the
Lord's Prayer in ours, being but the fundamental and principal part: for, besides
 these, they have many others, some going before, others intermixed with them,
 and others following after. But these alone, on account of their great excellency,
 are at this day used, without any the least difference, by the Jews in all parts of
 the world; and that, not only in their synagogues, but also in their private
 houses.

But, because these Prayers were of a considerable length, and could not be re-
 peated in a short time; therefore, in cases of extreme danger, such as war and per-
 secutions, or on a journey that required haste and expedition, they were allowed
 to use the following short form:

*The necessities of thy people are many, and their understanding is weak: may it
 please thee, O Lord our God, to grant us what is sufficient for our sustenance, and
 what is good in thine eyes. Blessed be thou, O Lord, that hearest our Prayer.*

The Jews, antiently, when they went to pray, covered their head and face
 with a veil, as a mark of humility and confusion, when they appeared before the
 divine presence. The postures they used were, either standing, according to the
 example of holy men recorded in scripture, or bowing, or kneeling, or prostra-
 tion; which three last were used upon the great day of Expiation, and other
 solemnities of Confession and Humiliation. They always turned their faces to-
 wards the temple, if they dwelt at Jerusalem; and towards the holy land, if
 they lived elsewhere. They were obliged to appear clean and neat in their
 cloaths, when they came to public worship, and not to eat, drink, or sleep,
 in their synagogues, in which every thing was to be done with decency and
 order.

*For the Prayers of the Christians, antient and modern, &c. See the articles
 BAPTISM, EUCHARIST, LITANY, LITURGY, LORD'S-PRAYER,
 MASS, SERVICE (DIVINE) &c.*

The duty of Prayer is constantly and strongly enforced in the *Koran* of *Mo-
 hammed*. The Mussulmans are directed to ‘ remember God (that is, pray to him)
 ‘ standing, sitting, and lying on their sides;’ viz. at all times, and in all postures.
 And we meet with the following precept: ‘ O true believers, when ye prepare Chap. V.
 ‘ yourselves to pray, wash your faces and your hands unto the elbows, and rub
 ‘ your heads and your feet unto the ankles; and, if ye be polluted by having
 ‘ lain with a woman, wash yourselves all over. But, if ye be sick, or on a
 ‘ journey, or any of you cometh from the privy, or if ye have touched women,

Chap. xvii.

Ibid.

PITTS, Account of the Mohametans.

' and ye find no water, take fine clean sand, and rub your faces and hands there-with.' And this likewise: ' regularly perform thy Prayer, at the declension of the sun, at the first darkness of the night, and the Prayer of day-break; for the Prayer of day-break is born witness unto by the angels. And watch some part of the night in the same exercise, as a work of supererogation for thee: and say; O Lord, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth; and grant me from thee an assisting power. And say; truth is come, and falsehood is vanished; for falsehood is of short continuance.' And this: ' Pronounce not thy Prayer aloud, nor pronounce it with too low a voice, but follow a middle way between these.' And this: ' O true believers, come not to Prayers, when ye are drunk, until ye understand what ye say.' This last direction was occasioned by the behaviour of Abd' alrahamam Ebn Awf, who having invited some of Mohammed's companions to an entertainment, and the hour of evening Prayer being come, one of the company rose up to pray, but, being overcome with liquor, made a shameful blunder in reciting a passage of the Koran: whereupon, to prevent any such indecency for the future, this passage was revealed.

The Turks perform their devotions, in their mosques, five times every day. When they come to the door of the mosques, they pull off their shoes, and go in barefooted: then they kneel down, laying their shoes before them, and resting their back-parts on their heels. Before the Imam, or priest, begins the public Prayers, the Muezin, or clerk, pronounces, in a kind of singing tone, *allah la be il allah*, &c. during which all the congregation bring their two thumbs together, and kiss them three times, and at every kiss they touch their forehead with their thumbs; and then rising up on their legs, they stand close together in ranks, like soldiers. During the service, they all imitate the gestures of the Imam or priest. At the conclusion of their Prayers, they take out their beads, which are ninety-nine in number, and have a partition between every thirty-three. These they turn over, and, for every one of the first thirty-three, they say, *Subhan allah*, that is, *admire God*: for the second thirty-three they say, *El ham do lillob*, that is, *thanks be to God*; and for the third thirty-three, they say, *Allah whyek barrik*, that is, *blest be God*. After this, they lift up their hands at a little distance from their faces, and repeat a certain Prayer to themselves: then they smooth down their faces with their hands, take up their shoes, and go out of the mosque. These public Prayers last but about a quarter of an hour. See the articles IMAM, MOHAMMEDANS, MOSQUE, and NAMAZ.

PRAYERS. *Goddeffes.* See LITÆ.

PREACHERS and PREACHING. See SERMON.

PREACHING-FRYARS. See DOMINICANS.

PREBEND. In the constitution of the English Church, is the portion a *Prebendary* receives out of the estate of a cathedral or collegiate Church.

The term *Prebend* is often confounded with *Canonry* or *Canonicate*: yet there is a real difference between them. For a *Canonicate* is a meer title, or spiritual quality, independent of any temporal revenue: so that the *Prebend* may subsist without the *Canonicate*, but not the *Canonicate* without the *Prebend*.

Originally, the *Prebend* was only a livery, or portion of things necessary to life, given daily: at present, the rents and profits of the Church are divided into fixed portions, which are enjoyed independently.

PREBENDARY. See the foregoing article.

PRECONISATION. A term used in the promotion of an Ecclesiastic to a bishopric, by nomination of the French king.

The person nominated, after receiving his warrant from the crown, is furnished with three letters; one from the King to the Pope, another to the Cardinal Protector of France at Rome, and the third to his majesty's ambassador at the Pope's court. When this is done, a certificate of the life and behaviour of the person

person nominated is given in to the Pope's Nuntio. He likewise makes profession of his faith, and gives in a schedule of the condition of the bishopric, to which he is nominated. The letters being transmitted to Rome, the Cardinal Protector declares in the first consistory, that at the next consistorial meeting he intends to propose such a person for such a fee; which declaration is called *Preconisation*.

When the next consistory is held, the Cardinal Protector makes a recital of the condition and circumstances of the bishopric, and of the qualifications of the person nominated by the king; and the Pope, after taking advice of the cardinals, orders the engrossing nine bulls for the person *preconised*. The first is called the Bull of Provision, and is directed to the person *preconised*; by which he is acquainted, that the Pope assigns him such a bishopric. The second, called *Munus Consecrationis*, is the Pope's commission, delivered to one or more bishops, enjoining them to perform the office of Consecration. The third is directed to the King; and the fourth to the Metropolitan. The fifth is sent to the Chapter; the sixth to the Clergy, and the seventh to the laity of the diocese. The eighth is directed to the tenants of the See; and the ninth is a Bull of Absolution.

PREDESTINARIANS. Are those Christians, or others, who hold the doctrine of *Predestination*; by which divines understand, a judgment, or decree, of God, whereby he has resolved, from all eternity, to save a certain number of persons, from thence called the *Elect*.

The Christian Churches are greatly divided about this important article. The Lutherans speak of it with horror: the Calvinists contend for it with the greatest zeal. The Molinists and Jesuits preach it down as a most dangerous doctrine: the Jansenists assert it as an article of Faith. The Arminians, Remonstrants, and Pelagians, are all avowed enemies of Predestination. See LUTHERANS, CALVINISTS, JESUITS, JANSENISTS, ARMINIANS, REMONSTRANTS, and PELAGIANS.

The Turks are great *Predestinarians*; and on this account are much more daring in battle, and run greater risques of their lives, than they would otherwise do. See MOHAMMEDANS.

The dry and thorny question concerning *Predestination* is well stated in the following verses of Mr Dryden's:

*But here the doctors eagerly dispute,
Some hold Predestination absolute:
Some clerks maintain, that heav'n at first foresees,
And in the virtue of foresight decrees.
If this be so, then Prescience binds the will;
And mortals are not free to good or ill;
For what he first foresaw, he must ordain,
Or his eternal Prescience may be vain.
As bad for us if Prescience had not been:
For first, or last, he's author of the sin.
And who says that, let the blaspheming man
Say worse, ev'n of the devil, if he can.
For how can that eternal pow'r be just
To punish man, who sins because he must?
Or, how can he reward a virtuous deed,
Which is not done by us, but first decreed?
I cannot bould this matter to the bran,
As Bradwardin and holy Austin can:
If Prescience can determine actions so,
That we must do, because he did foreknows
Or that foreknowing, yet our choice is free,
Not forc'd to sin by strict necessity.
This strict necessity they simple call,
Another sort there is conditional.
The first so binds the will, that things foreknown,
By spontaneity, not choice, are done.*

The Cock
and Fox.

Thus

Thus galley-slaves tug willing at their oar,
 Content to work in prospect of the shore;
 But would not work at all, if not constrain'd before. }
 That other does not liberty restrain;
 But man may either act, or may refrain:
 Heav'n made us agents free to good or ill,
 And forc'd it not, tho' he foresaw the will.
 Freedom was first bestow'd on human race,
 And Prescience only held the second place.
 If he could make such agents wholly free,
 I'll not dispute, the point's too high for me:
 For Heav'n's unfathom'd pow'r what man can sound,
 Or put to his Omnipotence a bound?
 He made us to his image; all agree, }
 That image is the soul, and that must be,
 Or not the Maker's image, or be free.
 But whether it were better man had been
 By Nature bound to good, not free to sin,
 I wave, for fear of splitting on a rock.

PRELATE. See ARCHBISHOP, BISHOP, PATRIARCH and PRIMATE.

Monast. Ang.
V. 2.

PREMONSTRATENSES. [Lat.] In French *Premontres*. A Religious Order, founded by St Norbert, descended from a noble family in the diocese of Cologne. He was educated suitably to his quality, and lived for some time at the Emperor Henry Vth's court. At about thirty years of age, he was ordained Deacon and Priest; and soon after, entering upon a very strict and mortified way of living, he resigned his church preferments, and distributed a large patrimonial estate to the poor. Then he embraced the rule of St Augustin, and retiring with thirteen companions to a place called *Premonstratum*, in the diocese of Laon, in Picardy, he there began his order, about the year 1119. This ground, with the chapel of St John Baptist's, was given to St Norbert by the bishop of Laon, with the approbation of Lewis the Gros, king of France, who gave the *Premonstratenses* a charter of privileges. The place was called *Premonstratum*, because it was pretended, the blessed Virgin herself pointed out (*premonstravit*) this place for the principal house of the Order, and at the same time commanded them to wear a white habit.

Hist. des Ord.
Relig. T. 2.
c. 23.

The Religious of this Order were, at first, so poor, that they had nothing they could call their own but one poor ass, which served them to carry wood, which they cut down every morning, and sent to Laon, where it was sold to purchase bread. But, in a short time, they received so many donations, and built so many monasteries, that, thirty years after the foundation of this Order, they had above an hundred abbies in France and Germany.

The Popes and Kings of France have granted many privileges, and been very liberal, to the *Premonstratenses*. Besides a great number of Saints, who have been canonized, this Order has had several persons of distinguished birth, who have been contented with the humble condition of Lay-brothers; as, Guy, Earl of Brienne; Godfrey, Earl of Namur; &c. It has likewise given the Church a great number of archbishops and bishops.

The Order of *Premonstratenses* increased so greatly, that it had monasteries in all parts of Christendom, amounting to a thousand abbies, three hundred provostships, a vast number of priories, and five hundred nunneries. These were divided into thirty *Cyrcaries* or Provinces. But this number of houses is greatly diminished: for, of sixty-five abbies it had in Italy, there is not one remaining at present; not to mention the loss of all their monasteries in Sweden, Norway, Denmark, England, Scotland, and Ireland.

RYENERUS,
P. 61.

These Monks, vulgarly called *White Canons*, came first into England in the year 1146, where their first monastery, called *New-house*, was built in Lincolnshire, by Peter de Saulia, and dedicated to St Martialis. In the reign of Edward I, when that king granted his protection to the monasteries, the *Premonstratenses* had twenty-seven houses in this kingdom.

PRESBYTERS.

PRESBYTERS. The second Order of Ecclesiastics, in the Christian Church; the other two being *bishops* and *deacons*. See **BISHOP** and **DEACON**.

The name, Πρεσβύτεροι, Presbyters, or Elders, is a word borrowed from the Greek translation of the Old Testament, where it commonly signifies Rulers and Governors; being a note of office and dignity, not of age. In this extensive sense of the word, Bishops are sometimes called *Presbyters* in the New Testament. But this identity of names does not infer an identity of Offices, it being evident to a demonstration, that there were distinct orders of Bishops and Presbyters in the antient Christian Church.

The *Presbyters* acted in subordination to the bishop, as supreme minister of the Church. They might baptize, preach, consecrate and administer the Eucharist &c. in the bishop's absence, or in his presence, if he authorized and deputed them. They might also reconcile Penitents, and grant them absolution, in the bishop's absence. In short the bishops did scarce any thing in the administration and government of the Church, without the advice, consent, and amicable concurrence of the Presbyters. Hence it was, that Presbyters were allowed to sit, together with the bishop, in the church; which privilege was never allowed to the Deacons. And their seats were dignified with the name of *thrones*, as the bishop's was, only with this difference, that his was the high throne, and theirs second thrones. They sat on each hand of the bishop, in the form of a semicircle: whence we meet with the phrase *Corona Presbyterii*, the *crown* or circle of the *Presbytery*, to denote the Order of Presbyters. This honour was done them in regard to their authority in the Church, wherein they were considered as a sort of Ecclesiastical Senate, or Council, to the bishop. They had likewise the privilege of sitting, together with the bishops, in Provincial Synods or Councils. And we meet with examples of their being present in General Councils: for in the Council of Constantinople, *An.* 381, we find three Presbyters subscribing among the bishops.

The antient form of ordaining Presbyters was only by imposition of hands, and a Consecration-Prayer. This was different in different Churches, every bishop being at liberty to make use of his own form. The only form now remaining is that, which is extant in the *Constitutions*; and is as follows.

Look, O Lord, upon this thy servant, who is chosen into the Presbytery by the suffrage and judgment of all the clergy, and fill him with the spirit of grace and counsel, that he may help and govern thy people with a pure heart: in like manner as thou hadst respect to thy chosen people, commanding Moses to make choice of elders, whom thou didst replenish with thy Spirit. And now, Lord, do the same thing, preserving in us the never-failing spirit of thy grace: that he, being full of healing powers and instructive discourse, may with meekness teach thy people, and serve thee sincerely with a pure mind and willing soul, and unblameably perform the sacred services for thy people, through Christ, &c.

In the Church of Rome, when a *Presbyter* or *Priest* is to be ordained, he presents himself to the bishop in a Deacon's habit, with a lighted taper in his right hand, and the chasuble folded over his left arm. While the Litanies are said, the candidate lies prostrate on the ground in token of humility. He afterwards rises up, and presents himself to the bishop, who lays both his hands upon him: all the priests, who assist at the ceremony, do the same; which being done, the bishop and ministers repeat some prayers appointed by the Pontifical. Then the bishop gives him the stole, saying, *receive the yoke of the Lord*; and presenting him with the other sacerdotal vestments, says, *receive the priestly garment, which represents charity*. Then follows a Prayer, and the *Veni Creator* is sung; during which the bishop anoints the candidate's hands, in the form of a cross, with the oil of the Catechumens. This being done, the bishop joins the priest's hands together, and the bishop's vicar wraps them round with a piece of clean linnen. After this, the bishop empowers the priest to consecrate, by making him lay his hand on the chalice, in which is some wine, and on the paten, whereon a wafer is laid.

The ceremonies of the *Greek Church*, in the ordination of *Priests*, are much the same with those of the *Romish*.

The form and manner of ordaining *Priests*, in our own Church, may be seen in our Liturgy, or Book of Common Prayer.

BINGHAM,
Orig. Ecclef.
B. 2. c. 19.

IGNAT. Ep.
ad Magnes.
n. 13. Constit.
1. 2. c. 28.

Conc. Carth.
4. c. 3.

PISCARA,
Praxis Cerem.
ALEXANDER'S Ri-
tual.

PRESBYTERIANS. The name, which the English Calvinists have assumed, because they maintain, that the government of the Church, appointed in the New Testament, is by *Presbyteries*, that is, ministers and ruling Elders, associated for Government and discipline.

The Presbyterians affirm, that there is no Order, in the Church, as established by Christ and his Apostles, superior to that of *Presbyters*; that all ministers, being ambassadors of Christ, are equal by their commission; and that *Elder* (or *Presbyter*) and *Bishop* are the same in name and office: for which they alledge *Tit. i. 5* and *7. Acts xx. 28. &c.* See the articles **PRESBYTER** and **BISHOP**.

They agree with the Church of England in point of doctrine, the only difference between them, and the national Church, relating to discipline or Church-government. The lowest of their Assemblies, or Presbyteries, consists of the minister of a Parish or Congregation, with his Elders, who govern that single Parish or Congregation; having power to cite before them any member of the congregation, to examine, instruct, rebuke, admonish, and suspend them from the Eucharist. This power they ground upon *1 Theff. v. 12, 13. Hebr. xiii. 17.* They have also a Deacon, whose office it is to take care of the poor; according to *Acts vi. 2, 3.*

The next Assembly, or Presbytery, is composed of a greater number of ministers and elders, associated for governing the Churches within certain bounds. This authority they found upon *Acts xi. 30. Acts xv. 4. 6. &c.*

Their highest Assembly is a Synod, which may be provincial, national, or œcumenical; and they allow of appeals from inferior to superior assemblies; according to *Acts xv. 2. 6. 22. 23.*

The Ordination of their ministers is by prayer, fasting, and imposition of the hands of the Presbytery; according to *1 Tim. iv. 14.*

Presbyterianism is now the reigning discipline in the Church of Scotland; as it was, during the *Inter-regnum*, in England. Our poet Butler has given a very humorous and satirical character of the Presbyterians of those times, in his description of Hudibras's religion.

Hudibras,
Canto I.

*For his religion, it was fit
To match his learning and his wit :
'Twas Presbyterian true blue.
For he was of that stubborn crew
Of errant Saints, whom all men grant
To be the true Church militant :
Such as do build their faith upon
The holy text of pike and gun ;
Decide all controversy by
Infallible artillery ;
And prove their doctrine orthodox
By apostolic blows and knocks ;
Call fire, and sword, and desolation,
A godly thorough Reformation ;
Which always must be carried on,
And still be doing, never done :
As if religion were intended
For nothing else but to be mended.
A sect, whose chief devotion lies
In odd perverse antipathies ;
In falling out with that and this,
And finding something still amiss :
More peevish, cross, and splenetic,
Than dog distract, or monkey sick :
That with more care keep holyday
The wrong, than others the right way :
Compound for sins they are inclined to,
By damning those they have a mind to :
Still so perverse and opposite,
As if they worship'd God for spite.*

Rather

*Rather than fail, they will deny
That which they love most tenderly;
Quarrel with minc'd pies, and disparage
Their best and dearest friend plum-porridge;
Fat pig and goose itself oppose,
And blaspheme custard thro' the nose.*

PRESENTATION. In the English Canon Law, is the act of a Patron, nominating and offering a Cleric to the Bishop to be instituted to a benefice in his (the Patron's) gift. The Presentation must be tendered to the Bishop within an hundred and eighty-two days after the living is vacant; otherwise it lapses to the bishop: and if the bishop do not collate in half a year more, it lapses to the archbishop, and from him in a like time to the king, who may stay as long as he pleases, before he fills up the benefice; for (according to the English law) *nullum tempus occurrit regi*.

By some customs, a Lay-patron has only four months to make the Presentation in; and, if he have presented a person incapable, he may vary it, and make a new Presentation within the four months.

PRESENTATION OF THE VIRGIN. A festival of the Romish Church, observed on the twenty-first of November, in memory of the Virgin Mary's being presented by her parents in the Temple, to be there educated.

Some refer the institution of this festival to Pope Gregory XI, in 1372: but it must have been earlier, because Emanuel Comnenius, who began to reign in 1143, mentions it in his Constitution.

It was a custom, some think, among the Jews, to educate young women in the Temple of Jerusalem, or at least in some buildings contiguous thereto, till the time of their marriage.

The *Presentation of our Lady* is likewise the title of three Orders of Nuns in the Romish Church.

The first, projected in 1618, by a maid named Joan of Cambray. The habit of these Nuns, according to a command of the blessed Virgin given her in a vision, was to be a grey gown of natural wool. But this project was never accomplished.

The second was established in France, about the year 1626, by Nicholas Sanguin, bishop of Senlis, and approved by Pope Urban VIII. This Order never made any great progress.

The third was established in 1664; when Frederic Borromeo, being apostolical visitor in the Valteline, was desired by some devout maids, to grant them permission to live in community in a retired place. This request was complied with, and they were erected into a congregation, under the title of *The Congregation of Our Lady*. They live under the rule of St Augustin.

PRESTER JOHN. See DALAI-LAMA.

PREVENTION. In the Canon or Ecclesiastical Law, is the right a superior person or officer has, to lay hold of, or transact an affair, before an inferior person, to whom it more immediately belongs. It is peculiarly used to signify the Pope's setting aside the right of ordinary collators, and presenting to their benefices himself.

The Romish Canonists maintain, that the Pope, who is the source of all Ecclesiastical jurisdiction, has not transmitted the right of presentation *privatively* to the ordinary Collators; but that, whenever he pleases, he may, as head of the Church, *prevent* them, by resuming a right, *pro tempore*, which was originally in himself.

It is to be observed, that the Pope does not claim this right in prejudice of Lay-patrons, but only of Ecclesiastical. The exercise of it is extremely odious in most countries, and does not obtain without many modifications and restrictions. In *France*, it is considered as a violation of the liberties of the Gallican Church, and the Civil Power in that country always declares in favour of the ordinary Collators.

The Cardinals have a particular indulgence, not to be *prevented* by the Pope within six months.

The great abuse of this power in England is frequently complained of in our antient statutes, and a remedy was provided against it by the statute of *Præmunire*.

PRIAPUS. Among the Romans, was the God and Guardian of Orchards. His statue was usually set up, to fright away thieves, and to scare the birds. Thus Tibullus:

Eleg. 1. l. 1.
v. 17.

Pomosisque ruber custos ponatur in hortis,
Terreat ut sœva falce Priapus aves.

*Ruddy Priapus is my orchard's guard;
He whirls his sickle, and the birds are scar'd.*

DART.

We may guess what kind of figure this deity made, by the description Horace has left of him. The poet introduces *Priapus* giving this humorous account of himself:

Sat. 8. l. 1.
v. 1.

Olim truncus eram ficulnus, inutile lignum,
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse deum: deus inde ego, furum aviumque
Maxima formido: nam fures dextra coërcet,
Obscœnoque ruber porrectus ab inguine palus:
Ast importunas volucres in vertice arundo
Terret fixa, vetatque novis confidere in hortis.

*I was at first a piece of fig-tree wood,
And long an honest Joyner pond'ring stood,
Whether he shou'd employ his shaping tool,
To make of me a god, or a joint-stool;
Each knob he weigh'd, on every inch did plod,
And rather chose to turn me to a god.
As a Priapus, hence I grew adored,
The fear of every thief, and every bird.
The rascals from their pilf'ring tricks desist,
And dread each wooden finger of my fist.
The reeds stuck in my cap the peckers fright;
From our new orchards far they take their flight,
And dare not touch a pippin in my sight.*

Mr STAFFORD.

The inhabitants of *Lampsacus* used to sacrifice an ass to Priapus:

OVID. Fast.
l. 6. v. 345.

Lampsacus hoc animal solita est mactare Priapo.

The reason of which Ovid gives in the following story: Cybele had invited the gods to an entertainment. After they had drank plentifully, most part of the night, they rambled about mount Ida, and some of them laid themselves down to sleep, among whom was the goddess Vesta. Priapus, finding her alone and asleep, had a mind to ravish her: but, at that instant, Silenus's ass brayed, and awaked the goddess; by which means Priapus was disappointed in his lustful design. Hence the ass was thought a proper sacrifice to this ridiculous and obscene deity.

Milk and cakes were likewise offered to *Priapus* by the country-people. Thus Virgil:

Ecl. 7. v. 33.

Sinum lactis, & hæc tibi liba, Priape, quotannis
Expectare sat est, custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fœtura gregem suppleverit, aureus esto.

*This bowl of milk, these cakes (our country-fare)
For thee, Priapus, yearly we prepare,
Because a little garden is thy care.
But, if the falling lambs encrease my fold,
Thy marble statue shall be turn'd to gold.*

DRYDEN.
PRIESTS.

PRIESTS. A general name for the *ministers of religion*, in all ages, and countries.

Among the antient Greeks, the dignity of the priesthood was esteemed so great, that, in most of their cities, and especially at Athens, it was joined with that of the Civil Magistrate. Thus Anius, in Virgil, was king of Delos, and priest of Apollo: PLATO, in Politicis.

Rex Anius, Rex idem hominum, Phœbique sacerdos,
Vittis & sacra redimitus tempora lauro.

Æn. l. 3. v.
80.

*Anius the priest and king, with laurel crown'd,
His hoary locks with purple fillets bound.*

DRYDEN.

In Egypt, the kings were all priests; and if any one, who was not of the royal family, usurped the kingdom, he was obliged to be consecrated to the priesthood, before he could mount the throne. At Sparta, the kings, immediately after their promotion, took upon them the two priesthoods of the *Heavenly* and the *Lacedæmonian* Jupiter; and all the sacrifices for the safety of the common-wealth were offered by them only. ALEX. ab Alex. l. 3. c. 7.

But, besides these *Royal Priests*, there were others, taken from the body of the people, and consecrated to the service of religion. These all were accounted the ministers of the gods, and by them commissioned to dispense their favours to mankind. Hence, though at other times it was not unlawful for other men to offer sacrifices, yet, when any public calamity was to be averted, or any great and uncommon blessing to be obtained, it was necessary to have recourse to the priests. Thus the pestilence could not be removed from the Grecian army, till they carried an Hecatomb to Chryses, the priest of Apollo.

Τένε' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλω, ἥδ' ἔτι δώσα'
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξαι,
Πρὶν γ' ἀπὸ πατρὸς φίλῳ δόμεναι ἑλικώπιδα κέρην,
Ἀπειάτην, ἀνάποιον, ἄγειν δ' ἱερὴν Ἐκατόμβην
Ἐς Χρύσην· τότε κέν μιν ἱλασάμενοι πεπείθοιμεν.

HOM. II. l. 1.
v. 96.

----- Our Chief provok'd the raging pest,
Apollo's vengeance for his injur'd priest.
Nor will the god's awaken'd fury cease,
But plagues shall spread, and funeral fires increase;
Till the great king, without a ransom paid,
To her own Chrysa send the black-ey'd maid.
Perhaps, with added sacrifice and prayer,
The priest may pardon, and the god may spare.

MR POPE.

The Priests were differently appointed to their office. Some obtained the priesthood by inheritance; others by lot; others by the designation of princes; and others by popular elections. This last method was very antient, as appears from Homer, who tells us, that *Theano* was appointed priestess of Minerva by the Trojans:

Τῷ δὲ Τρώεσσι δόξαν Ἀθηνᾶς ἱέρειαν·

II. l. 6. v.
302.

Whoever was admitted to this office, it was necessary he should be found and perfect in all his members, it being thought a dishonour to the gods to be served by any one that was maimed, or any other way imperfect. And therefore, at Athens, before their consecration, they were examined, whether they were ἀφελῆς, *perfect*, having neither defect, nor any thing superfluous. They were likewise obliged to be upright in mind, as well as perfect in body; to live chastly and temperately, abstaining from those pleasures, which were allowed to other men. Some were such rigid observers of chastity, that they dismembered themselves. The *Hierophantæ*, at Athens, after their admission, weakened their natural vigour by drinking the HESYCHIUS.

the juice of hemlock. But, though most of them were obliged to strict chastity and temperance, yet there are instances of married priests among the Greeks. Such was Chryses, the priest of Apollo, whose daughter, Chryseis, Agamemnon ravished.

ÆSCHIN. in
Ctesiphont.

At Athens, all the Priests and Priestesses were obliged to give an account before certain officers, how they had discharged their several functions.

It is not easy to give an exact account of the different Orders of Priests among the Greeks: for not only every god had several sorts of priests consecrated to them, but even the priests of the same god were different, according to the diversity of places and circumstances. However, first, in every place they seem to have had an ἀρχιερεύς, or High-priest, whose office it was to superintend the rest, and execute the more sacred rites and mysteries of religion. At Athens, almost every god had a Chief-priest; as the *Dadouchus* over the priests of Hercules; the *Stephanophorus* over those of Pallas, &c.

ATHEN. in
ἐπικληρώ.

Another Holy Order was that of the *Parasiti* (παράσιτοι) whose office it was to gather of the husbandmen the corn allotted for public sacrifices. In every village of the Athenians, they maintained these priests at the public charge: but afterwards, to ease the common-wealth of this burthen, the wealthier sort were obliged to entertain them at their own tables; whence the word *Parasite*, in later ages, has been put for a flatterer, who, for the sake of a dinner, conforms to every one's humour.

The Κήρυκες, or public Cryers, assisted at the sacrifices. Homer represents them conducting the victim along the streets.

Odyss. v.

Κήρυκες δ' ἀνὰ ἄγυ θεῶν ἱερὴν ἐκατόμβην
ἦγον·

*Along the streets the public Cryers led,
In solemn pomp, the sacred Hecatomb.*

The same poet calls them Διὸς ἄγγελοι, *messengers of the gods*, because they likewise gave public notice when the festivals were to be celebrated, and commanded silence at the beginning of the holy rites.

The Νεωκόροι, *Neocori*, were employed in cleaning, and adorning the temples. See NEOCORI.

These were the most general Orders of Priests among the Greeks. Others there were, appropriated to certain gods, and sometimes to certain feasts; others who attended the Oracles, &c. *The most remarkable of these are mentioned under distinct Articles.*

What has been said concerning the Grecian Priests is applicable likewise to those of the Romans. *For the several Orders of Priests among that people, See the articles AUGURS, FLAMINES, PONTIFICES, &c.*

Exod. xxiv.
5 and 6.

Num. xvi. 40.

2 Chron. xxvi.
19.

2 Sam. vi. 18.

1 Kings viii.
55.

Num. iii. 41.

Among the Hebrews, the Priesthood was not annexed to a certain family, till after the promulgation of the Law of Moses. Before that time, the first-born of every family, the fathers, the princes, and the kings, were Priests. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, themselves offered their own sacrifices. In the solemnity of the Horeb-Covenant, young men were chosen from among the children of Israel, to perform the office of Priests. But, after the giving of the Law, the priesthood was annexed to the family of Aaron, of the tribe of Levi. The punishment of Uzziah, king of Judah, is well known, who, having presumed to offer incense to the Lord, was suddenly smitten with a leprosy, and deprived of his government. However we find the Judges, and Kings, of the Hebrews, on several occasions, offering sacrifices to the Lord, especially before a constant place of worship was fixed at Jerusalem: to account for which, some suppose they offered these sacrifices by the hands of the priests; but others imagine that, in quality of rulers and heads of the people, they had the privilege of performing some sacerdotal functions on extraordinary occasions. Thus David and Solomon pronounced solemn benedictions to the people.

God having reserved to himself the first-born of all Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange or compensation, accepted of the tribe of Levi for the service of the Tabernacle.

Of the three sons of Levi, Gershon, Kohath, and Merari, the Lord chose the family of Kohath, and out of this the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses, and their descendants, remained of the order of meer Levites. See

LEVITES.

The *High-priest* was at the head of all religious affairs, and was the ordinary judge of all matters concerning the justice and judgments of the Jewish nation. He alone had the privilege of entering into the sanctuary once a year, on the great day of Expiation. See EXPIATION (THE GREAT DAY OF).

Deut. xvii. 8, &c.

Lev. xvi. 2, &c.

It was required, as necessary qualifications for the high-priesthood, that he should be born of one of his own tribe, whom his father had married a virgin; and that he should be exempt from all corporal defects and infirmities. When he was invested with that high dignity, and clad in pontifical ornaments, he was considered as the Oracle of Truth, and gave answers to the questions proposed to him. See URIM and THUMMIM.

Lev. xxi.

The High-Priest was forbidden to mourn for any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract any uncleanness. He might not marry a widow, nor a woman that had been divorced, nor a harlot, but a virgin only, of his own race. He was to observe a strict continency during the whole time of his service.

Lev. xxi. 10, &c.

The Habit of the High-Priest was much more magnificent than that of the other Priests. He wore a long robe of an azure colour, at the bottom of which was a border adorned with little golden bells and pomegranates, made of wool of different colours, and ranged alternately at equal distances. This robe was girded about with the *Ephod*. Upon his breast he wore a *Pectoral* or *Breast-plate*, and upon his head a *Tiara* or Bonnet, from whence hung down a plate of gold, on which was engraven these words, *Holiness to the Lord*. See BREAST-PLATE, EPHOD, and TIARA.

The ordinary or inferior Priests served immediately at the altar, offered the sacrifices, killed and fleeced them, and poured their blood at the foot of the altar. They kept up a perpetual fire upon the altar of burnt sacrifices, and in the lamps of the golden candlestick that was in the sanctuary. They kneaded the loaves of shew-bread, baked them, offered them upon the golden altar in the sanctuary, and changed them every sabbath-day. Every day (night and morning) a priest, appointed by lot at the beginning of the week, brought into the sanctuary a smoking censer, and set it upon the altar of perfumes.

2Chron. xxix. 34. — xxxv. 11.

Luke i. 9.

The common habit of the Priests was, a kind of surplice, or linnen tunic without seam, with a fash of several colours, hollow like the skin of a serpent. It went twice round the body, was tied before, and the ends hung down to the feet. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform their office with the greater freedom. The Rabbins make this fash to be two and thirty cubits long. They wore a cap, or bonnet, of fine linnen, folded several times round the head.

JOSEPH. Ant. l. 3. c. 8.

The age, at which they entered on the sacred ministry, was fixed by Moses to twenty-five or thirty years, and they were to end it at fifty. But, in David's time, the rule was changed; and they were permitted to attend the service of the Temple at twenty years of age, and to dedicate themselves to the priesthood during life.

Num. viii. 24. 1Chron. xxiii. 24.

The Lord had given no lands of inheritance to the tribe of Levi, in the distribution of the Land of Promise: but they were to be supported by Tythes, First-fruits, and Offerings. In the Peace-Offerings, the Priests had the Shoulder and the Breast. In the Sin-Offerings, they burnt upon the altar the fat that covers the bowels, the liver, and kidney: the rest belonged to the Priest. The skin, or fleece, of every sacrifice was the Priest's; and this article alone was no inconsiderable allowance. When an Israelite killed any animal for his own use, he was to give the Priest the shoulder, the stomach, and the jaws. He had also a share in the wool, when the sheep were shorn. All the first-born, both of man and beast, belonged to the Lord, that is, to the Priests. The men were redeemed for five shekels. The first-fruits of trees likewise belonged to the Priests, as also of the land, and of animals. God also provided houses for the Priests, by appointing them forty-eight cities for their habitation. See FIRST-FRUITS, SACRIFICE, and TYTHES.

Lev. vii. 33, 34. Ibid. 6, 7. Deut. xviii. 3, 4. Num. xviii. 15, 16, 17. Lev. xix. 23, 24. PHILO, de præmiis sacerdotum.

Num. xxxv. 1, &c.

Next

Hof. iv. 6.
Mal. ii. 7.
Levit. xiii. 14.
Num. v. 14.
15.
Num. vi. 23.
&c.
Num. x. 8, 9.
Deut. xx. 3, 4.
Exod. xl. 12.

Next to the service of the Temple, the Priests were employed in instructing the people, deciding controversies, and distinguishing the several sorts of leprosy, the causes of divorce, vows, and all causes relating to the Law. They publicly blessed the people in the name of the Lord. In the time of war, their business was to carry the Ark of the Covenant, to consult the Lord, to sound the holy trumpets, and encourage the people.

The consecration of Aaron and his sons to the priesthood was performed by Moses, in the wilderness, with great solemnity. Whether the same ceremonies were repeated at the consecration of every new High-Priest, is uncertain; and as to the inferior Priests, it does not appear that any particular ceremony was used for their consecration; but they seem to have been admitted to the priesthood only by performing the functions of the Order.

Among Christians, the term *Priest* is a general name given to the three Orders of the Ecclesiastical Hierarchy; viz. the *Bishops*, *Presbyters*, and *Deacons*. See the articles BISHOPS, PRESBYTERS, and DEACONS.

The Priests of the Mohammedans, of the Indians, and other Pagan nations are described under distinct articles. See BONZES, IMAMS, &c.

I shall make no apology for subjoining to this article Mr Dryden's excellent description of a good *Parish-Priest*.

*A Parish-Priest was of the pilgrim-train :
An awful, rev'rend, and religious man.
His eyes diffus'd a venerable grace,
And charity it self was in his face.
Rich was his soul, tho' his attire was poor,
As God had cloath'd his own ambassador :
For such, on earth, his blest Redeemer bore.
Refin'd himself to soul, to curb the sense,
And made almost a sin of abstinence.
Yet had his aspect nothing of severe,
But such a face as promis'd him sincere.
Nothing reserv'd or sullen was to see ;
But sweet regards, and pleasing sanctity :
Mild was his accent, and his action free.
With eloquence innate his soul was arm'd ;
Tho' harsh the precept, yet the preacher charm'd.
He bore his great commission in his look :
But sweetly temper'd awe, and soften'd all he spoke.
He taught the gospel rather than the law ;
And forc'd himself to drive ; but lov'd to draw.
For fear but freezes minds ; but love, like heat,
Exhales the soul sublime to seek her native seat.
The tithes, his parish freely paid, he took :
But never su'd, or curs'd with bell and book.
With patience bearing wrong, but off'ring none,
Since ev'ry man is free to lose his own.
Yet of his little he had some to spare,
To feed the famish'd, and to clothe the bare,
For mortify'd he was to that degree,
A poorer than himself he could not see :
True priests, he said, and preachers of the word
Were only stewards of their sov'reign Lord :
Nothing was theirs ; but all the public store,
Intrusted riches to relieve the poor,
Who, should they steal for want of his relief,
He judg'd himself accomplice with the thief.
And still he was at hand, without request,
To serve the sick, to succour the distress'd.
He duly watch'd his flock by night and day ;
And from the prowling wolf redeem'd the prey,
But hungry sent the wily fox away.*

*The proud he tam'd, the penitent he chear'd,
 Nor to reprove the rich offender fear'd :
 His preaching much, but more his practice wrought,
 (A living sermon of the truth he taught.)
 For this, by rules severe, his life he squar'd,
 That all might see the doctrine which they heard :
 For priests, he said, are patterns for the rest,
 The gold of heav'n, who bear the God impress'd :
 But when the precious coin is kept unclean,
 The sov'reign's image is no longer seen.
 If they be foul, on whom the people trust,
 Well may the baser brass contract a rust.
 With what he begg'd, his brethren he reliev'd,
 And gave the charities himself receiv'd :
 Gave, while he taught, and edify'd the more,
 Because he shew'd by proof 'twas easy to be poor.*

PRIMATES or METROPOLITANS. In the Christian Hierarchy, or Scheme of Church-Government, are such Bishops of a Province, as preside over the rest.

Some derive the original of Primates or Metropolitans from Apostolical Constitution. But it may be doubted, whether the Apostles made any such general settlement in every province; and the records of the original of most Churches being lost, it can never be proved that they did. It is most probable, this order of bishops commenced not long after the apostolic age, when sects and schisms began to break in apace, and controversies multiplying between particular bishops, it was found necessary to pitch upon one in every province, to whom the decision of cases might be referred, and by whom all common and publick affairs might be directed. Or, it might take its rise from that common respect and deference, which was usually paid by the rest of the bishops to the bishop of the *Metropolis*, or Capital City, of each Province: which advancing into a custom was afterwards settled by a Canon of the Council of Nice.

BINGHAM,
 Orig. Ecclef.
 B. 2. c. 16.

Conc. Nic.
 c. 6.

As to the Offices and Privileges of Primates or Metropolitans, they were as follows. First, they were to regulate the elections of all their Provincial bishops, and either ordain, or authorize the ordination of them: and no election or ordination of bishops was valid without their approbation. Nor was this power at all infringed by setting up the Patriarchs above them. For, though the Metropolitans were to be ordained by the Patriarchs, yet still the right of ordaining their own suffragans was preserved to them. It is to be observed, that this power was not arbitrary: for the Primates had no negative voice in the matter, but were to be determined and concluded by the major part of a Provincial Synod.

Conc. Chal-
 ced. Act. 16.

Their next office was, to preside over the Provincial bishops, and, if any controversies arose among them, to interpose their authority to end and decide them: also to hear the accusations of others, who complained of injury done to them by their own bishops, from whom there was always liberty of appeal to the Metropolitan. But still there lay an appeal from the Metropolitan to a Provincial Synod, of which he was only the President or Moderator.

A third office of the Metropolitans or Primates was, to call Provincial Synods, and preside in them. To this end, their circular Letters, called *Synodicae* and *Tractoriae*, were a legal Summons, which no bishop of the Province might disobey under pain of suspension, or other canonical censure, at the discretion of the Metropolitan and Council.

Fourthly, it belonged to the Primates to publish and disperse such Imperial Laws and Canons, as were made either by the emperors or the councils, for the common good of the Church. This gave them a right to visit, and enquire into neglects, abuses, and disorders, committed by any bishop throughout the whole province.

Fifthly, Bishops, when they travelled into foreign countries on extraordinary occasions, used to consult the Primate, and take his *Formatæ*, or Letters of commendation. This was particularly required of the African bishops by the third Council of Carthage.

A sixth branch of the metropolitanical office was, to take care of all vacant sees within their province, by administering the affairs of the Church, securing the revenues of the bishopric, and procuring a speedy election of a new bishop.

Seventhly, it belonged to the Metropolitans, yearly to review the calculation of the time of Easter, and give notice to their suffragans of it. The care of composing the Cycle was, indeed, by the Nicene fathers particularly committed to the bishop of Alexandria. But due care not being always taken in this matter, the Metropolitan in every province was concerned to settle the time, and acquaint the whole province with it.

The Primate of Alexandria was the greatest Metropolitan in the world, both for the absoluteness of his power, and the extent of his jurisdiction. For he was not Metropolitan of a single province, but of all the provinces of Egypt, Libya, and Pentapolis, in which there were at least six large provinces, out of which above an hundred bishops were called to a Provincial Synod.

Besides an actual Primacy of power, there was likewise a Primacy of honour: that is, some bishops had the name and title of *Primates*, but not the jurisdiction. Of these there were three sorts. First, The senior bishops in each province, next to the Metropolitan. These Primates had no power above others, except when the Metropolitans were some way disabled, or disqualified for discharging their office, by irregularity or suspension. In this case, their power devolved on the senior bishop of the province.

The second sort of Honorary Primates were the Titular Metropolitans, or bishops of such cities, as had the name and title of *Metropolis* bestowed on them by some emperor, without the privileges, which were still continued to the antient Metropolis of the province. Of this sort were the cities of Chalcedon and Nice.

Thirdly, some bishops were honoured with the title of Primates, in regard to the eminency of their see, being some mother church, or particularly honoured by antient prescription. This was the case of the bishop of Jerusalem, in consideration of its being the mother-church of the Christian world.

The division of England into two provinces, Canterbury and York, in 1152, gave occasion to the introducing Primacies among us. Canterbury, which before was the Metropolis, gives to its bishop the title of *Primate of ALL England*; York, only that of *Primate of England*. Accordingly, the former has some jurisdiction over *all* England, which the latter has only in his own Province.

PRIME. See SERVICE (DIVINE).

PRIOR. The head, or superior, of a Convent of Monks: or, the second person after the Abbot.

Priors are either *Claustal* or *Conventual*. *Conventual Priors* are the same as Abbots; all the difference between them being only in name. A *Claustal Prior* is he, who governs the Religious of an Abbey, or Priory, *in commendam*. His jurisdiction is wholly from the Abbot, and ends with the Abbot's death, unless he has been elected by the whole Convent.

Conventual Priors are of two kinds; *viz.* *Regular*, or those, who reside in the Community; and *Commendatory*, or those, who enjoy the revenue, without exercising the jurisdiction. Conventual Priors are obliged to take up the priesthood, within two years from the date of their promotion; in default whereof their offices are declared void. Priors must be twenty-five years old, ere they can govern the Convent; and twenty, if it be governed by another.

A *Grand-Prior* is the Head of a large Abbey, in which several superiors are required; as in the Abbeys of *Clugni* and *Fecamp*. In the Abbey of St Denys there were antiently five Priors; the first whereof was called the *Grand Prior*. In most Monasteries there is a *Sub-Prior*.

AUG. HAR.
70.

BARON. AN.
381.

PRISCILLIANISTS. Christian Heretics, so called from their leader *Priscillian*, a Spaniard by birth, and bishop of Avila.

This man had learned the art of magic under one Mark, a native of Memphis in Egypt, who had travelled into Spain, where he wrought many pretended miracles. Priscillian did not fall short of his master, either in the science of magic, or in hypocrisy. He lived so seemingly pious and austere a life, that he drew over to his party a great number of people, and among them some bishops. His sect became

became formidable, and he was ordained bishop of Avila by two bishops of his own party.

Priscillian maintained the principal errors of the Manichæans: but his peculiar tenet was, that it is lawful to make false oaths, to support one's cause and interests. St Ambrose wrote against Priscillian, and he was condemned by the Council of Bourdeaux, about the year 384. The emperor Maximus ordered Priscillian and his adherents to be beheaded.

The Heresy of the *Priscillianists*, according to St Augustin, was a monstrous composition of all the errors and impieties, which were dispersed in other heresies, with a mixture of the follies of Paganism, and the diabolical practices of Art Magic, and Astrology. And therefore to recount their tenets would be endless. Nor were their manners better than their doctrines: for under the outward appearance of sanctity they concealed the practice of all manner of vices.

PROCESSION. An Ecclesiastical ceremony, or public appearance, at which the Clergy and People go to some church, singing litanies and other prayers, as they move along. This piece of religious pageantry is in great request in Popish countries.

Processions are of Pagan Original, and very solemn ones used to be made in honour of their false Divinities. Apuleius has left us a description of an heathen procession, in honour of Diana; which is as follows:

' First appeared some in the equipage of war, and others like hunters, armed with knives and spears: then came men disguised like women; their hair flowing in curls; their body, feet, and legs magnificently dressed, and adorned with all the attire of ladies. One appeared dressed like a magistrate, another like a philosopher. A tame she-bear was carried on a litter in honour of the goddess, that being the symbol of hunting, over which Diana presided — These were the preliminaries to the Procession: after which marched the women devotees clothed in white, and crowned with flowers, wherewith they strewed the way, through which the image of the goddess was to pass — This sacred company, which trampled upon the flowers, perfumed the streets with a precious balm, which they poured out by drops during the march. A great number of devotees of both sexes followed the holy matrons with lighted torches in their hands. There was music too, and the singing boys mingled their voices in an agreeable manner with the symphony of instruments, singing the praises of their gods — The priests, who followed them, bore several things consecrated to the use of religion; after which appeared their gods — Nor did they omit carrying in this procession certain mysteries, shut up in a casket, which a minister of the gods bore with that gravity so necessary to imprint a blind faith on the devotees.' Metam. l. 11.

The Romans, when the Empire was distressed, or after some victory, used constantly to order Processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first Processions, mentioned in Ecclesiastical History, are those set on foot at Constantinople by St Chrysostom. The Arians of that city, being forced to hold their meetings without the town, went thither night and morning, singing Anthems. Chrysostom, to prevent their perverting the Catholics, set up Counter-Processions, in which the Clergy and People marched by night, singing prayers and hymns, and carrying crosses and flambeaus. From this period the custom of Processions was introduced among the Greeks, and afterwards among the Latins. But they have subsisted longer, and been more frequently used, in the western, than in the eastern Church. SOCRAT.
Hist. Eccles.
l. 6. c. 8.

The general Order of Processions, in the Romish Church, is as follows. First goes the banner and image of the Saint, in honour of whom the Procession is intended, carried by a priest in his surplice. The children follow two and two, preceded by their schoolmaster. Then comes an Exorcist with holy water and the sprinkler, or a thuriferary bearing incense smoking; and next the Cross-bearer between two taper-bearers. Then follow the clergy two and two. The celebrant goes last. The magistrates, gentry, and people, close the train. The march is always directed toward some particular church: but they often halt by the way, to visit others; an extraordinary piece of devotion, and always attended with indulgences, which his Holiness grants for the encouragement of the faithful. These Processions are made upon several accounts; such as, for obtaining rain, or fine weather; ALEX. Ritu-
tual.

weather; for averting calamities, as, war, famine, plague, &c. Here follows a brief description of the most remarkable processions of the Roman-Catholics.

AYMON, Tableau de la cour de Rome.

1. The *Procession of the blessed Sacrament*, when the Pope himself assists at it, is attended with very great pomp. The several fraternities of Seculars, the different Orders of Monks, and the canons of the collegiate churches, march first. Then follow the officers of the Chancery, in number about twelve hundred, carrying torches in their hands. Next walk the officers of the Pope's household. These are followed by the twelve Penitentiaries of St Peter's, preceded by two Clerks with gilt staves. The bishops, archbishops, and patriarchs, appear next. These are followed by the Cardinals, walking two and two; each having their proper officers and attendants, one of whom holds over his master's head a hat of peacock's feathers, to shade him from the Sun. Next come the princes, the Pope's nephews, and the ambassadors of crowned heads. After these the Pope himself advances, carried in a chair, in which he seems to be upon his knees, though he is really seated. Before him stands a wooden stool gilt, with a cushion of crimson velvet, on which is laid the pyx wherein the Hoste is contained, which his Holiness bears with his own hands. His canopy is supported by the principal nobility; and he is guarded by Swifs armed from head to foot. Sometimes his Holiness walks on foot in this Procession, carrying the Hoste. The cavalcade is closed by the apostolical Prothonotaries, Auditors, Clerks, &c.

This Procession generally lasts about four hours, though it has not above a mile to go. His Holiness being come to St Peter's, lays down the pyx on the high altar, and divine service is performed, in which they beseech God, *that he would make all the congregation present taste efficaciously the fruits of our Saviour's resurrection, of whose passion this sacrament is a commemoration.*

The usual Processions of the Hoste are nothing near so splendid. During it's march, the bells of the churches, by which it passes, are rung. The streets are swept, and strewed with flowers and greens, and the outside of the churches and houses are adorned in the same manner. A Clerk dressed in purple carries the banner of the blessed Sacrament; after whom the singing-boys advance: then the members of the brotherhood two and two; and after them the cross-bearer between two taper-bearers. The Clergy advance next, carrying tapers. Two incense-bearers walk immediately before the Hoste, and perfume it all the way. The officiating priest carries it under a canopy, supported by the chief men of the place. The Laity follow after the canopy, bare-headed and carrying lighted tapers; and the women close the Procession. In some parts of Italy triumphal arches are raised, through which the Procession passes.

Mc D'Au-
NOY's Travels
into Spain.

The Processions of the holy Sacrament, in Spain, are generally very magnificent. They are composed of all the parishes, and religious Orders. The streets, through which they pass, are hung with the finest tapestry. A Cloth is spread quite cross the street, to keep off the heat of the sun; and altars are set up, for the Sacrament to rest on, very large, and adorned with the utmost magnificence. The Hoste is carried under a rich canopy, followed by the King and the whole court, the several Councils and Tribunals, the Clergy and People. During the march, the Ladies from the balconies throw flowers and perfumes on the Procession. Buffoons make a part of this devotion, dancing by the side of the Hoste, and playing a thousand gambols during the march.

2. At Courtray, there is a *procession*, on Good-Friday, of our Saviour to mount Calvary. The city gives twenty-five *livres* to a poor man, who represents Jesus Christ. The Procession first assembles in the Parish Church, where the mock saviour is brought into the sacristy, cloathed in a purple robe, his loyns girded with a thick rope, and his head crowned with thorns: after which he is made to walk bare foot, with a pack-saddle about his neck, and a long cross of great weight laid on his shoulders. Six fryars on each side of him pull and drag him about the streets, till a sham Simon the Cyrenian comes to free him from his torments, by easing him of the cross. But, before this, the poor wretch is half killed by the kicks and cuffs of the people, who represent the Jews.

3. Nor is the Procession, at Brussels, in which the *crucifixion* of our Saviour is represented, less extraordinary. 'Tis performed in the church of the Augustins, at the foot of the altars. The persons, who form the Procession, assemble in St Gudila's, the cathedral church. The brotherhood of Mercy come thither, barefooted, and their faces masked. Some carry drums covered with black cloth. Then follow

a great number of prisoners, each dragging after him an iron cannon-ball chained to his foot. Next come the Augustin fryars dressed in Jewish habits, surrounding a man (who is always a criminal, pardoned for that purpose) bound and fettered, crowned with thorns, and dressed in a purple robe. The Prebends, Clergy, and people, march in procession, preceded by trumpets. In the church a large scaffold is erected, and a cross twenty feet high set upon it. The person, who represents our Saviour, ascends this scaffold, and is followed by those who represent the Jews, with hammers, nails, and ropes in their hands. The mock Jews strip the pretended Christ of his ornaments, lay him along the scaffold, throw dice for his garments, and strip him to his shirt. Lastly, he is fixed to the cross, by tying his hands and feet with leathern thongs, which are nailed to the cross: and the better to imitate our Saviour's sufferings, they put little bladders filled with blood under the thongs; which being pricked with the nails, the blood is seen to trickle from his hands and feet. During the whole farce, the spectators beat their breasts, and the monks sing anthems suitable to the occasion.

4. The inhabitants of Nivelles annually perform a solemn Procession in honour of St Gertrude. On the day of the dedication of St Michael, after singing Mass, the shrine of St Gertrude is placed upon a magnificent chariot drawn by six horses. Three companies of Burghers attend the triumphal car of the saint. At the head of the procession walk the Franciscans, Guillemites, and the Canons and Canonesses of St Gertrude. During the march, the saint's praises are sung. The magistrates, and most considerable persons of the city, attend the procession on horse-back.

On the day after Pentecost, the fraternity of St Gertrude perform another procession, in honour of their patroness. The march is opened by a horseman well mounted, who carries behind him a beautiful young maiden, representing St Gertrude. A nimble merry devil curvets and capers before the fictitious saint, and does his utmost to disconcert her gravity. After her come several young girls with the image of the virgin, followed by the cross-bow-men of St Catherine, and several other orders.

5. The *Procession* of the *Rosary*, as the Dominicans perform it at Venice, is very remarkable. After the Cross, advance a considerable number of little angels and saints. These are so many beautiful boys and girls. These pretended saints are attended by several little black devils, who make a thousand ridiculous grimaces. They are followed by a number of devout women, to represent the saints of the Old Testament. The music mixes with the procession, and the Eunuchs sing hymns and motets. A blessed Virgin, richly dressed, and carrying a very large rosary in her hand, follows these devotees, carried on a litter, and surrounded by the Dominicans, all armed with rosaries.

These few instances may serve to give the reader an idea of *Popish Processions*.

PROCLIANITES. Christian Heretics, followers of *Proclus* or *Proculus*, a Philosopher of Phrygia. AUG. HÆR. 60.

This Heresiarch appeared about the year 194. He put himself at the head of a band of *Montanists*, and came to Rome, to spread there the errors of Montanus; to which he added, that St Paul was not the author of the *Epistle to the Hebrews*. Gaius, a learned Divine, attacked Proclus, and confounded him in a public dispute he had with him, in the presence of Pope Zephyrinus. He was condemned by the same Pope, and obliged to quit Rome. EUSEB. l. 6. c. 18, 20.

Proclus had gained so great a number of disciples, that, two hundred years after, they formed a most dangerous sect in Phrygia. To the errors of Montanus and Proclus, they added those of Seleucus and Hermias. But the doctrine they maintained with the greatest warmth was, that Jesus Christ assumed our nature, not in reality, but in appearance only; which was the error of the *Valentinians*. See MONTANISTS and VALENTINIANS.

PROCTORS OF THE CLERGY. In the English Ecclesiastical Constitution, are those, among the clergy, who are chosen, in each diocese, to sit and vote in the Convocation-house.

On every new Parliament, the king directs his writ to the archbishop of each province, for the summoning all bishops, deans, archdeacons, &c. to sit in Convocation. The archbishops, after first citing themselves, direct their letters to the bishops,

bishops, &c. of their respective province, ordering withal, that one Proctor be sent for every Cathedral or Collegiate Church, and two Proctors for the body of the inferior Clergy of each diocese. Then the bishops proceed accordingly; and the Cathedral and Collegiate Churches, and the body of the clergy, make choice of their Proctors, who are returned to the archbishop.

PRODIGIES. See OMENS.

HESYCHIUS.
SUIDAS.

PROEROSIA. [Gr.] Among the Greeks, were Sacrifices, offered, *πρὸ τῆς ἀρόσεως*, i. e. before Seed-time, to the goddess Ceres.

The first institution of these sacrifices was by the command of one Authias, a prophet, who declared that this was the only method to appease the angry goddess, who had afflicted all the parts of Greece with a grievous famine.

Rel. Cerem.
T. 5.

PROGNOSTICS. So the *Cophiti*, or Egyptian Christians, call two wells, or springs, belonging to two of their churches; by the virtue of whose waters they pretend to determine the height, to which the next flood of the Nile will rise. This prediction, they say, is the result of a supernatural virtue, which the Virgin Mary conferred on the waters of these wells, after she had washed our blessed Saviour's swaddling-cloaths in them.

The method they use is this: they let a rope of straw fall gradually down one of the wells, on the first night in the month of June, till it reaches the surface of the water. After that, they shut up the mouth of the well, and proceed to mass. As soon as that service is over, they draw the rope up again; and so many inches as it appears to be moistened, so many fathom they conclude the Nile will rise.

PRONE. See SERMON.

EL. SCHED.
de Diis Ger-
manis Syng.
3. c. 11.

PRONO. An idol of the antient Slavonians of Aldenburgh. It was a statue erected on a column, holding in one hand a plowshare (the test of innocence) and in the other a spear, together with a standard. It's head was crowned, it's ears prominent, and under one of its feet hung a little bell. The priest of this idol was called *Miche*. Gerold, bishop of Aldenburgh, demolished this idol, and cut down the grove, in which it was worshipped, with his own hand.

Cranzius fetches the etymology of the name from the Greek *πρόνοια*, which signifies the providence of God in the government of the world. Perhaps it might be the statue of *Brennus*, an antient king of Germany, which the stupid and ignorant people afterwards changed into *Pronus* or *Prono*.

PROPTIATION. See EXPIATION and SACRIFICE.

PROPTIATORY or MERCY-SEAT. See ARK OF THE COVENANT.

PROPHETS. In general, are those, who foretel future events; as the word, which is of Greek original, imports. In particular, they are those *inspired* persons, among the Jews, who were commissioned by God to declare his will and purposes to that people: under which character, they foretold the Captivity of the Jews, the coming of the Messiah, and other great events in the œconomy of divine providence.

We have, in the Old Testament, the writings of sixteen Prophets; that is, of *four* greater Prophets, and *twelve* lesser Prophets. The four greater Prophets are;

1. ISAIAH. 2. JEREMIAH. 3. EZEKIEL. 4. DANIEL.

BARUK is commonly reckoned with *Jeremiah*. The Jews do not place *Daniel* among the Prophets, because (they say) he lived the life of a courtier, rather than that of a Prophet.

The

The twelve lesser Prophets are ;

- | | | | |
|-----------|-------------|---------------|----------------|
| 1. HOSEA. | 4. OBADIAH. | 7. NAHUM. | 10. HAGGAI. |
| 2. JOEL. | 5. MICAH. | 8. HABBAKUK. | 11. ZECHARIAH. |
| 3. AMOS. | 6. JONAH. | 9. ZEPHANIAH. | 12. MALACHI. |

Under the several articles of these Prophets may be seen the particulars of their lives, prophecies, &c.

Besides the Prophets here mentioned, there are found, in scripture, the names of a great many more. Epiphanius reckons up no less than seventy three Prophets, and ten Prophetesses, in both the Old and New Testament. The Prophets are :

Fragn. apud
Coteler. not.
in Can. Apost.

- | | | | |
|---------------|--------------------------------|----------------|--|
| 1. Adam. | 22. Abiah. | 40. Hosea. | 60. Malachi. |
| 2. Enoch. | 23. Shameah. | 41. Joel. | 61. Zachariah, fa-
ther of John
Baptist. |
| 3. Noah. | 24. Oded. | 42. Amos. | 62. Simeon. |
| 4. Abraham. | 25. Eli. | 43. Obadiab. | 63. John the Bap-
tist. |
| 5. Isaac. | 26. Joad. | 44. Jonab. | 64. Enoch. |
| 6. Jacob. | 27. Iddo. | 45. Isaiah. | 65. Methuselah. |
| 7. Moses. | 28. Azariab. | 46. Micah. | 66. Lameel. |
| 8. Aaron. | 29. Anani. | 47. Nabum. | 67. Balaam. |
| 9. Joshua. | 30. Jehu. | 48. Habakkuk. | 68. Saul. |
| 10. Eldad. | 31. Micaiab. | 49. Obed. | 69. Abimelech. |
| 11. Medad. | 32. Elijah. | 50. Abdadon. | 70. Amasa. |
| 12. Job. | 33. Uzziel. | 51. Jeremiab. | 71. Zadok. |
| 13. Samuel. | 34. Eliab. | 52. Baruk. | 72. The anonymous
Prophet that
came to Bethel. |
| 14. Nathan. | 35. Jesus, son of
Hananiab. | 53. Zephaniab. | 73. Agabus. |
| 15. David. | 36. Elisha. | 54. Uriab. | |
| 16. Gad. | 37. Jonadab. | 55. Ezekiel. | |
| 17. Jeduthun. | 38. Hananiab. | 56. Daniel. | |
| 18. Asaph. | 39. Another Za-
chariah. | 57. Esdras. | |
| 19. Heman. | | 58. Haggai. | |
| 20. Etham. | | 59. Zachariah. | |
| 21. Solomon. | | | |

The Prophetesses are ;

- | | | | |
|-------------|-------------|---------------|---------------------------|
| 1. Sarah. | 4. Deborah. | 7. Judith. | 10. The virgin Ma-
ry. |
| 2. Rebecca. | 5. Huldah. | 8. Elizabeth. | |
| 3. Miriam. | 6. Hannah. | 9. Anna. | |

The Hebrews acknowledge but forty-eight Prophets, and seven Prophetesses. The Prophets are ;

- | | | | |
|--------------|--------------|-------------------|----------------|
| 1. Abraham. | 13. David. | 25. Micah. | 37. Ezekiel. |
| 2. Isaac. | 14. Solomon. | 26. Another Amos. | 38. Daniel. |
| 3. Jacob. | 15. Iddo. | 27. Elijah. | 39. Baruch. |
| 4. Moses. | 16. Micaiab. | 28. Elisha. | 40. Neriab. |
| 5. Aaron. | 17. Obadiab. | 29. Jonab. | 41. Seraiab. |
| 6. Joshua. | 18. Abijah. | 30. Isaiah. | 42. Mahaziab. |
| 7. Phinebas. | 19. Jehu. | 31. Joel. | 43. Haggai. |
| 8. Elkanah. | 20. Azariab. | 32. Nabum. | 44. Zechariah. |
| 9. Eli. | 21. Haziab. | 33. Habakkuk. | 45. Malachi. |
| 10. Samuel. | 22. Eliazar. | 34. Zephaniab. | 46. Mordecai. |
| 11. Gad. | 23. Hosea. | 35. Jeremiab. | 47. Hanameel. |
| 12. Nathan. | 24. Amos. | 36. Uriab. | 48. Sbellum. |

The Prophetesses are ;

- | | | | |
|-------------|-------------|------------|------------------------------|
| 1. Miriam. | 3. Hannah. | 5. Huldah. | 7. The Egyptian
Midwives. |
| 2. Deborah. | 4. Abigail. | 6. Esther. | |

The

Contra Cel-
sum. l. i.

JOSEPHUS,
BUXTORF,
BASNAGE,
&c.

The necessity of the prophetical office among the Jews is thus set forth by Origen. Whilst the nations round about them had their Oracles, and several ways of Divination, all which were strictly prohibited to the Jews; if the latter had had no way of foreknowing things to come, it would have been scarce possible, considering the great inquisitiveness of human nature, to have kept them from despising the Law of Moses, or apostatizing to the heathen Oracles, or setting up something like them amongst themselves.

About the time of Samuel, there were schools of the Prophets erected; and many think that he was the author of them. They were places of education, where young persons were instructed in religion and piety, the better to prepare themselves to receive the prophetical spirit. The occasion of the institution arose from the peoples resorting to the high places for sacrifice, during the captivity, or the uncertain abode of the Ark of God. Here a company of Prophets were appointed to reside, to bless the sacrifices, and to instruct the people. Over these little Universities, or Colleges of Students, some venerable Prophet presided. But the scholars were not inspired with the same prophetical spirit, as their master, but received prophecies at his mouth. They were called *Sons of the Prophets*, and, in the schools, sat at their master's feet.

The principal of these Academies, in the kingdom of Israel, were at Bethel, Jericho, and Gilgal. In Judah likewise there were some of these schools: particularly at Jerusalem there was a college of Prophets within the second wall of the city. Out of these seminaries God made choice of those, whom he designed to employ in the prophetical Office. Here their minds were disposed to receive the divine impulse: and to this purpose, besides the exercises of religion and piety, they used the assistance of instrumental music in their devotion; by which they were often so elevated and transported beyond the ordinary power of imagination, as to compose divine hymns upon the place; the singing of which is called *Prophesying*.

It is not certain what rite of initiation was used, when a Prophet first entered upon his office. Some suppose he was anointed with oil, in the same manner as kings and priests. Others allow no other ceremony of inauguration than cloathing them with the prophetical mantle, which was an upper garment made of lamb's skin, thrown over their shoulders. They likewise wore hair-cloth next their skin, tied about with a leathern girdle.

The standing methods of God's communicating himself to the Prophets were, Dreams, Visions, and immediate Inspirations. That by *Dreams* was, when, the persons being overtaken with a deep sleep, the species or images of things were presented to their understandings, in such manner that they might readily apprehend the divine will; which they presently did upon their waking. When God communicated himself by *Vision*, it was done one of these two ways: first, by something really appearing to the sight; as when Moses beheld the bush burning: or, secondly, by powerful impressions on the imagination, while the Prophet was awake, and had the free exercise of his reason and senses; though the vision often overpowered and cast him into a trance. The method by *Inspiration* was, when God immediately transacted with the understanding, without any relation to the fancy or senses. This was a calm and undisturbed way of prophecy, and called by the Jews the *Holy Spirit*; God, by these divine illapses, enabling the Prophet clearly and immediately to apprehend the matters delivered to him.

The highest pitch of this prophetical revelation was what the Jews called the *Mosaic degree*, or that way of Prophecy, with which Moses was endowed. This the Jewish Writers make to consist in four things: first, that, in all God's communications to Moses, he immediately spake to his understanding, without any dreams, visions, or impressions on his fancy: secondly, that Moses had the prophecies conveyed to him without any fears or consternations; whereas the other Prophets were usually astonished at the sight of God: thirdly, that Moses wanted no previous dispositions to make him capable of divine revelations; whereas the other Prophets were often forced, by preparatory arts, to invite the prophetic spirit to them: fourthly, that Moses had the privilege of prophecy equally at all times; whereas the other prophets had it only occasionally.

All these methods of revelation ceased, some hundreds of years before the final period of the Jewish Church. *Malachi* was the last of the order, and is therefore called

called by the Jews the *Seal of the Prophets*. But, to supply the want of Prophecy, the Jews had recourse to a piece of superstition called *Bath-col*, or *the daughter of a voice*. See BATH-COL.

The prophetic spirit being so common among the Hebrews, it was necessary there should be a method of trial established, to prevent impostors, and distinguish true from *false prophets*. The Jews tell us of three sorts of false prophets, who were to be punished with death by men; and three other sorts, who were reserved for divine punishment. Of the first rank were these. First, He who prophesied what he had not heard: for this they instance in Zedekiah, the son of Chenaanah, who made him horns of iron, and said; *Thus saith the Lord*. This was the *Lying Prophet*. The second was, He who spoke what was revealed, not to him, but to another. This was called the *Plagiary Prophet*. The third was, He who prophesied in the name of an idol, as the prophets of Baal did. This was called the *Idol-Prophet*. These three sorts of false prophets were to be put to death by the hand of men. The other class, of those who were to be punished by the hand of heaven, consisted of these: The first, he who stifled or suppressed his own prophecy, as Jonah did. The second was, he who despised the words of a true Prophet; and the third was, the prophet who hearkened not to the words of his own prophecy; which was the case of the prophet sent to Bethel.

2 Kings xxii.
11.

1 Kings xiii. 9.

MAIMONID.
de Idol. c. 5.

The cognisance of false prophets belonged to the great Sanhedrim, and the method of trial, we are told, was this: They observed the judgments threatened by the prophet, and likewise the good things predicted by him. If the judgments did not take effect, this did not prove him to be a false prophet, because God was merciful, as in the case of Hezekiah; and the people might repent, as the Ninevites did: but if he prophesied good, and it came not pass, he was condemned as a deceiver and a false prophet. To this rule the Jews added, that a Prophet, who had the testimony of another undoubted Prophet, was to be esteemed a true Prophet.

The habitations of the Prophets were plain and simple, which they built for themselves, and cut down the wood for that purpose. They seem to have employed themselves chiefly in rural affairs. Thus Elisha quitted the plough, when Elijah called him to the prophetic office. Zechariah was an husbandman; and Amos a herdsman, and gatherer of sycamore fruit. Their poverty is conspicuous in all their actions; and the presents they received were only bread, fruits, and honey. The Shunamite, who entertained Elisha, put into the Prophet's chamber no furniture but what was plain and necessary. The same Prophet refused the rich presents of Naaman. Their temperance likewise is remarkable. The angel gave to Elijah only bread and water for a long journey; and Obadiah, the governor of Ahab's household, gave nothing better to the Prophets, whom he fed in caves.

1 Kings xix.
20.
Zech. xiii. 15.
Amos vii. 14.
1 Sam. ix. 7.
8.
1 Kings xiv.
3.
2 Kings iv.
10, 42.
2 Kings iv.
38, 40.
1 Kings xix.
6.

If the reader would see the *Use and Intent of Prophecy* in the *several ages* of the world, and the manifest *connexion* between the *prophecies* of *every age*, cleared up to the satisfaction of every serious and impartial enquirer, he may consult the learned author referred to in the margin, who has made the following very judicious observation. 'They who consider the prophecies of the Old Testament, as so many predictions only, independent of each other, can never form a right judgment of the argument, for the truth of Christianity, drawn from this topick; nor be able to satisfy themselves, when they are confronted with the objections of unbelievers. It is an easy matter for men of leisure and tolerable parts, to find difficulties in particular predictions, and in the application of them made by writers, who lived many hundred years ago, and who had many antient books and records of the Jewish Church, from which they drew many passages, and perhaps some prophecies; which books and passages we have not, to enable us to understand, and to justify their applications. But it is not so easy a matter to shew, or to persuade the world to believe, that a chain of prophecies, reaching through several thousand years, delivered at different times, yet manifestly subservient to one and the same administration of providence, from beginning to end, is the effect of art and contrivance, and religious fraud: that, for so many ages successively, proper persons should be found to carry on the cheat; and that none of them should have any interest to serve by betraying the secret, or so much regard to honesty and truth as to discover it.'

Bishop of Salisbury's Use and Intent of Prophecy, &c. Pref.

PROSELYTE. In the religious sense of the word, is one, who leaves or renounces one religion, to embrace and profess another. The word is of Greek original, and signifies a *stranger*, one that comes from abroad, or from another place.

The Hebrews distinguished two kinds of *Profelytes*. The first are called *Profelytes of the gate*; the other, *Profelytes of justice*.

The *Profelytes of the gate* were those, who, without obliging themselves to circumcision, or to any other ceremony of the Law, feared and worshipped the true God, observing the precepts of the *Noachidæ*, or religion of the sons of Noah. Of this number were, Naaman the Syrian; Nebuzaradan General of Nebuchadnezzar's army; Cornelius the centurion; the Eunuch of queen Candace; and some others, mentioned in the *Acts of the Apostles*. The Jews say, the *Profelytes of the gate* have ceased in Israel, ever since the observation of the Jubilee has been left off, and that the tribes of Gad, Reuben, and Manasseh, abiding on the other side Jordan, were carried away captive by Tiglath-Pileser. But it is certain, there were Profelytes in the time of our Saviour, who reproaches the Pharisees with *compassing sea and land, to make one profelyte*, and then making him a greater sinner than he was before.

Matth. xxiii.
15.

2 Chron. ii.
17, 18.

Deut. xiv. 21.

SELDEN, de
Synedr. l. 2.
c. 2.

Id. de jure
Nat. & Gent.
l. 2. c. 2 & 3.

The *Profelytes of the gate* had the privilege of dwelling in the land of Israel, and sharing in the outward prosperities of the people of God. However they did not dwell in the cities, but only in the suburbs, and in the villages. In the time of Solomon, there were one hundred and fifty-three thousand and six hundred of these Profelytes, whom that prince compelled to hew wood, cut stones, and carry burthens for the building of the Temple. These Profelytes were Canaanites, who had continued in the country, ever since the time of Joshua. Moses forbade the Israelites to eat any animals that died of themselves, or were strangled, so that the blood remained in them, and ordered them to give, or sell, such animals to the strangers and *Profelytes*.

The *Profelytes of Justice* were entire converts to Judaism, were circumcised, and engaged themselves to observe the whole Law of Moses. Before circumcision was administered to them, they were examined as to the motives of their conversion. Maimonides assures us, that, under the happy reigns of David and Solomon, they received no *Profelytes of Justice*, because there was reason to suspect, it was rather the prosperity of these princes, than any love to their religion, that made them converts to Judaism. When a Profelyte was well proved, and instructed, they gave him circumcision; and, when the wound of his circumcision was healed, they gave him baptism, by plunging his whole body into a cistern of water. This ceremony was performed in the presence of three judges, on some festival day. The Baptism, that a Profelyte had once received, was never after repeated, either in the person of the Profelyte himself, tho' he should afterwards apostatise, nor in that of his children born to him after baptism; unless they were born of a Pagan mother, in which case they were baptised as Pagans.

Boys under twelve years of age, and girls under thirteen, could not become Profelytes without the consent of their parents, or, in case of refusal, the concurrence of the officers of justice. Baptism to girls supplied the place of circumcision. Each of them, by this means, received as it were a new birth; so that their parents were now no longer looked upon as such; and those, who were before slaves, now became free. The Rabbins teach, that the *Profelytes of Justice* received from heaven a new soul, and a new substantial form.

Deut. xxiii.
1, &c.

Exod. xii. 38.

The Law of Moses excluded certain persons from the privilege of Profelytism; some for ever, and others only for a certain time. Eunuchs were for ever excluded; but bastards or illegitimate persons were admitted after the tenth generation. The Moabites and Ammonites were in the same circumstances. The Egyptians and Idumæans were received after the second generation.

The Jews believe, that the mixed multitude, which followed the Israelites, when they went up out of Egypt, were all converts and Profelytes of Justice. They rank Jethro, the father-in-law of Moses, among those, who had embraced their religion.

PROSERPINE. The *Queen or Goddess of Hell*, according to the Pagan Theology.

HOR. Od. 13.
l. 2. ver. 21.

Quam pœne furvæ regna Proserpinæ,
Et judicantem vidimus Æacum? &c.

*How near had I, how nearly seen
The kingdom of the swarthy Queen? &c.*

CREECH.

She was the wife of *Pluto*, the god of Hell, who carried her away by force from her companions, as she was gathering flowers in a grove.

----- quo dum Proserpina luco
Ludit, & aut violas, aut candida lilia carpit;
Dumque puellari studio calathosque sinumque
Implet, & æquales certat superare legendo;
Pœne simul visa est, dilectaque, raptaque Diti;
Usque adeo properatur amor.

OVID. Met.
l. 5. v. 391.

*Here while young Proserpine, among the maids,
Diverts herself in these delicious shades;
While, like a child, with busy speed and care,
She gathers lilies here, and v'lets there;
While first to fill her little lap she strives,
Hell's grizly monarch at the shades arrives;
Sees her thus sporting on the flow'ry green,
And loves the blooming maid, as soon as seen.
His urgent flame impatient of delay,
Swift as his thought he seiz'd the beauteous prey,
And bore her in his sooty car away.*

} MR MANWARING.

Ceres, the mother of Proserpine, after long search, having discovered where her daughter was, obtained of Jupiter, that she should be restored, provided she had not yet tasted any thing in hell. But Ascalaphus, the son of Acheron, gave evidence, that he saw Proserpine eat seven grains of a pomegranate:

----- jejunia virgo
Solverat; & cultis dum simplex errat in hortis,
Puniceum curva decerpserat arbore pomum;
Sumptaque pallenti septem de cortice grana
Prefferat ore suo; solusque ex omnibus illud
Viderat Ascalaphus.

Ibid. v. 534.

----- her thoughtless child
*Had broke her fast, and all her projects spoil'd.
As in the garden's shady walk she stray'd,
A fair pomegranate charm'd the simple maid,
Hung in her way, and tempting her to taste,
She pluck'd the fruit, and took a short repast.
Seven times, a seed at once, she eat the food:
The fact Ascalaphus had only view'd.*

MR MANWARING.

Ceres punished the officious informer, by changing him into an owl. At length, by repeated importunities, she prevailed with Jupiter, that Proserpine should live half the year in heaven, and the other half in hell with her husband:

At medius fratrisque sui, mœstæque sororis,
Jupiter ex æquo volentem dividit annum.
Nunc dea regnorum numen commune duorum
Cum matre est totidem, totidem cum conjuge menses.

Ibid. v. 564.

*Jove, some amends for Ceres' loss to make,
Yet willing Pluto shou'd the joy partake,
Gives 'em of Proserpine an equal share,
Who, claim'd by both, with both divides the year.
The goddess now in either empire sways,
Six moons in hell, and six with Ceres stays.*

MR MANWARING.

The

The Mythologists make Proserpine to be the emblem of seed-corn, which lies in the earth during the winter, and, in the other half year, sprouts forth, produces fruit, and is laid up in the granary. The antients called the upper hemisphere *Venus*, and the lower *Proserpine*.

The offering to this goddess was a *barren heifer*.

VIRG. Æn.
l. 5. v. 251.

----- *sterilemque tibi; Proserpina, vaccam.*

PROSEUCHÆ [Gr.]. Among the Jews, were places of *prayer*, as the word imports. The difference between the *Proseuchæ* and *Synagogues* was, that the former were generally in the cities, and were covered places; whereas the latter were out of the cities, and upon the banks of rivers, having no covering, except, perhaps, the shade of some trees, or some covered galleries. In the *Acts* mention is made of the *Proseuche* of *Philippi* in *Macedonia*. *And on the sabbath, we went out of the city, by a river side, where prayer was wont to be made.*

Acts xvi. 12.

Maimonides says, the *Proseuchæ* ought to be built in such a manner, that those, who come into them, may turn their faces towards the temple of Jerusalem.

2 Maccab. c.
ult.

The Jews of Egypt, being delivered from the danger, to which they had been exposed under Ptolemy Philopator, built a *Proseuche* near the city of Alexandria. And Epiphanius tells us, that two miles from Schechem there was a *Proseuche* of the Samaritans, situated in a plain, built in form of a Theatre, and without a roof. See SYNAGOGUE.

PROTESTANTS. See CALVINISTS, LUTHERANS, &c.

PROTEUS. One of the Pagan gods of the Sea.

OVID Me-
tam. l. 2. v. 8.

Cœruleos habet unda deos; Tritona canorum,
Proteaue ambiguum, &c.

*A waving sea th' inferior earth embraced,
And Gods and Goddesses the waters graced;
Triton, and Proteus, the deceiving God, &c.*

ADDISON.

He was the son of Oceanus and Tethys, and his office was to look after Neptune's flocks. He was an excellent prophet; and those, who had a mind to consult him about future events, must surprize, and bind him; for he had the artifice to assume divers shapes, to avoid giving an answer. Cyrene, in Virgil, gives this account of Proteus, to her son Aristæus, who had lost his bees.

Georg. 4. v.
387.

Est in Carpathio Neptuni gurgite vates,
Cœruleus Proteus, magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiæ portus, patriamque revisit
Pallenen. Hunc & nymphæ veneramur, & ipse
Grandævus Nereus: novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est, immania cujus
Armenta, & turpes pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes: vim duram & vincula capto
Tende: doli circum hunc demum frangentur inanes.
Ipse ego te, medios cum sol accenderit æstus,
Cum sitiunt herbæ, & pecori jam gratior herba est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.
Verum, ubi correptum manibus vinclisque tenebis,
Tum variæ eludent species atque ora ferarum.
Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, & fulva cervice læna;

Aut acrem flammæ sonitum dabit, atque ita vinclis
 Excidet, aut in aquas tenues dilapsus abibit.
 Sed quanto ille magis formas se vertet in omnes,
 Tanto, gnate, magis contende tenacia vincla ;
 Donec talis erit mutato corpore, qualem
 Videris, incepto tegeret cum lumina fomno.

*In the Carpathian bottom makes abode,
 The shepherd of the seas, a prophet and a god ;
 High or'e the main in wat'ry pomp he rides,
 His azure car and finny coursers guides :
 Proteus his name : to his Pallenian port
 I see from far the watry god resort.
 Him, not alone, we river gods adore,
 But aged Nereus hearkens to his lore.
 With sure foresight, and with unerring doom,
 He sees what is, and was, and is to come.
 This Neptune gave him, when he gave to keep
 His scaly flocks, that graze the watry deep.
 Implore his aid ; for Proteus only knows
 The secret cause and cure of all thy woes.
 But first the wily wizard must be caught ;
 For unconstrain'd he nothing tells for naught,
 Nor is with pray'rs, or bribes, or flattery bought.
 Surprise him first, and with hard fetters bind ;
 Then all his frauds will vanish into wind.
 I will my self conduct thee on thy way,
 When next the southing sun inflames the day ;
 When the dry herbage thirsts for dews in vain,
 And sheep, in shades, avoid the parching plain.
 Then will I lead thee to his secret seat,
 When weary with his toil, and scorcht with heat,
 The wayward fire frequents his cool retreat.
 His eyes with heavy slumber overcast ;
 With force invade his limbs, and bind him fast.
 Thus surely bound, yet be not over bold ;
 The slippery god will try to loose his hold :
 And various forms assume, to cheat thy sight,
 And with vain images of beasts affright :
 With foamy tusks will seem a bristly boar,
 Or imitate the lion's angry roar ;
 Break out in crackling flames, to shun thy snare ;
 Or hiss a dragon, or a tyger stare ;
 Or with a wile, thy caution to betray,
 In fleeting streams attempt to slide away.
 But thou, the more he varies forms, beware
 To strain his fetters with a stricter care :
 Till tiring all his arts, he turns agen
 To his true shape, in which he first was seen.*

DRYDEN.

Orpheus calls this deity the *principle of all things* ; by which mythologists understand the *universal matter*, which, at the creation, received different forms. St Austin makes *Proteus* to be an excellent representation of *truth*, which escapes from us, and disguises herself a thousand different ways, by lying concealed under false appearances, from which it cannot be seperated without great difficulty.

PROTHONOTARIES (*Apostolical*). In the Court of Rome, are, A Tableau de la Cour de Rome. College of Prelates, in number twelve, empowered to receive the last wills of Cardinals, to make all informations and proceedings necessary for the canonization of Saints, and all such acts as are of great consequence to the papacy, and the territories of the Church : for which purpose they have the right of admission into all consistories, whether public or half-public. They attend on the Pope, whenever

he performs any extraordinary ceremony out of Rome; as when Clement VIII went to Ferrara, to pronounce the nuptial blessing on Philip III of Spain, and Margaret archduchess of Austria. They have a seat in the Pope's chapel, and a place in cavalcades, and other public ceremonies, before abbots, and all ecclesiastics under the dignity of bishop.

The PROVERBS. A canonical Book of the Old Testament, containing the *Proverbs*, or wise sayings, of Solomon, the son of David, king of Israel.

This collection is but a part of the Proverbs of that prince: for we are told, ^{1 Kings iv. 32.} that *he spake three thousand Proverbs, and his songs were a thousand and five.* His name is prefixed to the whole work. In the twenty-fifth chapter it is observed, that the following Proverbs belong to him, but that they were collected by persons appointed by Hezekiah for that purpose. The thirtieth chapter is entitled, *The words of Agur, the son of Jakeb.* The last chapter is inscribed, *The words of king Lemuel.* From these different titles it is concluded, that the first twenty-four chapters are the genuine work of Solomon; that the five next are a collection of several of his Proverbs, made by order of king Hezekiah; and that the two last chapters were added, and belong to different, though unknown, authors.

The Jews are of opinion, that Solomon wrote the *Canticles* in his youth, the *Proverbs* in his manhood, and the *Ecclesiastes* in the latter end of his life. The Hebrews called this book *Misché*, which signifies a *Proverb*, or *Allegory*; the Greeks style it *Παροιμίαι*, and the Latins *Proverbia*; which may properly be rendered *Sentences* or *Maxims*. They contain rules for the conduct of all conditions of life; for kings, courtiers, masters, servants, fathers, mothers, children, &c. The Greek version of this book is often very different from the Hebrew, and adds a great many verses, that are not found in the original. In the antient Latin editions several verses are added, which have been left out since the time of St Jerom.

This proverbial manner of speaking and writing was in great use and esteem among the Hebrews, and in all the countries of the East. Hence it was, that the queen of Sheba came to prove Solomon with hard questions, or parables. Hiram, king of Tyre, they say, held a correspondence by letters with Solomon, and proposed enigmatical questions to him, and answered those that were proposed to him by Solomon.

Dissert. on
the relig. of
the Bramins.
P. 2. c. 17.

The PROVERBS of BARTHROUHERRI. A sacred book of the modern Indian Bramins.

Barthrouherri was a man famous for wisdom, who, considering that knowledge was contained in a vast number of volumes, and that it was a very great task to read them all, extracted the substance of them, and worked it up into three hundred Proverbs, which he divided into three books. Every book contains ten chapters, and in each of these are ten Sentences or Proverbs. The first book is entitled, *Of the way which leads to heaven*: the second, *Of the conduct of a rational creature*; and the third, *Of Love*.

They relate of *Barthrouherri*, that, being of an amorous disposition, he had married three hundred wives. This gave his father great uneasiness; whereupon he cut off his hair, and put on the habit of a *Sanjasi*. His father, overjoyed at this change, blessed him, and promised him he should live to the end of the world. Accordingly they pretend, he is still on earth, but invisibly, after the manner of spirits. After the death of his father, he began his travels, permitting his three hundred wives to marry other men.

Hist. des Ord.
Relig. T. 8.
c. 19.

PROVIDENCE (NUNS OF). A community of young women at Paris, established, about the year 1647, by Madame Polaillon, for the reception of poor virgins, who might otherwise be exposed, through poverty, to the temptations of the world. This pious lady, having formed the design, was discouraged from prosecuting it, by several persons, who represented to her, that she had not a fund sufficient to carry it on: to whom she replied, that *Providence* should be her fund; and accordingly having succeeded in her undertaking, she gave to her community the name of *The Nuns of Providence*.

Anne of Austria, mother of Lewis XIV, gave to this community, in 1651, the Hospital *de la Sante* in the suburb of St Marcellus; after which it encreased greatly,

greatly, and Madam Polaillon found herself at the head of a great number of sisters. The archbishop of Paris declared himself protector of this society, and established more communities of the same sort at Paris. Several bishops, in imitation of the archbishop, erected the like communities in their respective dioceses.

Young women are admitted into this order at twenty years of age, and make two vows, to wit, of chastity and obedience. They board young ladies, who, without entering into the community, chuse to pass their time in this seminary of virtue. They likewise educate young girls, who must not be above ten years of age, and so poor as to be destitute of all human assistance.

They elect a Superiress every three years; besides whom they have a Superior, appointed by the archbishop of Paris. They have likewise two ladies of piety and virtue, presented by the community to the archbishop, and admitted by him in quality of Benefactresses and Stewards of the Hospital of Providence. These ladies are present at the meetings of the Superior and Superiress, on all important affairs, but have no voice in the assembly. Their chief care is, to examine and settle the accounts of the Hospital.

The *Nuns of Providence* are habited in black. They are indebted for the Rules and Constitutions, by which they are at present governed, to Cardinal Noailles.

PROVISION. In the Canon or Ecclesiastical Law, is the title or instrument, by virtue whereof an incumbent holds, or is *provided* of, a benefice.

Provisions of small benefices, in the court of Rome, are only simple signatures, which are, as it were, minutes of a Bull; because the Bulls themselves dispatched on parchment would be too expensive. The signature is no more than the request of the petitioner answered in these words:

Concessum uti petitur in præsentia D. N. Papæ.

wrote by the Prefect of the signature. Extraordinary *Provisions* are signed by the Pope himself in these words:

Fiat ut petitur.

with the first Letter of his name. See **PREVENTION.**

PSALMODY. Among Christians, is the *reciting*, or *singing*, of *Psalms*, particularly those of David, and others, contained in the *Book of Psalms*. See the following article.

The service of the antient Christian Church usually began with reading, or singing of Psalms. We are not to understand this, as if their Psalmody was all performed at once, in one continued course of repeating many Psalms together without intermission, but rather with some respite, and a mixture of other parts of divine service, to make the whole more agreeable and delightful.

As the Psalms always made a part of divine service in general, so some particular Psalms were appropriated to particular services. Thus the sixty-third Psalm, *O God, my God, early will I seek thee*, was peculiarly styled *The Morning-Psalm*, because it was always sung at Morning-service. And the hundred and forty-first Psalm, *Let my prayer be set forth in thy sight as the incense*, was always sung at Evening-service. They had also proper Psalms adapted to the nature of their Communion-service, and their funeral offices; and to all solemn festivals. Thus, in the African Church, the twenty-second Psalm, *My God, my God, why hast thou forsaken me?* was always read upon the day of our Saviour's Passion. The other Psalms were sung in the ordinary course, without being appropriated to particular times, excepting those particular Psalms, which were appointed as proper for each canonical hour.

Besides these, it was usual for the bishop or precentor to appoint any Psalm, to be sung occasionally, in any part of the service. Thus Athanasius tells us, he ordered his deacon to sing an occasional Psalm, when his church was beset with Arian soldiers. In some places, they allowed a short space between every Psalm, for private prayer to be made in silence: and they divided the longer Psalms into two or three

BINGHAM,
Orig. Eccl.
B. 14. c. 1.

AUGUST. in
Pf. xxii.

ATHAN.
Apolog. p. 2.
CASSIAN,
Instit. l. 2. c.
5, 11.

three parts, interposing prayers between every distinction. In all the western Churches, except the Roman, it was customary, at the end of every Psalm, for the congregation to repeat the *Gloria patri*. But, in the eastern Churches, it was otherwise: for they used it only at the end of the last Psalm.

As to the persons concerned in singing the Psalms publicly in the church, they may be considered in four different respects, according to the different ways of Psalmody. For, sometimes the Psalms were sung by one person alone, the rest hearing with attention. Sometimes, the whole assembly joined together, men, women, and children, in singing Psalms and Praises to God. This was the most antient and general practice. At other times, the Psalms were sung alternately, the congregation dividing themselves into two parts, and singing verse for verse. Besides all these, there was yet a fourth way of singing, pretty common in the IVth century; which was, when a single person began the verse, and the people joined with him in the close. This was often used, for variety, in the same service with alternate Psalmody.

Psalmody was always esteemed a considerable part of devotion, and upon that account was usually, if not always, performed in the standing posture. As to the voice, or pronunciation, used in singing, it was of two sorts; the plain song, and the more artificial and elaborate tuning of the voice to greater variety of sounds and measures. The plain song was only a gentle inflexion, or turn, of the voice, not much different from reading, like the *Chant* in our Cathedrals. The artificial song seems to have been a regular musical composition, like our *Anthems*.

It was no objection against the Psalmody of the Church, that she sometimes made use of Psalms and Hymns, of human composition, besides those of the sacred and inspired writers. St Augustin himself made a Psalm of many parts, in imitation of the hundred and nineteenth Psalm, to preserve his people against the errors of the Donatists. St Hilary and St Ambrose likewise made many hymns, which were sung in their respective Churches. But there were two corruptions, crept into the Psalmody, which the Fathers declaim against with great warmth. The first was, the introducing secular music, or an imitation of the light airs of the theatre, in the devotions of the Church. The other vice complained of was, the regarding more the music of the words, and sweetness of the composition, than the sense and meaning; thereby pleasing the ear, without raising the affections of the soul.

The use of musical instruments, in the singing of Psalms, seems to be as antient as Psalmody itself. The first Psalm we read of was sung to a tymbrel, viz. that, which Moses and Miriam sung after the deliverance of the children of Israel from Egypt. And afterwards, at Jerusalem, when the temple was built, musical instruments were constantly used at their public services. Most of David's Psalms, as appears by the titles of them, were committed to masters of music, to be set to various tunes. And this has been the constant practice in all ages of the Church. When the use of *Organs* was first introduced, is not certainly known. But we find, that, about the year 660, Constantine Copronymus, emperor of Constantinople, sent a present of an Organ to king Pepin of France.

Clement Marot, groom of the bed-chamber to Francis I, king of France, was the first, who set about translating the Psalms into metre. He went through the first fifty, at the instigation of Vatablus, Hebrew Professor at Paris; and afterwards, upon his retiring to Geneva, he made an acquaintance with Beza, who turned the rest, and had tunes set to them. And thus they began to be sung in private houses, and afterwards were brought into the churches of the French, and other countries. In imitation of this version, Sternhold, one of the grooms of the privy-chamber to our king Edward VI, set about a translation of the Psalms in metre. He went through but thirty-seven of them, the rest being soon after done by Hopkins, and others. This translation was at first discountenanced by many of the clergy, who looked upon it as done in opposition to the practice of chanting the Psalms in the cathedrals. The use of these *singing Psalms* is rather connived at, than allowed, since no one could ever discover any authority for it, either from the Crown, or the Convocation.

P S A L M S (THE BOOK OF). A Canonical Book of the Old Testament, containing spiritual Songs and Hymns, written by king David and others. They

CASSIAN, ubi
supra, c. 12.
HILAR. in
Ps. lxxv.
SOCRAT. l. 6.
c. 8.
SIDON.
APOLLIN.
l. 4.

AUGUST.
Confess. l. 10.
c. 33.

HIERON. in
Ephes. v.

Exod. xv. 20.
2 Sam. vi. 5.
1 Chron. xv.
16, &c.

PLATINA, in
vit. Pontif.
HEYLIN,
Hist. Ref. p.
131.

FULLER'S
Church Hist.
p. 406.

are called *Psalms* from the Greek ψαλλω, which signifies *to touch sweetly*, because with the voice was joined the sound of musical instruments.

Most of the *Psalms* have a particular title, signifying either the name of the author, or the person who was to set it to music, or that was to sing it; or the instrument that was to be used, or the tune to which it was set, or the subject and occasion of the Psalm.

Some of the antients believed, that David was the sole author of the Book of Psalms. But the titles of them prove the contrary. Thus the nineteenth Psalm, and some others, appear to have been written by Moses. There are some Psalms, as the second, seventy-second, hundred and fifth, and hundred and sixth, which have no titles, but are supposed to have been written by David, because the subject matter they contain is suitable to the circumstances of that prince. The fiftieth, seventy-third, and the ten following Psalms, are inscribed with the name of *Asaph*, and the style of them is more lofty than that of David's Psalms. But Asaph can hardly be supposed to have written all the Psalms, which go under his name, because some of them relate to the Babylonish captivity. Many of the Psalms are under the name of the sons of *Korah*, who caused a rebellion among the Israelites. These were Levites, whose names were prefixed to these Psalms, not because they were the authors of them, but because they were to sing them. The same may be said of those Psalms, which have *Jeduthun* in the title, who was one of the chief singers among the Levites. The seventy-second, and hundred and twenty-seventh, are under the name of *Solomon*. The former was composed by David for his son Solomon, who might possibly be the author of the latter.

The Book of Psalms was collected by Ezra. The Jews have since divided them into five parts: the first ending at the forty-first Psalm; the second, at the seventy-second; the third, at the ninetieth; the fourth at the hundred and fifth; and the last at the hundred and fiftieth.

The word *Selab* is often used in these divine Poems; but it is not easy to assign the true and proper import of it. The Chaldee Paraphrase renders it *perpetuo tempore*; and so several of the Rabbins expound it, but can assign no sufficient reason for it. Some take it for a *musical note*, or direction to the musicians in singing or playing. Others again take it for a note of *observation* or *remark*, affixed to such sentences as are most worthy of our attention. It is derived from *salal*, *exaltavit*, and therefore may denote the *elevating* the voice in singing, and at the same time the *lifting up* of the heart to God.

The authority and canonicalness of the Book of Psalms has always been acknowledged both by Jews and Christians; though some Heretics, as the Gnostics, Nicolaites, Manichees, and some among the Anabaptists, have denied that David was a Prophet, or an inspired writer.

Nothing can be a greater argument of the obscurity of the Book of Psalms, than the great number of commentaries that have been made upon them. The difficulty of explaining these divine songs proceeds from several sources. The first is, the obscurity of the Hebrew text: the second, the sublimity of the style; and the third, the abstruseness of the matter. *See the preceding article.*

PURGATORY. By this word Divines understand the state of those souls, which, having departed out of this life without expiating certain offences or impurities, which do not merit eternal damnation, and not having undergone the punishment due to their sins, are supposed to suffer certain punishments inflicted on them in an intermediate state, before they are admitted to the enjoyment of the happiness of Heaven. This notion has been held by Pagans, Jews, Christians, and Mohammedans.

A *Purgatory* (i. e. *Purification*) of the soul, after death, was one of the tenets of the Platonic philosophy, as it is thus beautifully explained by Virgil.

Quin & supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes: penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt: aliæ panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto

VOL. II.

F f f f

Insectum

Æn. 1. 6. v.
735.

Infectum eluitur scelus, aut exuritur igni.
 Quisque suos patimur Manes : exinde per amplum
 Mittimur Elyfium, & pauci læta arva tenemus :
 Donec longa dies, perfecto temporis orbe,
 Concretam exemit labem, purumque reliquit
 Ætherium sensum, atque aurai simplicis ignem.

*Nor death itself can wholly wash their stains ;
 But long contracted filth ev'n in the soul remains.
 The relics of inveterate vice they wear,
 And spots of sin obscene in ev'ry face appear.
 For this are various penances enjoyn'd ;
 And some are hung to bleach upon the wind ;
 Some plung'd in waters, others purg'd in fires,
 Till all the dregs are drain'd, and all the rust expires.
 All have their Manes, and those Manes bear :
 The few, so cleans'd, to the abodes repair,
 And breathe, in ample fields, the soft Elysian air.
 Then are they happy, when, by length of time,
 The scurf is worn away, of each committed crime.
 No speck is left, of their habitual stains,
 But the pure æther of the soul remains.*

DRYDEN.

The Jews acknowledge a sort of Purgatory, which continues one whole year after the person is departed. During this time, the soul is at liberty to come upon earth, to visit its body, and to frequent those places and persons, to which it had a particular relation during its life here. All this time, they pray for the repose of the dead, and are persuaded they procure rest for them, and pardon of their sins.

Cod. Chagi-
geah. Barto-
loci. T. 2.

Rab. TAN-
CHAN. Pa-
rafch Tole-
doth Noah.

We find several stories in the books of the Rabbins, which prove, that Purgatory is a popular opinion among them. Rabbi Elisha having fallen into heresy, his salvation was doubted of after his death. One of his friends, called *Meir*, undertook to cause a smoke to proceed out of his tomb, as a token that he was in Purgatory. Another Rabbi, named Jehonan, took upon himself to cause this smoke to cease, as a token that he was delivered out of Purgatory. They both accomplished what they had proposed, and then it was no longer doubted that Elisha was saved. The Rabbi Akiba saw once, in a church-yard, a man that had been dead a good while, walking in great haste with a burden of wood upon his shoulders. Akiba asked him, whether he had occasion for any assistance. The dead man told him, that, in his life-time, he had been a receiver of customs, and, to expiate the extortions he had been guilty of in his employment, he was condemned to carry wood in this manner. He desired him to inform his widow and son of the state he was in. Akiba found them out, and taught them to say, *Blessed be the Lord, and let him be blessed.* And no sooner had they pronounced these words, but the deceased was delivered out of Purgatory, and appeared to Akiba, to thank him.

The Jews call *Purgatory*, *Abraham's bosom*, the *treasury of the living*, the *garden of Eden*, and the *Upper Gehenna*. The Sabbath-day is a day of remission for the souls in Purgatory : they do not burn upon that day. The Jews offer up a great many prayers, on the Day of Expiation, for the comfort of such souls as are in the *Upper Gehenna*.

CASAL. de
vet. Christ.
Ritib. c. 88.

The doctrine of *Purgatory* is a very lucrative article to the Clergy of the *Romish Church*, who are very liberally paid for the Masses and Prayers for the souls of the deceased. We are told by some of their Doctors, that Purgatory is ' a subterraneous place, situated over the hell of the damned, where such souls as have not yet made the full satisfaction they owe to divine justice, for their sins, are purged by fire, after a wonderful and incomprehensible manner.' Here they are purified from those dregs, which hinder them from entering into their eternal country, as the *Catechism* of the Council of Trent expresses it.

D'HERBE-
LOT, Bibl.
Orient. p. 57.

The *Mohammedans* acknowledge two *Purgatories*. The first they call *Adbab-al-cabr*, the *punishment of the grave*. The second they call *Araf*, being a place lying between Paradise and Hell. See *ADHAB-AL-CABR* and *ARAF*.

PURIFICATION,

PURIFICATION. A religious ceremony, common to all religions. It consists in being made clean from some supposed pollution or defilement.

The Pagans, before they sacrificed, usually bathed or washed themselves in water. They were especially careful to wash their hands, because with these they were to touch the victims consecrated to the gods. Hence Tibullus:

Casta placent superis, pura cum veste venite,
Et manibus puris sumite fontis aquam.

Eleg. l. 2. v.
13.

*The Gods are pure, and purity require :
Before their pow'rs in spotless garments stand,
And sprinkle water with unsoiled hand.*

DART.

The Greeks called this purification, which was made before sacrifice, *χερσιν*, the washing of the hands. This ceremony of washing the body and the hands came from the East, and probably descended from the Patriarchs. For it was particularly used by the Oriental nations. The Egyptians practised it in the service of their goddess Isis, and the Persians in the worship of Mithra or the Sun. It was likewise used as a testimony of innocence. Thus Pilate, to justify himself, washed his hands before the people, saying, *I am innocent of the blood of this just person*,²⁴ see ye to it.

It was customary to wash the vessel or cup, with which they made libations to the gods; in doing of which they sometimes used sulphur, as appears from these verses of Homer.

Τὸ εὖ τοι' ἐκ χηλοῖο λαβὼν ἐκάθηρε δρεῖω
Πρῶτον, ἔπειτα δ' ὕδατι καλῆσι ῥοῇσι.
Νίψατο δ' αὐτὸς χεῖρας ἀρύσατο δ' αἶδοπα οἶνον,
Ἐυχέ' ἔπειτα μέσῳ σὰς ἑρκεί, λείβε δ' οἶνον
Οὐρανὸν εἰσανιδῶν. Δία δ' ἔλαθε τετρακίεσσον.

Il. l. 16. v.
228.

*This ting'd with sulphur, sacred first to flame,
He purg'd; and wash'd it in the running stream :
Then cleans'd his hands; and fixing for a space
His eyes on heav'n, his feet upon the place
Of sacrifice, the purple draught he pour'd
Forth in the midst; and thus the god implor'd.*

MR POPE.

Ovid mentions the use of sulphur and eggs in purifying a bed, or any place:

*Et veniat quæ lustret anus lectumque locumque,
Præferat & tremula sulphur & ova manu.*

De arte aman-
di. l. 2. v.
329.

See ABLUTION.

There were several kinds of *Purifications*, among the Hebrews, which had relation to the several impurities that might be contracted. When a woman was brought to bed of a male child, she was esteemed impure for forty days; and when of a female, for sixty days. At the end of this time, she carried a lamb to the door of the temple, to be offered for a burnt-offering, and a young pigeon or turtle for a sin-offering. If she was not rich enough to purchase a lamb, she gave two turtles, or two young pigeons, the one for a burnt-offering, and the other for a sin-offering. And by this sacrifice she was cleansed or purified. The Virgin Mary, the mother of our Saviour, complied with the Jewish law in this respect; in memory of which the Church has instituted the feast of the *Purification*. See the following article.

The use of the marriage-bed subjected both the man and the woman to impurity, and they were unclean until the evening, when they purified themselves by bathing. When a woman had her monthly infirmities, she was unclean for seven days; and, if, during this time, any man came near her, he was likewise defiled for seven days, and the bed they lay upon was polluted. Involuntary pollutions in sleep were purified by bathing; as were pollutions contracted at the burial of the dead.

Besides

Besides these, the Hebrews had an infinite number of other Purifications. For example; before they sat down to eat, they washed their hands, by pouring water from their fingers ends up to their elbows. When they returned to their houses, they washed their hands. They likewise purified their pots and cups, their beds, and other furniture. They more than once reproved our Saviour and his disciples for not washing before meals. At the marriage of Cana in Galilee, there were six great pitchers of water set for the purification of the guests.

The *Christian Purification* is that of the *heart*, and not of the *hands*. And of this, the Sacrament of *Baptism* (or washing with water) is the outward and visible sign; *not the putting away of the filth of the flesh* (as St Peter observes) *but the answer of a good conscience towards God*.

The *Holy Water* of the *Roman Catholics* is used by way of *Purification*. See WATER (HOLY).

Ch. iii. & iv. The *Koran* of *Mohammed* requires *Purifications* as previous to the duty of *Prayer*. Of these there are two sorts: the one called *Ghoßl*, being a total immersion or bathing of the body in water; and the other called *Wodû*, which consists in washing the face, hands, and feet, in a certain manner. The first is required in some extraordinary cases only; as, after having lain with a woman, or been polluted by emission of seed, or by approaching a dead body; women also being obliged to it after their courses or child-birth. The latter is the ordinary ablution in common cases, and before prayer. These Purifications seem to have been borrowed by Mohammed from the Jews; though it is certain the Arabs used them long before his time, as most of the Eastern nations did, and still continue to do; the warmth of the climate requiring a greater degree of cleanliness than these colder Parts. But the Mohammedans pretend they are as antient as Abraham, who, they say, was enjoined by God to observe them, and was shewn, by the angel Gabriel, the manner of making an ablution.

Left so necessary a preparation to their devotions should be omitted, either where water cannot be had, or when it may be of prejudice to a person's health, they are allowed, in such cases, to make use of fine sand or dust instead of it; and then they perform this duty by clapping their open hands on the sand, and passing them over the parts, in the same manner as if they were dipped in water. See MOHAMMEDANS.

PURIFICATION OF THE BLESSED VIRGIN. A festival of the Christian Church, observed on the second of February, in memory of the Presentation of Christ in the temple, and his mother's submitting to the Jewish law of *Purification*, after the birth of a male child. See the preceeding article.

We have very little account of the life of the Virgin Mary recorded in the scripture. She was of the royal race of David, and also related to the family of Aaron, since Elizabeth, the wife of Zacharias, was her cousin. All that is delivered down to us concerning her birth and parents, is to be found only in some apocryphal writings, such as, *The Gospel of the Birth of the Virgin*, and the *Protevangelium* ascribed to *St James*. According to these, *Mary* was the daughter of *Joachim* and *Anna*, of the tribe of Judah. She was consecrated to the Lord, and offered in the temple, from her earliest youth; and the priests betrothed her to *Joseph*, a venerable old man, not to live with him in the ordinary use of marriage, but that he might be the guardian of her virginity. This extraordinary woman was chosen by the Providence of God to be the mother of the Messiah; the history of whose birth may be seen at large in the writings of the Evangelists. The Fathers assure us, that Jesus came out of his mother's womb, without breaking the seal of her virginity, or giving her any pain. I omit the Scripture account of the Virgin Mary, and shall only add such particulars concerning her as are to be met with in other authors.

The antient tradition of the Orientals is, that *Joseph* and the Virgin, when they had fled into Egypt by command of the angel, made their abode at Heliopolis; and between Cairo and Heliopolis they shew a fountain, and a garden of Balm, where they pretend the holy virgin made a stop, and washed her son's linnen. This place is still held in great veneration by the Egyptian Christians.

After the crucifixion of Jesus Christ, it is thought St John took her with him to Ephesus, where she died in an extreme old age. There is a letter of the OEcumenical Council of Ephesus, importing, that, in the Vth century, it was believed she

was

was buried there. Other authors believe, she died and was buried at Jerusalem. The emperor Marcian, being anxious to find the body of the Virgin, applied to Juvenal bishop of Jerusalem, who assured him her sepulchre was at Gethsemane near that city; which sepulchre the emperor ordered to be transported to Constantinople. It is pretended, that the apostles, being dispersed in different parts of the world, were all of them on a sudden miraculously transported to Jerusalem, that they might be present at the death of the blessed Virgin. After her decease, they buried her in the valley of Gethsemane, where for three whole days were heard concerts of heavenly fingers.

JOH. DIAC.
Serm. de as-
sumpt. B. M.

JOH. DA-
MASC. Serm.
de dormit.
Deiparæ.

Nicephorus Calisthus pretends to give us a description of the Virgin's person. He says, she was of a small stature; her complexion of the colour of wheat; her hair fair; her eyes lively; her eye-brows black and semicircular; her nose pretty long; her lips red; her hands and fingers large; her air grave and modest; her cloaths plain and neat, and of the natural colour of the wool. It has been pretended that St Luke drew her picture, and in several places they shew pictures of her, which they affirm to be copies from St Luke's original. But the antients no where inform us, that St Luke was a painter, or that he drew the Virgin's picture.

Hist. Ecclef.
l. 2. c. 23.

The *Jews*, the professed enemies of our Saviour, have vented many falsehoods concerning the Virgin Mary. They pretend, she was a Milliner, and married to one named Johanan; that she suffered herself to be corrupted by one named Panderus, who had a son by her, called Joshua or Jesus; and that Panderus withdrawing to Babylon, Mary was forced to keep her son. Akiba, they say, took a journey to Nazareth, on purpose to inform himself concerning the birth of Jesus, where he learned from Mary herself, that she had been guilty of adultery.

Vid. Toledos
Jesu, published
by the Jews.

The *Mohammedans*, on the contrary, have a great esteem for the Virgin Mary: but they have invented many fabulous stories concerning her. The nineteenth chapter of the *Koran* is intitled MARY, and contains several circumstances relating to the birth of Jesus, as follows: 'Remember in the book of the Koran the story of Mary; when she retired from her family to a place towards the east, and took a veil to conceal herself from them; and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge to the merciful God, that he may defend me from thee: if thou fearest him, thou wilt not approach me. He answered, verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot. Gabriel replied, So shall it be: thy Lord saith, this is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him; and she retired aside with him in her womb to a distant place, and the pains of child-birth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a thing forgotten, and lost in oblivion! And he who was beneath her called to her, saying, Be not grieved: now hath God provided a rivulet unto thee; and do thou shake the body of the Palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat, and drink, and calm thy mind. Moreover if thou see any man, and he question thee, say, verily I have vowed a fast unto the Merciful; wherefore I will by no means speak to a man this day. So she brought the child to her people, carrying him in her arms. And they said unto her, O Mary, now hast thou done a strange thing: O sister of Aaron, thy father was not a bad man, neither was thy mother an harlot. But she made signs unto the child to answer them; and they said, how shall we speak to him, who is an infant in the cradle? Whereupon the child said, Verily I am the servant of God: he hath given me the book of the gospel, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be, and hath commanded me to observe prayer, and to give alms, so long as I shall live; and he hath made me dutiful towards my mother, and hath not made me proud or unhappy. And peace be on me, the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This was JESUS the son of MARY.'

S A L E's
Koran, c. 19.

The angel Gabriel, they pretend, appeared to the Virgin in the shape of a full grown, but beardless youth. *Al Beidawi*, not contented with having given one good reason why he appeared in this form, viz. to moderate her surprize; adds, that perhaps it might be to raise an emotion in her, and assist her conception.

The general opinion of the Mohammedans is, that Gabriel blew into the bosom of her shift, which he opened with his fingers, and his breath reaching her womb caused the conception.

There is no title of honour but what the Divines of the *Romish Church* have bestowed on the Virgin Mary. They have robbed Paganism of every thing that was most august and glittering, to bestow it upon the mother of our Saviour. That Church, in her Litanies, calls the holy Virgin the *mother of God*, the *queen of angels*, the *refuge of sinners*, the *mother of mercy*, the *gate of heaven*, the *mystic rose*, the *virgin of virgins*, &c. Writers of note among them have styled her *Goddeſs*, and F. Salazar declares her to be the *Accomplishment of the Trinity*. An absolute and sovereign power over her son, our Saviour, has been attributed to her: witness the hymn, which begins;

In Proverb.
Solom.

O felix puerpera,
Noſtra pians ſcelera,
Jure matris impera
Redemptori.

Paradiſe open-
ed to Philagia.

These extravagant ideas of the holy Virgin have produced a Devotion to her, little inferior to that paid to God himself, or Jesus Christ. F. Bary assures us, 'Paradise is open to such as keep in their chambers, or carry about them, an image of the Virgin, and look stedfastly at it; who night and morning beg a blessing of her, standing near some of the churches dedicated to her; who out of respect avoid pronouncing her name, but use some other instead of it; who beg of the angels to salute the mother of God in their name; who give her images honourable names, and cast amorous glances at them. &c.'

SUFFREN. in
Ann. Chr.

Whoever expects to draw down the benedictions of the Virgin upon him, must salute her every day both at going out and coming in. This salutation is called an *Ave-Mary*, because, in saluting her, they use these words, *Ave Maria*, i. e. *Hail Mary!* The Legends are full of memorable instances of benefits procured by *Ave-Maries*; not to mention the thousand days indulgence granted by Leo X and Paul V, to such as repeated them in the hour of the *Angelus*.

The Virgin Mary has several festivals. The chief of them are;

The <i>Purification</i>	} of <i>Our Lady</i> .
The <i>Annuntiation</i>	
The <i>Visitation</i>	
The <i>Assumption</i>	
The <i>Nativity</i>	
The <i>Conception</i>	

These are treated of under their respective articles.

De Annulo
pronubo
Deip. Virg.
Colon. 1626.

The relics of the blessed Virgin are shewn in most places. They have all her hair; and as to her milk, we are assured, that not one drop of it was ever lost, and that relics were made of it immediately after our Saviour's birth. Our Lady's wedding-ring is preserved with great veneration at Perouse, and is said to have wrought many miracles. Her cloaths are shewn at Rome, and elsewhere; her shifts at Chartres, and Aix la Chapelle; one of her handkerchiefs at Treves; her girdle at our Lady of Montferat; one of her combs at Rome; her shoes at our Lady of Puy; and one of her slippers in Brittany. They have no relics of her body left, that being taken up into heaven.

She has chapels dedicated to her in most parts of Christendom, where they pretend she works miracles. The most famous of these chapels are; that of *Neustra Sennora del Pilar* at Saragossa; Our Lady of *Atocha* at Madrid; Our Lady of *Lieſſe* in Picardy; and Our Lady of *Loretto*. See *ATOCHA*, *LORETTO*, &c.

The festival of the *Purification* of the *Virgin Mary* was instituted by the emperor Justinian, about the middle of the VIth century. They gave to this feast the name of *Hypapante*, which signifies *meeting*, because when Christ was brought into the temple, Simeon and Anna met him there, and bore testimony to him. It is likewise called *Candlemas-day*. See *CANDLEMAS-DAY*.

PURIM.

PURIM. The *Feast of Lots*. A solemn festival of the Jews, instituted in memory of a signal deliverance, which happened to them in the Persian Empire, at the time when *Esther* was Queen. The story of Haman's wicked attempt to destroy them, and their preservation by means of Mordecai and Esther, are at large related in the book of *Esther*. I shall therefore only observe here, that this festival, instituted in memory of that deliverance, was called *Purim*, from the Persian word *Pur*, which signifies *Lots*; because Haman had *cast lots*, in the first month of the year, which marked out the twelfth month of the same year for the execution of his design. The *Feast of Lots* was celebrated among the Jews of Shushan on the fourteenth day of *Adar*, and among the other Jews of the Persian Empire on the fifteenth of the same month, which answers to our February.

The Jews have continued to observe the festival of Purim in all ages. On the Eve of the Feast, they keep a strict fast, in memory of that kept by Esther and Mordecai. They assemble in the synagogue, and light up lamps; and, as soon as the stars begin to appear, they begin to read the book of *Esther*. There are five places in the text, at which the reader raises his voice with all his might, and makes a dreadful howling. When he comes to the place that mentions the ten sons of Haman, he repeats it very quick, without taking breath, to shew that these ten persons were destroyed in a moment. Every time the name of Haman is pronounced, the children with great fury strike against the benches of the synagogue, with mallets or stones, and make lamentable cries. Formerly it is said, they used to bring into their synagogues a great stone, having the name of *Haman* written upon it; and all the time the book of *Esther* was reading, they struck upon it with other stones, till it was broken to pieces. It was a custom likewise to erect a gibbet, and hang upon it a man of straw, which they called *Haman*. But it being thought they had an intention to insult the Christians upon the death of Christ, the emperor Theodosius II forbade them the use of this ceremony, upon penalty of forfeiting all their privileges.

The feast of *Purim*, or *Lots*, in the manner the Jews observe it, has a good deal of resemblance to the *Bacchanalia* of the Pagans. Mirth, diversions, and good cheer, make as it were the very essence of it. The spirit of revenge, which animated the Jews of Shushan against their enemies, has passed down to their posterity. They allow the drinking of wine, on this occasion, to excess, because they say, it was by making king Ahasuerus drunk, that Esther procured the deliverance of the Jews. They compel every one to be present at the synagogue, because all had a share both in the danger and deliverance.

PURITANS. A sect of rigid *Calvinists*, who made their first appearance in England about the year 1565, in the reign of Queen Elizabeth.

Thuanus gives us the following account of them: 'At the same time, in England, Coleman, Burton, Hallingham, and others of the same opinions, who believed, or at least pretended to believe, that their own scheme of religion was more pure and unexceptionable than any other, began to call in question the received discipline of the Church of England, and to oppose the Liturgy, and authority of the bishops; because, they said, these differed but little from the Church of Rome, and, for their own parts, they thought themselves obliged to conform to the Plan of Geneva. Though they were checked at first, yet their party increased to a considerable number. Some of the Bishops inclined to their persuasion, and many of the Lay gentry, who wanted to have more of the Church lands; not to mention the common people, who were fond of novelties, and best pleased with those, which made most noise against the Pope.'

The rise of this sect greatly alarmed both the Church and the State, who were very vigilant in their endeavours to suppress it. Nor were the *Puritans* less active to increase their party; and, the more strongly to secure their proselytes, they obliged such, as entered into their congregations, to make the following *Profession*.

'Being thoroughly persuaded in my conscience by the working, and by the word of the Almighty, that these relics of antichrist be abominable before the Lord our God; and also, for that by the power, mercy, strength, and goodness, of the Lord our God only, I am escaped from the filthiness and pollution of these detestable traditions, through the knowledge of our Lord and Saviour Jesus Christ; and last of all, inasmuch as by the working also of the Lord Jesus his holy Spirit,

BUXTORF,
Syn. Jud. c.
24.

Hist. lib. 43.

COLLIER'S
Eccl. Hist. P.
2. B. 6. p.
544.

‘ Spirit, I have joined in prayer, and hearing God’s word, with those that have not yielded to this idolatrous trash, notwithstanding the danger for not coming to my parish-church, &c. Therefore I come not back again to the preaching, &c. of them that have received these marks of the *Romish* beast.

‘ I. Because of God’s commandment to go forward to perfection, *Heb.* vi. 1. *2 Cor.* vii. 1. *Psal.* lxxxiv. 1. *Eph.* iv. 15. Also to avoid them. *Rom.* xvi. 17. *Eph.* v. 11. *1 Thes.* v. 22.

‘ II. Because they are abomination before the Lord our God. *Deut.* vii. 25, 26. and xiii. 17. *Ezek.* xiv. 6.

‘ III. I will not beautify with my presence those filthy rags, which bring the heavenly word of the Eternal our Lord God into bondage, subjection, and slavery.

‘ IV. Because I would not communicate with other mens sins. *John* ii. 9, 10, 11. *2 Cor.* vi. 17. Touch no unclean thing, &c. *Sirach* xiii. 1.

‘ V. They give offences, both to the preachers and the hearers. *Rom.* xvi. 17. *Luke* xvii. 1.

‘ VI. They glad and strengthen the Papists in their errors, and grieve the godly. *Ezek.* xiii. 21, 22. Note this 21 verse.

‘ VII. They do persecute our Saviour Jesus Christ in his members. *Acts* ix. 4, 5. *2 Cor.* i. 5. Also they reject and despise our Lord and Saviour Jesus Christ, *Luke* x. 16. Moreover, those labourers, who at the prayer of the faithful, the Lord hath sent forth into his harvest, they refuse, and also reject. *Matt.* ix. 38.

‘ VIII. These Popish garments are now become very idols indeed, because they are exalted above the word of the Almighty.

‘ IX. I come not to them, because they should be ashamed, and so leave their idolatrous garments, &c. *2 Thes.* iii. 14. If any man obey not our sayings, Note him.

‘ Moreover, I have now joined my self to the Church of Christ. Wherein I have yielded my self subject to the discipline of God’s word, as I promised at my baptism. Which if I should now again mistake, and join my self with their traditions, I should forsake the union, wherein I am knit to the body of Christ, and join my self to the discipline of antichrist. For in the church of the traditioners, there is no other discipline than that which hath been maintained by the antichristian Pope of Rome; whereby the Church of God hath always been afflicted, and is until this day. For the which cause I refuse them.

‘ God give us grace still to strive in suffering under the cross, that the blessed word of our God may only rule, and have the highest place to cast down strong holds, to destroy or overthrow policy or imaginations, and every high thing that is exalted against the knowledge of God, and to bring into captivity or subjection every thought to the obedience of Christ, &c. *2 Cor.* x. 4, 5. That the name and word of the Eternal, our Lord God, may be exalted, or magnified above all things, *Psal.* viii. 2.

At first, these Dissenters had no distinct form either of discipline or worship, but every preacher was left to his discretion. Afterwards Cartwright, one of their principal Divines, drew up a body of discipline; and this book was looked upon as the standard for public worship. They continued a distinct sect for some time, but were afterwards lost in the body of the Protestant Dissenters.

PUT EAL [*Lat.*] So the Romans called a little altar, hollow at the top, like a *pit* or *well* (as the name imports); which they used to erect over such places, as had been struck and damaged by thunder.

There was one in the *Forum Romanum*, near the statues of Marfyas and the two Janus’s. It was called *Puteal Libonis*, having been erected by Scribonius Libo, by order of the senate. Close by this *Puteal* was the Pretor’s Tribunal, before which all matters were brought relating to the Bankers, who usually dwelt in this part of city. Horace, describing the hurry of affairs in Rome, tells us he was desired by Roscius to attend in this place.

Sat. 6. l. 2.
v. 35.

----- ante secundam
Roscius orabat sibi adesses ad Puteal cras.

Under these altars the *Aruspices* carefully buried all that had received any injury from the thunder. Lucan alludes to this custom in the following verses:

2

--- Aruns

----- Aruns disperfos fulminis ignes
Colligit, & terræ mœsto cum murmure condit.

Lib. 1. ver.
601.

*Aruns collects the marks of heaven's dread flame ;
In earth he hides 'em with religious hand,
Murm'ring a pray'r.*

Rowe.

P U Z Z A. A goddess of the Chinese. Her image is seated on the flower *Lotos*: it has sixteen hands, armed with knives, swords, halberts, books, fruits, plants, wheels, goblets, vials, &c. KIRCHER,
China illustr.

The Chinese Bonzes give the following account of this goddess. Three Nymphs, they say, came down from heaven to wash themselves in a river. They were scarce got into the water, before the herb called *Vesicaria*, or *Lotos Aquatica*, appeared on one of their garments, with it's coral fruit upon it, and they could not imagine from whence it should proceed. The nymph, to whom the garment belonged, was unable to resist the temptation of tasting such charming fruit, and, by indulging her curiosity, became pregnant, and was delivered of a boy, whom she took care of till he was of age, and then, leaving him to pursue the dictates of his own inclinations, returned to heaven. He afterwards became a great man, a law-giver, and a conqueror. The Nymph, his mother, is worshipped as a goddess, under the name of *Puzza*: but why such a number of hands is ascribed to her, we cannot say.

P Y A N E P S I A [Gr.] An antient Athenian festival, so called, *ὑπὸ τῷ εἶναι πύρρα*, from *boiling pulse*; of which Plutarch gives the following account.

Theseus, after the funeral of his father, paid his vows to Apollo upon the seventh day of the month *Pyanephsion*; because on that day the youths, who returned with him safe from Crete, made their entry into the city. These young men, putting all that was left of their provision together, and boiling it in one common pot, feasted together on it, and made great rejoicing. Hence was derived the custom of boiling pulse on this festival. In Theseo.

They likewise carried about an olive-branch, bound about with wool, and called *Εἰρεσιώνη*, from *εἶρος*, *wool*, and crowned with all sorts of first-fruits, to signify that scarcity and barrenness were ceased, singing in procession this song:

*Εἰρεσιώνη, σῦντα φέρειν, καὶ πόνας ἄρτους,
Καὶ μέλι ἐν κτύλῃ, καὶ ἔλαιον ἀναψήσας
Καὶ κόλιν' εὐζωρον, ὡς ἂν μεθύουσα καθεύδης.*

*Eiresione, figs produce,
And wholesome bread, and chearful oyl,
And honey, lab'ring bees sweet toil;
But above all wine's noble juice;
Then cares thou in the cup shalt steep,
And full of joy receive soft sleep.*

Duke.

When the solemnity was over, it was usual to erect the olive-branch before their doors, as a preservative against scarcity and want.

P Y T H I A. See ORACLES.

P Y T H I A N G A M E S. See GAMES.

Q.



UADRAGESIMA. See LENT.

QUAKERS. A religious sect, which made it's first appearance in England during the *Interregnum*: so called, in derision, from certain unusual *tremblings* and convulsions, with which they were seized at their first meetings.

Vid. Scriptores Hist. Angl.

Their founder was *George Fox*, a shoemaker, born at Draiton in Leicestershire: who, as he wrought at his trade, used to meditate much on the scriptures. This, together with his solitary life, improving his natural melancholy, he began at length to have visions, and, in consequence thereof, set up for a preacher. This new prophet proposed but few articles of faith; insisting chiefly on moral virtue, mutual charity, the love of God, and a deep attention to the inward motions and secret operations of the Spirit. He required a plain simple worship, and a religion without ceremonies; making it a principal point to wait, in profound silence, the directions of the holy Spirit.

The genius of the times, the novelty of the doctrine, and the great appearance of piety and devotion in *George Fox*, soon gained him disciples. At first, they were led into some extravagances: for they would run naked about the streets, and interrupt the ministers in sermon-time; for which many of them were imprisoned. *George Naylor*, one of their company, was styled by his followers the Son of God, and king of Israel; and they proceeded so far, as to strew garments before him, and hail him, at his entry into Bristol, with *Hosanna to the son of David!* He was tried for this impiety, whipped for blasphemy, and excommunicated by his brethren.

However, these extravagancies wore off, and the *Quakers* settled into a regular body, professing great austerity of behaviour, a singular probity and uprightness in their dealings, a coldness and sparingness of discourse, a great frugality at their tables, and a remarkable plainness and simplicity in their dress.

The system of *Quakerism* is laid down, in fifteen *Theses*, by Robert Barclay, in a well written Apology, addressed to King Charles II. The principal doctrines held by these people are: that God hath given to all men, without exception, *supernatural light*, which being obeyed can save them; and that this light is Christ, *the true light, which lighteth every man that cometh into the world*: that the Scriptures were indeed given by inspiration, and are preferable to all other writings in the world; but that they are no more than a Secondary Rule of faith and practice, in subordination to the Light or Spirit of God, which is the Primary Rule: that immediate Revelation is not ceased, *a measure of the spirit being given to every one to profit withal*: that, in divine worship, men and women ought to wait in silence the motions of the Spirit, before they open their mouths in prayer to God, or in testimony to the people: that all superstitions and ceremonies, of meer human institution, in religion, ought to be laid aside; as also, in civil society, the saluting one another by pulling off the hat, bowing, or the like; and the saying *You*, instead of *Thou*, to a single person: lastly, that men and women ought to be plain and grave in their apparel, sober and just in their whole conversation, and *at a word* in all their

their dealings; and not to swear, or fight, or bear any carnal weapons. This is their own account of themselves, and their tenets.

To this may be added, that they entirely set aside the use of the two Christian Sacraments, Baptism and the Lord's Supper; alledging, that they are both meer Jewish practices, used as types and significations of something future; which being accomplished in Christ, the figures ought no longer to be used. They reject all ministry and ordinances; and any one, without distinction of quality or sex, who is of a sober life, and believes him or herself to be moved thereto by the spirit, is allowed to preach or prophesy in their assemblies.

As to the doctrinal points of Christianity, it is hard to say what their opinions are. It is pretended, they acknowledge the *three that bear record in heaven*, but reject the school-terms of *Trinity*, *Hypostasis*, &c. as unscriptural. They have been charged with denying the Incarnation, Humanity, and even Divinity, of Christ, and with allegorizing away the Crucifixion, Resurrection, and Ascension of our Lord.

As to discipline and polity; the affairs of the community are managed in their Assemblies, of which there are several kinds; as monthly, quarterly, yearly, second day's meetings, and meetings of sufferings.

The monthly and quarterly meetings are held in their respective counties. To these Deputies are sent from the several particular meetings. Here enquiry is made into the state of each meeting; who violate the rules of the community; who pay tythes (which they look upon as antichristian) or church-rates; and who suffer for non-payment of either; and accordingly they proceed to approve or censure. Here too they excommunicate, and receive again to communion. Of all which exact registers are kept.

From these meetings appeals lie to their yearly assemblies, which are always held in London, and consist of three orders or classes: namely, Representatives sent from the quarterly meetings, Correspondents for the several counties, and foreign countries, and ministers or preachers. Hither are transmitted accounts of what has been transacted in all the monthly and quarterly meetings. Here measures are concerted, and directions given as to behaviour about tythes, rates, &c. and here they compose differences, and make provision for the poor. Here public accounts are audited; and proper instructions given to the deputies, to be observed at their return; and from hence a yearly Epistle of Admonition is dispatched, to be read in all the monthly and quarterly meetings.

The *Second day's meeting* is a standing committee, consisting of the principal preachers in and about the city, who meet every Monday to concert particular cases and exigencies, which happen between the yearly meetings.

The *Meeting of Sufferings* is held likewise every week, and consists of the correspondents for each county. Its business is, to receive complaints from such as have suffered for non-payment of tythes and rates, and to procure them relief, either by sending them money (for which they have a settled fund) or by soliciting their cause, or both.

The *Quakers* are a sober, quiet, people; of exemplary morals, and remarkably charitable and friendly to each other.

QUARTO-DECIMANI [*Lat.*] An antient Christian sect, so called, EPIPH. Hæar. 50. c. 1. because they maintained, that the festival of *Easter* was always to be celebrated, conformably to the custom of the Jews, on the *fourteenth* day of the Moon of March, whatever day of the month that happened to be.

This opinion occasioned a warm dispute between the Asiatic and western Churches; the former adhering strongly to it, and alledging the authority of St John, their apostle. Polycrates, bishop of Ephesus, wrote a long and warm letter, in the name of all the bishops of Asia, to Pope Victor and the Church of Rome; wherein he defended the usage of the eastern Churches in this point. But the Pope, not satisfied with this apology, would have proceeded to excommunicate those Churches, had not some of the most eminent bishops, and particularly Irenæus, interposed, and dissuaded him from disturbing the peace of the Church.

The *Quarto-decimans* were not properly treated as heretics, till after the Council of Nice, which ordained, that all Churches should keep Easter-day on the Sunday Can. 21. that followed the fourteenth of the Moon. See **EASTER**.

QUENAVADY.

Ceremonies,
 &c. of the
 East-Indians.
 ap. Relig.
 Cerem. T. 3.

QUENAVADY. An idol, or false god, of the Pagan East-Indians. He is seated on a throne, behind a curtain, which is drawn back, whenever any devotee comes to pay homage to him. He is represented with the head, the teeth, and the trunk of an elephant, with a crescent on his forehead. He has long hair, large eyes, broad ears, and red spots on his face; but the rest of his body, which glisters like gold, is of a human shape. He has four arms, and a prodigious wide prominent belly. His loins are girded either with a piece of stuff or painted linnen, which hanging down before on his thighs is tied under his navel. He has several gold rings on his feet. In one of his hands he hold a Disc or Quoit; in another a long staff; in the third a kind of porrenger, and in the fourth a rope or string.

This ridiculous deity is the son of *Ixora*, who begot him in a solitude, to which he had banished himself for having cut off one of Brama's heads. And the reason of his resemblance to an elephant is, his parents having metamorphosed themselves into those creatures when they begot him. He was as yet but very young, when he had the impudence to thrust his trunk under his mother's petticoats, as she held him in her arms; for which offence his father castrated him.

The Indian doctors represent *Quenavady* as an insatiable deity, who devours every thing that is set before him. They relate, that he dwells in a delicious place, in the midst of a sea of sugar. Two women, who stand by his side, are perpetually throwing sugar down his throat with very large spoons.

To this god the Indians offer the first-fruits of their works; authors set his name at the head of their writings, and artificers of all kinds invoke his assistance. They say, a man must serve *Quenavady* six and thirty years, before he can obtain any thing he prays for: at the end of twelve years, he moves his right ear, to signify that he requires twelve years more worship; after which he moves his left ear, to denote that he expects they should serve him the other twelve years with the utmost strictness.

The Indians of Coromandel and Malabar look upon the fourth of the moon of August as a very unlucky day, because of the curse, which *Quenavady* uttered in his anger against the moon, for laughing at him one day, when he happened to fall down. The cholerick god protested, that whoever should presume to look on the moon that day, should fall into great misfortunes, and be cut off from his caste or tribe. The idolaters, because of this curse, confine themselves in their houses that day, and will not so much as look into any water, for fear of seeing the reflexion of the moon in it.

OVINGTON.
 Voyages, T.
 2.

QUIAY-PORAGRAY. An idol, or false god, of the *Banians*. In honour of this deity, they form a solemn procession, carrying him in a triumphal chariot, attended by fourscore and ten priests dressed in yellow satin. His devotees fall prostrate on the ground before him, that his chariot-wheels may run over them. Others voluntarily throw themselves upon sharp iron spikes, fastened on purpose to the car, which tear their flesh to pieces; esteeming it a happiness to be mangled and wounded in honour of their god. These martyrs of the idol are very much respected by the populace, insomuch that some of them endeavour to get as close to them as possible, that the blood of such devout penitents may trickle upon them. The spikes themselves are deemed sacred, and the priests deposit them as holy relics in the temples.

LIV. l. 4.

QUIET or REST. In Latin, *Quies*. The Romans deified this, which is a meer privation of motion.

De Civit. dei,
 c. 16.

Quiet had a temple in the *Via Labicana*. There were no public sacrifices to this inactive deity, because (according to St Augustin) the Romans were an *unquiet* people, that is, more fond of war than peace; but rather, because it was looked upon as slothful to love rest better than labour.

Quiet seems to have been therefore deified, because life is prolonged, and sweetened, by a succession of labour and rest.

FENELON,
 Maximes des
 Saintes.

QUIETISTS. A religious sect, which made a great noise towards the close of the last century. They were so called from a kind of absolute *rest* and inaction,

inaction, which the soul is supposed be in, when arrived at that state of perfection, which they called the *Unitive Life*.

To arrive at this, a man (to use the language of the *Quietists*) is first to pass through the purgative way; that is, through a course of obedience, inspired by the fear of hell. Hence he is to proceed in the illuminative way; to go through cruel combats, and endure violent pains, not only the usual aridity of the soul, and the common privations of grace, but even the pains of hell. The man believes himself damned, and this persuasion continues strongly in him several years. St Francis de Sales (say the *Quietists*) was so fully convinced thereof, that he would not allow any person to contradict him therein. But the man is, at length, sufficiently rewarded for all this, by the embraces of God, and his own deification.

Then the soul enters into a perfect *Quietude* or rest. Here it is wholly employed in contemplating its God: it acts no more, thinks no more, desires no more, but lies perfectly open to the infusions of the grace of God, who thereby turns and drives it where and how he will. In this state, it no longer needs prayers, or hymns, or vows. It is, as it were, laid in the bosom, and between the arms, of its God. Quitting the existence it had before, it is transformed into, and swallowed up in the divine being, so as not to perceive its being distinguished from God himself. Such was the jargon of the *Quietists*.

Molinos, a Spanish priest, who died at Rome, in the prison of the Inquisition, passes for the author of *Quietism*; though it is certain, the *Illuminati*, in Spain, had taught something like it before. See ILLUMINATI and HESYCHASTÆ.

The Mohammedans seem to be no strangers to *Quietism*. The Koran says: O thou Soul, which art at rest, return unto thy Lord, &c. Interpreters expound this of the soul, which having, by pursuing the concatenation of natural causes, raised itself to the knowledge of that being, which produced them, and exists of necessity, rests fully contented, or acquiesces in the knowledge of him, and the contemplation of his perfections. Ch. 90.

QUINDECIMVIRI [Lat.] The fifteen men. A college of magistrates, among the Romans, whose business it was to preside over the sacrifices. SERVIVS in Æn. vi.

Under *Tarquinus Superbus*, there were but two persons appointed to this office, who were therefore called *Duumviri*, the two men. Their number at length grew to ten, and then they were called *Decemviri*, the ten men. In Cicero's time they had reached fifteen, when they assumed the name of *Quindecimviri*, the fifteen men; and though afterwards their number was increased to sixty, yet they still retained the name of *Quindecimviri*.

On the Eve before any solemn sacrifice, these officers made a procession through the city, carrying, as their ensign, a dolphin at the end of a pole; that fish being esteemed sacred to Apollo. For this reason, on antient medals, a dolphin joined with a tripod marks the priesthood of the *Quindecimviri*.

They were the interpreters of the Sibylls books; which however they never examined but by a *Senatus consultum*, or express order of the Senate.

QUINQUAGESIMA. See SEPTUAGESIMA, &c.

QUINQUATRIA [Lat.] Among the Romans, were festivals celebrated at Rome, in honour of Minerva, after much the same manner as the *Panathenæa* at Athens. See PANATHENÆA.

They were called *Quinquatria*, because they lasted five days beginning on the eighteenth of March. On the first, they offered sacrifices and oblations, without effusion of blood, because it was the goddess's birth: the second, third, and fourth were spent in the shows of the Gladiators, because Minerva was a warlike deity; and on the fifth they went in procession through the city and offered sacrifices of victims to the goddess. Thus Ovid:

Una dies media est, & sunt sacra Minervæ,
Nominaque a junctis quinque diebus habent.
Sanguine prima vacat: nec fas concurrere ferro;
Causa, quod est illa nata Minerva die.
Altera, tresque super strata celebrantur arena.
Ensis exertis bellica læta dea est - - - -

Fast. l. 3. v.
809.

*Summa dies è quinque tubas lustrare canoras
Admonet, & forti sacrificare deæ.*

At this time, the young men and women paid their devotions to Minerva, to obtain skill and learning :

Ibid. v. 815.

*Pallada nunc pueri teneræque orate puellæ :
Qui bene placarit Pallada, doctus erit.*

The Physicians likewise offered presents to the goddesses :

Ibid. v. 827.

*Vos quoque, Phæbea morbos qui pellitis arte,
Munera de vestris pauca referte deæ.*

MONTF.
Antiq. T. 5.
P. I. B. 4. c.
14.

QUINQUEVIRI. [Lat.] The *five men*. An order of priests, peculiarly appointed for the sacrifices to the dead, or celebrating the rites of *Erebus*. This we learn from the following inscription at Metz in Germany :

M. ANTONIUS. MARTIAL.
PONTIF. CUR. IIIII. VIR.
SACROR. EREBI.

i. e. Marcus Antonius Martialis, Pontifex Curiae Quinquevirorum sacrorum Erebi.
' M. Ant. Mart. Pontiff of the court of the *Quinqueviri*, or five priests, established
' for the sacrifices of *Erebus*.'

EPIPH. Hæc.
49.
BARON. An.
173.

QUINTILIANS. Christian Heretics, who appeared in Phrygia, about the year 189. They were so called from the honour paid to *Quintilla*, a woman of bad life, and mistress to the heresiarch Montanus.

The *Quintilians* were *Montanists* : but the error, which distinguished them from other sects was, that women ought to be ordained priests, and even bishops ; because Jesus Christ had appeared under the form of a woman to Priscilla, and had placed himself in bed with her, to shew that man and woman were equally chosen by God for the priesthood. Hence they honoured Eve, and Miriam the sister of Moses, and all those women, who had been blameable in the sight of God.

Among the *Quintilians*, there were certain young women, who pretended to prophesy in their assemblies, and accompanied their predictions with tears, groans, and convulsions. This spirit of Fanaticism has been frequently revived ; and particularly very lately by the *Convulsionaries* of France, who took their rise at Paris, in the church-yard of St Medard, at the tomb of Abbé Paris, who died in the party of the Appellants against the bull *Unigenitus*.

The error of the *Quintilians* was at first looked upon as folly and madness ; but, as it appeared to gain ground, the council of Laodicea, in 320, condemned it. St Epiphanius wrote against the *Quintilians*.

QUIRINALIA. See the following article.

QUIRINUS. Romulus, the founder of the Roman Empire, was worshipped, after his death, under the name of *Quirinus*.

LIV. l. i. c.
13.
PLUT. in Romulo.

When Romulus made a treaty with Tatius king of the Sabines, it was agreed, that the two people should be united upon an equal foot. As the common city was to retain the name of *Romulus*, and be called *Rome* ; so the common inhabitants of this city were to assume the name of *Quirites*, from *Cures* the capital city of the Sabines ; or from *Quiris*, a deity worshipped by the Sabines. *Quiris*, in the Sabine language, signified both a *dart*, and a warlike deity armed with a dart : but whether the god gave name to the dart, or the dart to the god, is uncertain. The worship of this god *Quiris* continued in Rome all Romulus's reign : but, after his death, Romulus took both the place and name of the god *Quiris*, and was honoured under the title of *Quirinus*.

Romulus,

Romulus, it is pretty certain, was murthured by the senators ; who, to impose upon the people, suborned one Julius Proculus to assure the people, that Romulus had appeared to him, as he was travelling, bidding him tell the Romans, that he was called back to heaven, from whence he had his original, and that he would be always assistant to them under the name of the god *Quirinus*. Proculus added, that the apparition was in glittering armour, and his stature taller than that of mortals. The people were transported with joy, and turned their murmurs into the worship of this new deity. The poets flattered the general opinion of Romulus's deification, and feigned that he was carried up to heaven by the god Mars. Thus Ovid, describing his assumption :

----- pressos temone cruento
Impavidos conscendit equos Gradivus, & ictu
Verberis increpuit : pronumque per aëra lapsus,
Constitit in summo nemorosi colle Palatî :
Reddентemque suo jam regia jura Quiriti,
Abstulit Iliadem.

Metam. l. 14.
v. 820.

*The pow'r armipotent now mounts the car,
His fiery coursers lashing thro' the air.
Mount Palatine he gains, and finds his son
Good laws enacting on a peaceful throne.
Then vaults upon his car, and to the spheres,
Swift as a flying shaft, Rome's founder bears.*

Dr GARTH.

And Horace ;

----- hac Quirinus
Martis equis Acheronta fugit.

Od. 3. l. 3.
v. 15.

*Romulus by Mars thro' this blest path was shewn,
And 'scaped the woes of gloomy Acheron.*

Anonym.

We have, in the poet Ennius, a prayer, which was made to this new deity ; as follows :

*O Romule, Romule, dico ô !
Qualem te patriæ custodem dii genuerunt,
Tu produxisti nos intra luminis auras,
O Pater, O Genitor, O sanguen diis oriundum !*

i. e. I invoke thee, O father Romulus, guardian of thy country, descended from the gods ! for thou hast produced us into life.

A festival was instituted to Romulus, at Rome, called *Quirinalia*. It was celebrated on the seventeenth of February. An High-priest, who was always chosen out of the Patricians, presided over the worship of the new god, with the title of *Flamen Quirinalis*.

QUIRIS. See the preceeding article.

QUISANGO. An idol, or false god, of the *Guaguas* or *Jages*, an idolatrous people of the kingdom of Matamba, in Africa. PURCHAS.

This deity is represented under the form of a giant twelve feet high. His image is shut up within a small inclosure made of elephants teeth, each embellished with the scalp of some slave or captive, that has been sacrificed in honour of the deity. His offerings are, besides, the blood of goats poured at his feet, and libations of palm-wine.

QUITZALCOALT. An idol, or false god, of the idolatrous Mexicans. He was particularly worshipped by all persons concerned in traffick. Forty days before the feast of this god, the merchants purchased a slave of a very fine shape, who, during that time, represented the deity, to whom he was to be sacrificed on

Relig. of the
Mexicans. ap.
Rel. Cer. T. 3.

on the day of the festival : but they first washed him in the *lake of the gods* ; for so they called the water, which was to prepare him for his *apotheosis*. The poor wretch, thus deified, spent his time in dancing and rejoicings, the devotees all the time worshipping him : and, lest he should forget his fatal destiny, two antient ministers of the idol refreshed his memory with it, nine days before his being sacrificed. He was obliged to dissemble mirth ; and, if he happened to discover any concern at his approaching fate, the priests gave him an intoxicating liquor, to render him insensible. The day of the feast being come, they again adored the miserable victim, and incensed him several times. At twelve o'clock at night they sacrificed him, offered his heart to the moon, and afterwards laid it before the idol.

This deity was adored after another manner at *Cholula*, where he was looked upon as the god of the air. He was also considered as the founder of the city, the institutor of penance, and the author of sacrifices. His idol was represented sitting on a kind of pedestal, habited in a cloak powdered with red crosses. His devotees used to fast, and draw blood from their tongues and ears, to make themselves agreeable to him. Before they went to war, they sacrificed to him five boys, and as many girls three years old.



R.



RABBINS. A title, which the Pharisees, and Doctors of the Law, among the Jews, assumed. It is Hebrew, and signifies *Masters* or *Excellents*.

The Rabbins presided in the Jewish Schools, where they sat upon raised chairs, and their scholars or disciples at their feet. Hence St Paul is said to have been educated *at the feet of Gamaliel*. The studies of the Jewish Doctors being employed either upon the bare text of the Law, or the traditions, or the Cabbala; hence arose three distinct sorts of Doctors, and so many different schools. Those, who chiefly studied the letter or text of the scripture, were called *Caraites*; those, who studied the *Cabbala*, *Cabbalists*; and those, who placed their chief study in the traditions, or oral law, were styled *Rabbins* or *Rabbinists*. See **CABBALA**, and **CARAITES**. Acts xxii. 3.

There were several gradations before they arrived at the dignity of a Rabbin, as among us to arrive at the degree of Doctor. For this title was not conferred till they had acquired the profoundest knowledge of the Law and the traditions. It does not appear, that there was any fixed age, or previous examination: but when a man had distinguished himself by his skill in the written and oral law, and passed through the subordinate degrees, he was saluted a *Rabbin* by the public voice. LEO of Modina, Cerem. Jud. p. 2. c. 3. CUNÆUS, de repub. Hebr.

The *Rabbins* omitted nothing to procure to themselves credit, authority, and respect among the people, who yet were generally inclined to despise them. The Jews have several books written by their Rabbins, in Astronomy, Physic, and Theology. They boast of a succession of Rabbins from Moses down to the present times. They speak with great emphasis of their schools set up in Palestine after the destruction of the temple, and they produce lists of Doctors, who taught therein. But all these things are so ill put together, that nothing can be concluded from them.

It is probable, the title of *Rabbi* became in use not long before the birth of Christ, and that Simeon (who took our Saviour in his arms) was the first Doctor so called. And the reason perhaps was, because the Jewish learning was then vainly supposed to have arrived at its utmost height; it being with the Jews at that time, as it proved afterwards among the Christian Doctors, who arrogantly assumed the epithets of *Seraphic*, *Angelic*, and other ostentatious titles. Our blessed Saviour disapproved of this proud title, and cautioned his disciples against being called *Rabbi*.

From the time of the men of the Great Synagogue, to the publishing the Misna, the Pharisees, or Jewish Doctors, were called *Tannaim* or Traditionaries. From the publication of the Misna, to that of the Babylonish Talmud, they were called *Amoraim* or Dictators. For about an hundred years after the publication of the Talmud, they were called *Seburaim* or Opinionists. After that they had the appellation of *Geonim*, or sublime and excellent Doctors. But for these latter times, the general name of *Rabbi* is that, whereby these learned men are distinguished, there being no other title among them for near seven hundred years past: for, about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men expelled from thence by

the Mohammedan Princes, who governed in that country, their men of learning retain no other title than that of *Rabbi*.

BARTOLOCCI, Bibl. Rabbin.

The most famous among the Rabbinical Doctors are: (1) Nathan, head of the academy at Rome, in the beginning of the XIIth century, and author of an explication of all the terms of the Talmud: (2) Aben-Ezra, who died in 1174, and who wrote a literal and grammatical exposition of scripture, in great esteem among the commentators: (3) Maimonides, or Moses the son of Maimon, born at Corduba in 1131, the most rational of all the Rabbins: (4) Joseph Kimchi, who flourished in 1160, and wrote commentaries on the scripture: (5) David Kimchi, son of Joseph, a great grammarian, and so highly esteemed for his works, that the Jews, alluding to his name, which signifies a *mill*, say, by way of proverb, *there is no meal without Kimchi*, that is, no real knowledge without this Rabbin: (6) Solomon Jarchi, who taught in the XIIth century, in Languedoc, and author of a commentary on the Gemara. See PHARISEES, TALMUD, &c.

RAMADHAN (THE FAST OF). A solemn season of fasting, among the Mohammedans; something like the Christian *Lent*.

Ch. 2.

Ramadhan is the ninth month of the Arabic year. During this month the Mohammedans observe a very rigorous fast, in consequence of the following precept of the Koran: 'The month of Ramadhan shall ye fast, in which the Koran was sent down from heaven, a direction unto men, and declarations of direction, and the distinction between good and evil. Therefore let him among you, who shall be present in this month, fast the same month; but he, who shall be sick, or on a journey, shall fast the like number of other days. God would make this an ease unto you, and would not make it a difficulty unto you; that ye may fulfil the number of days, and glorify God, for that he hath directed you, and that ye may give thanks — It is lawful for you, on the night of the fast, to go in unto your wives: they are a garment unto you, and ye are a garment unto them — And eat and drink, until ye can plainly distinguish a white thread from a black thread by the day-break. Then keep the fast until night, and go not in unto them, but be constantly present in the places of worship.'

D'HERBELLOT, Bibl. Orient.

This fast consists in abstaining from meat and drink, and from lying with their wives each day, from the rising of the sun till the time that the stars appear: and it is of such strict obligation, that no artist or labourer is exempt from it; and the sick, travellers, and soldiers in the field, who cannot observe it in the month of Ramadhan, are obliged to fast another entire month instead thereof.

The Mohammedans call this month holy, and believe, that, as long as it lasts, the gates of Paradise are open, and those of hell shut.

RAPHAEL. One of the seven arch-angels, supposed to be continually before the throne of God. He is nowhere mentioned in scripture, but in the book of *Tobit*, where he is employed in journeying with Tobias, till he had married Sarah, the daughter of Raguel, and bringing him, together with his wife, back to his father and mother. The story is well known, and to this Milton alludes, when he says;

Paradise Lost, B. 5. v. 221.

*Raphael, the sociable spirit, that deign'd
To travel with Tobias, and secured
His marriage with the seven-times wedded maid.*

That poet's description of Raphael, and his descent from heaven to Paradise, is so extremely beautiful, that it would be unpardonable to omit it.

Ibid. v. 266.

*----- Down thither prone in flight
He speeds, and thro' the vast ethereal sky
Sails between worlds and worlds: with steady wing
Now on the polar winds; then with quick fan
Winnows the buxom air: till within soar
Of towering eagles, & all the fowls he seems
A Phoenix, gaz'd by all, as that sole bird,
When, to enshrine his relics in the sun's
Bright temple, to Egyptian Thebes he flies.*

At

*At once on th' eastern cliff of Paradise
He lights, and to his proper shape returns,
A Seraph wing'd. Six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast,
With regal ornament: the middle pair
Girt like a starry zone his waist, and round
Skirted his loins, and thighs, with downy gold,
And colours dipp'd in heav'n: the third, his feet
Shaddow'd from either heel with feather'd mail,
Sky-tinctured grain! Like Maia's son he stood,
And shook his plumes, that heav'nly fragrance filled
The circuit wide.*

The word *Raphael* signifies the *Remedy* or *Physick* of *God*, and was given to this angel on account of the cures performed by him on Sarah and Tobit.

RASPOUTES. A religious sect among the Banians, a people of India. MANDESLÖ.
OLEARIUS. They believe a kind of *Metempsychosis*, or transmigration of the souls of men into birds, which afterwards advertise their friends of the good or evil that shall befall them: for which reason they are very superstitious observers of the singing and flight of birds, which they take great care to nourish, in hopes that, when their souls are passed into these sort of animals, they will meet with the same care and regard from their surviving friends.

The *Raspoutes* are so called from their courage, this name being given them because they are valiant and love war, contrary to the inclination of the other Banians. For this reason the Mogul, and other Indian princes, make use of them in their armies.

RAVENDIANS. A sect of Heretics, among the Orientals; who admitted the *Metempsychosis*, or transmigration of souls, and who believed, that the spirit or soul of Mohammed, or of some other antient Prophet, had passed into the person of *Abou Giâfar al Mansor*, second Caliph of the race of the Abassides. For this reason, they paid that Caliph divine honours, making processions round his palace, like those made round the temple of Mecca, and called by the Moham-medans *Athouaf*. D'HERBE-
LOT, Bibl.
Orient.

This sect at length degenerated into a seditious and dangerous faction, which the same Caliph was obliged to exterminate.

RAULINS. Priests of the Banians, a people of India. They are divided PURCHAS. into three orders, and distinguished by several names. They are all dressed in yellow, and are shaved. Those, whom they call *Pungrins*, wear a sort of mitre, with a peak which falls down behind.

These Priests make a solemn vow of Celibacy, and are obliged to keep it upon pain of being degraded, and set on a level with the laity. Some of them reside in monasteries, founded by kings or illustrious noblemen. Some of these *Raulins* are hermits, and others school-masters.

Their sovereign Pontiff decides all religious matters throughout the whole kingdom, and recommends to the veneration of the public all such servants of the deity, as during their lives were shining examples of virtue and good manners. He is universally respected, and the king himself, who always gives him the right hand, never speaks to him but with the profoundest veneration.

RAYMI. A solemn festival, which the antient *Ynca's* or emperors of Peru celebrated in the city of Cusco, in honour of the Sun. DE LAET,
Hist. du nou-
veau monde.

This solemnity was performed in the month of June, after the solstice. Then all the Generals and Officers of the army, and all the *Curaca's* or great lords of the kingdom, being assembled in the city; the king, as Son of the Sun, and chief priest, began the ceremony in the great *piazza* of Cusco; where, turning to the east, and being all barefooted, they waited for the rising of the sun. As soon as they perceived it, the king, holding a great bowl in his hand, drank to the sun, and then gave it to those of the royal family, who all did the same. The courtiers drank

drank of another liquor, prepared by the priestesses of the Sun. This ceremony being finished, they all repaired to the temple of the Sun, into which only the Ynca and the princes of the blood entered, and there offered to the Sun golden vessels, and the figures of animals made in gold and silver: after which the priests sacrificed lambs and sheep, and the solemnity concluded with extraordinary feasting and rejoicings.

BINGHAM,
Orig. Eccles.
B. 3. c. 5.

READERS. In Latin, *Lectores*. An inferior order of Ecclesiastics in the Christian Church.

De Præscript.
c. 41.

The Order of *Readers* was not instituted, in the antient Christian Church, till the III^d century. Tertullian is the first, who speaks of them as a standing order in the Church. And therefore the office of *Readers* was purely of Ecclesiastical institution. It was however esteemed so honourable, that persons of the greatest dignity were ordained to it; as Julian is said to have been in the Church of Nicomedia, while he professed himself a Christian.

SOCRAT. I.
3. c. 1.

Conc. Carth.
4. c. 8.

Novel. 123.
c. 54.

The office of the *Readers* was, to read the scriptures in the *Pulpitum*, or *Reading-desk*, which was placed in the body of the church. To this purpose they were ordained by the bishop, who put a bible into their hands, in the presence of the people, with these words: 'Take this book, and be thou a Reader of the word of God; which office if thou shalt fulfil faithfully and profitably, thou shalt have part with those that minister in the word of God.' The age, at which they might be ordained to this office, is fixed by one of Justinian's Novels, expressly forbidding any one to be ordained Reader before he was completely eighteen years old. Before this regulation, they were appointed to this office very early; as *Cæsarius Arelatenfis* is said to have been at seven years of age. The reason why persons were ordained so young to this office was, that parents sometimes dedicated their children to the service of God from their infancy; and then they were trained up and disciplined in some inferior offices, that they might be qualified and rendered more expert for the greater services of the church.

Before the institution of the Order of Readers, the office of reading the scriptures seems to have been indifferently committed to the presbyters and deacons by the bishop's appointment.

The Order of *Readers*, as distinct from Presbyters and Deacons, is still kept up in the Church of Rome; where their office is, to read aloud the lessons and prophecies at Mattins and Mass. When a person is admitted into *Reader's Orders*, the bishop causes him to lay his hand upon the book of the Prophecies and Lessons, saying to him at the same time; *accipe, & esto verbi Dei relator*, &c. 'receive this book; render an account of the word of God; and if you acquit yourself worthily of this office, be assured that you shall have a portion of the inheritance allotted to those, who from the beginning have dispensed the word of God.' This form is evidently borrowed from the antient one mentioned above.

The Church of England, and other Protestant Churches, have sunk the office of *Reader* among those of Presbyters and Deacons.

RECHABITES. A kind of religious order among the antient Jews, instituted by Jonathan the son of *Rechab*, comprehending only his own family and posterity.

Ch. 35.

Their founder prescribed them three things; first, not to drink any wine; secondly not to build any houses, but dwell under tents; and thirdly, not to sow any corn, or plant any vines. These rules the *Rechabites* observed with great strictness; as appears from the prophet Jeremiah, who takes occasion from their obedience to reproach the Israelites with their rebellions against God.

Rechab, from whom Jonathan and his posterity were denominated, lived under Josias, king of Judah, and was descended from Jethro, the father-in-law of Moses.

RECLUSES. In Popish countries, are certain Religious, so called, because they are *shut up* in a very narrow cell of a hermitage, or monastery, and cut off, not only from all conversation of the world, but even of the house. This is a kind of voluntary imprisonment, from a motive either of devotion, or penance.

One

One Grimlaic, a priest in the IXth century, drew up a rule for the use of the *Recluses*; the principal articles of which are as follows. They were to take an oath of *Reclusion*, that is, never to stir out of their cell. But none were to be admitted to this oath, till they had given sufficient proofs of their abstinence, and had obtained leave of the bishop, or abbot of the monastery where they were to be shut up. When they had made their vow, and entered into their cell, the bishop was to set his seal on the door. The cell was to be very small, and very exactly closed. The Recluse was to have every thing in it necessary for the support of life conveyed to him through a window. If he were a priest, he might have a little Oratory, consecrated by the bishop, with a window which looked into the church, through which he might make his offerings at the mass, hear the singing, and answer those who spoke to him. But this window was to have curtains before it, so that the Recluse might neither see nor be seen. He was allowed a little garden, adjoining to his cell, in which he might plant a few herbs, and breathe a little fresh air. If he had disciples (which the Recluses seldom wanted) their cells were to be contiguous to his, with only a window of communication, through which they conveyed necessities to him, and received his instructions. If a Recluse fell sick, his door might be opened for persons to come in and assist him, but he himself was not permitted to stir out.

The term *Recluses* is sometimes applied to incontinent wives, whom their husbands procure to be thus kept in perpetual imprisonment in some monastery or religious house.

RECOLLETS. A religious order in France and Flanders; being a *Reform* of the *Franciscans* or order of St Francis: for which reason they are likewise called *Fryars Minors of the strict observance*. See **FRANCISCANS**.

The *Recollets* are so called from that spirit of *recollection*, by which they were enabled to revive the rules and discipline of St Francis, which had been too much neglected.

This reform was introduced into France about the year 1592, in the convent of Nevers, by the authority of Lewis de Gonzague duke of Nevers, who, for that purpose, obtained a brief from Pope Sixtus V, to withdraw that convent from its dependence on the province of Touraine, and to incorporate it with that of Paris. From hence this order spread itself into other parts of France; and several settlements being made, they were divided into three *Custodies*. This method of government continued till 1612; when all the convents of the *Recollets* were thrown together under one province, called by the name of St Dennis.

Hist. des Ord.
Relig. T. 7.
c. 18.

Henry IV greatly favoured this reform, and permitted the *Recollets* to settle wherever they thought proper in his dominions. The Kings Lewis XIII and XIV were no less favourable to them, and always granted them their protection. The latter established a convent of *Recollets* at Versailles, and furnished them with all the sacred vessels and ornaments of the church, and all things necessary for the use of the religious. This prince, having formed a camp near St Germain en Laye, sent for twenty *Recollets* to administer the sacraments to the officers and soldiers during the encampment; and from that time this continued a custom in the king's armies, whether in Germany, Flanders, or Holland.

In 1615, The *Recollets* sent a mission into Canada, where they settled some convents. In 1660, they attempted another to the Island of Madagascar; but without effect: for the ship, in which the Religious embarked, after a long fight with an Algerine Corsair, was blown up in the air, and all the Missionaries destroyed.

The *Recollets* are at present divided into twelve provinces in France and Flanders, and one Custody in Lorrain.

RECTOR. In the constitution of the English Church, is the Parson, or Incumbent, of a benefice, with the Great Tythes. If these be impropriated, or in Lay hands, he is then styled only *Vicar*.

Rectors are so called, *quia tantum jus in ecclesia parochiali habent, quantum praelatus in ecclesia collegiata*, i. e. because they have as much authority in their parish church as the bishop has in his collegiate church.

In England are reckoned 3845 *Rectories*.

RECTORY. *See the preceding article.*

REDICULUS. An imaginary deity of the antient Romans, to whom they consecrated a little temple in the way to the gate *Capena*.

Authors give different etymologies of the name *Rediculus*. It is universally agreed, that it was taken from a famous event in the Roman affairs; which was this: POLYB. l. 9. Hannibal, being arrived very near the city of Rome, saw hideous spectres in the air, which so terrified him, that he immediately retreated, and left his intended enterprize against Rome unattempted. In memory of this retreat, the Romans built a temple to the god *Rediculus*; so called, either (*quasi* Ridiculus) from the word *risus*, *laughter*, because this retreat exposed Hannibal to the laughter and contempt of the Romans; or rather, as Festus and Varro tell us, *à redeundo*, from that General's *turning back*. The latter author calls this god *Tutanus*, supposing that he had protected Rome against Hannibal.

Sat. *Hercules*
tuam fidem.

Noctu Annibalis cum fugavi exercitum,
Tutanus hoc, Tutanus Romæ nuncupor.

*Tutanus am I call'd, because by night
I put the force of Hannibal to flight.*

See Bp. BUR-
NET'S History
of the Refor-
mation.

The REFORMATION. By this is meant that separation of the Church of England from communion with the Church of Rome, which began in the reign of King Henry VIII, and was fully established in that of Queen Elizabeth.

King Henry VIII was at first a great stickler for the See of Rome. No one discovered more zeal for it than he did in the beginning of his reign. He even wrote a book against Luther, entitled, *Of the Seven Sacraments*; and this gained him the new title of *Defender of the Faith*, which Pope Leo X bestowed upon him by a bull, and which his successors have preserved ever since their separation from the Church of Rome. But this zeal for the See of Rome was greatly cooled, when that court refused to grant him the satisfaction he expected with regard to his intended divorce from Queen Catherine. This seems to have been Henry's first motive of separation from that Church.

Cranmer, whom the king had raised to the See of Canterbury, in compliance with Henry's desire, dissolved his marriage, by a sentence pronounced May 23, 1533, without waiting for the sentence of the Court of Rome. This step made way for another. For the Parliament passed a bill, that for the future no person should appeal to the court of Rome, in any case whatever; but that they should all be judged within the realm by the prelates: that neither first-fruits, Annates, or St Peter's pence should any more be paid; nor palls, or bulls for bishoprics, be any longer fetched from Rome: and that whoever infringed this statute should be severely punished.

Clement VII, at that time Pope, threatened Henry with excommunication, in case he refused to acknowledge his fault, by restoring things to their former state, and taking back his Queen. However Francis I, King of France, interposed, and, in the interview which he had with the Pope at Marseilles, he prevailed with him to suspend the excommunication, till such time as he had employed his endeavours to make Henry return to the obedience of the Holy See. To this purpose he sent John du Bellay, bishop of Paris, to King Henry, who gave him some hopes of his submission, provided the Pope would delay the excommunication. Clement, though he could not refuse so just a request, yet limited the delay to so short a time, that, before Henry could come to any determinate resolution, the time was lapsed, and, no news coming from England, excommunication was pronounced at Rome, and set up in all the usual places.

The effects of this excommunication were very fatal to the See of Rome. The Pope, who began to repent of his over-hasty proceedings, found it impossible to appease King Henry. For that monarch now threw off all restraint, and openly separated from the See of Rome. The parliament declared him supreme head of the Church of England, and granted him the Annates and first-fruits, the tenths of the revenues of all benefices, and the power of nominating to all bishoprics. The parliament also passed another act, to deprive all persons charged with treason of the

the privilege of Sanctuary. And thus ended the Pope's power in England, *Anno Domini* 1534.

The King met with little or no opposition, in the prosecution of his designs, from the laity, who had the utmost aversion and contempt for the clergy, and were extremely scandalized at the vitious and debauched lives of the monks. But these latter preached with great vehemence against these innovations, and the priests prevailed with the peasants in the north of England to rise. However the mutineers accepted of a general pardon, laid down their arms, and took them up again: but being defeated, and most of their leaders executed, they were obliged to submit. John Fisher, bishop of Rochester, who had been the king's tutor, and the learned Sir Thomas More, Lord Chancellor, for refusing to acknowledge the king's supremacy, were beheaded.

As to King Henry himself, though he abrogated the authority of the See of Rome in England, yet he constantly adhered to the doctrines and principles of that Church, and even caused some Protestants to be burned.

The ruin of the Papal authority brought on a reformation in the doctrine, worship, and discipline of the Church of England. All the monasteries were dissolved, and the Monks set adrift. The bible was printed in English, and set up by public authority in all the churches; and the ceremonies of the Church were greatly altered. But King Henry, dying in 1547, left the Reformation imperfect, and as it were in its infancy.

In the succeeding reign, Seymour, duke of Somerset, regent and protector during the minority of Edward VI, greatly forwarded the Reformation, in which the parliament supported him with all their power. For he abolished private masses, restored the cup to the Laity, took away the images out of the churches, and caused the book of Common-Prayer to be revised and corrected. In this reign, the Reformation was solemnly confirmed by the Legislature, and had the sanction of an Act of both houses of Parliament. So many alterations occasioned great disorders in the kingdom. The common people having now not so easy an opportunity of getting a livelihood, because of the great number of monks, who being driven out of the suppressed monasteries were obliged to work; this fomented the discontent, insomuch that several counties of England took up arms. But the rebels, after having been defeated in several engagements, accepted of the general pardon that was offered them.

The Reformation met with a great interruption during the reign of Queen Mary, who, being a bigotted Roman Catholic, began her reign with setting at liberty the Papists, restoring the Popish prelates to their Sees, and allowing a general liberty of conscience till the sitting of the Parliament, in which an Act was passed, prohibiting the exercise of any other religion but the Roman Catholic. Having strengthened herself by a marriage with Philip II King of Spain, she called a new Parliament, in which Philip and herself presided. Cardinal Pole made a fine speech in it; after which both houses suppressed the reformed religion, and restored the Church to the same state it was in before the divorce of King Henry VIII. At the same time the above-mentioned Cardinal reconciled the nation to the Church of Rome, after having absolved it from all Ecclesiastical censures. Great numbers, however, still adhered to the profession of the reformed religion; whom Queen Mary punished with great severity, and burnt some hundreds of them, among whom were Cranmer archbishop of Canterbury, and four other bishops.

The death of Queen Mary made way for the accession of Queen Elizabeth, and, with her, the establishment of the Protestant religion in these kingdoms. This excellent Princess declared herself head of the Church, and assumed the title of *supreme governor thereof, within her kingdoms, both in spirituals and temporals*: in a word, Elizabeth set the Church of England on the same foot, in which it was under Edward VI, and on which it now stands. See LITURGY OF THE CHURCH OF ENGLAND.

R E G A L E. In the French Ecclesiastical law, is a right, which the king has of enjoying the revenues of vacant bishoprics, till such time as the new prelate has taken, and registered, his oath of fidelity to the king; and of presenting to all benefices, dependent on the see, during the time of its vacancy.

Some of the French writers pretend, that all the kings of France of the first race, and some of the second, have had the entire disposal of bishoprics throughout their

their dominions. This right, they say, was given to the kings of France, by way of recompence for their protecting the orthodox faith; and that this privilege was granted to Clovis, the first Christian king of France, after he had defeated Alaric an Arian prince, by the first council of Orleans. Other authors affirm, that this privilege is not founded upon grant, but comes from the right of patronage, which the king has over all the churches in his kingdom, from his feudal right over the temporalities of benefices, and from his right of protection of ecclesiastics, and the goods of the Church. But however the kings of France have desisted from the right of patronage over all the benefices of the kingdom, they still retain the right of appropriating to themselves the revenues of vacant bishoprics; and this is what they call the *Regale*.

This right takes place all over the kingdom, though some archbishoprics and bishoprics have pretended to an exemption from it. The abbies were formerly subject thereto, but have been discharged.

REGIFUGIUM [*Lat.*] A festival of the antient Romans, observed on the sixth of the Calends of March, in memory of the expulsion of the Tarquins, and the change of the *Regal* to the *Consular* State:

OVID. Fast.
l. 2. v. 685.

*Nunc dicenda mihi Regis fuga: traxit ab illa
Sextus ab extremo nomina mense dies - - - - -
Tarquinius cum prole fugit: capit annua Consul
Fura: dies regnis illa suprema fuit.*

It was again celebrated on the ninth of the Calends of June:

Id. ibid. l. 5.
v. 727.

*Quatuor inde notis locus est; quibus ordine lectis,
Vel mos sacrorum, vel fuga regis inest.*

At this time the *Rex Sacrificulus*, or *king of sacrifices*, offered bean-flower and bacon; and when the sacrifice was over, the people hastened away with all speed, to denote the precipitate flight of king Tarquin.

SELDEN, de
Synedr. Hebr.
l. 3. c. 11.

REGULATOR OF THE LOTS. In Latin, *Sortium Prefectus*. An officer in the Jewish Temple, whose business it was to make the proper distribution of the holy offices.

See Luke i. 9.

The service of the temple, among the Jews, was always directed by casting of lots, according to the weekly courses of the priests. To this purpose, that every one might understand his business, they were all ranged in a circle. Then the *Regulator of the lots* took off the bonnet or cap from one of them, as he fancied, and put it upon his own head. This was a signal, that they were to begin reckoning, in their drawing of lots, from this person. Next they agreed upon such a number as they thought sufficient for the management of the service. After this they drew lots four times. The first determined the choice of those, who were to clean and prepare the altar, and make the fire: the second, those who were to have the care of the sacrifices: the third, those who were to offer incense; and the fourth, those who were to lay the parts of the sacrifice upon the altar.

RELICS. In Latin, *Reliquiæ*. Remains, or fragments, of the bodies, cloaths, blood, &c. of Saints and Martyrs, preserved out of devotion.

This is a piece of superstition, which began very early in the Christian Church, and at present makes no inconsiderable article of Popery.

Ecclesiastical History abounds with relations of the respect and veneration, paid by the antient Christians to relics, and the many miracles performed by them. Take an instance or two:

TILLEM.
Hist. Eccles.
T. 1. art.
J. B.

In the Vth century, the head of St John Baptist being found in a cave, near Emesa, a city of Phœnicia, a church was built in that place, and the head of the Saint placed in it with great ceremony and devotion. But this church falling to ruin, a very noble one was afterwards built in Emesa, to which the saint's head was transported in 760. Theophanes tells us, it continued to be an object of devotion

devotion in 800, and sent forth a most delightful odour, which cured all who approached it with faith. It is believed, the head of St John Baptist was afterwards transferred from Emesa to Comana in Pontus, and from thence to Constantinople. The Church of Amiens pretends at this day to shew great part of it, namely, all the face as far as the mouth, and to have received it by the means of one Walon de Sarton, a Canon of Amiens, who, being present at the taking of Constantinople by the French in 1204, found this Relic in the ruins of the old palace. Some of the bones of this saint were likewise preserved by the Christians, when, in the reign of Julian, the Pagans opened the sepulchre of St John at Sebasta, and burnt his remains. These bones were sent to St Athanasius, who placed them in the wall of an altar. Afterwards, when Theodosius demolished the temple of Serapis, and built a magnificent church in its place, dedicated to St John Baptist, these Relics were removed thither, in 396.

The bodies of St Andrew and St Luke were transported to Constantinople, in 357, after having performed miracles in all places where they stopped. They were interred in the *Basilica*, or church of the Apostles, where they became the object of the peoples devotion. Those, who accompanied these Relics, had part of them in recompence. By this means they were dispersed in several places, and wrought miracles wherever they were brought. The memory of these Relics seems to have been lost at Constantinople, when, about the year 550, the Emperor Justinian designing to rebuild the church of the Apostles, the workmen found three wooden coffins, with inscriptions denoting that there were the bodies of St Andrew, St Luke, and St Timothy. Justinian, and all the people, testified their respect to these holy Relics, re-placing them in the earth, and erecting over them a stately monument. The town of Vergi in Burgundy, and the church of Beauvais, pretend each of them to shew one of St Andrew's arms. The church of Amalfi, in the kingdom of Naples, pretends to have the body of St Andrew, brought from Constantinople, when that city was taken by the French. The Roman Martyrology assures us, that there constantly distils a medicinal liquor from this Apostle's tomb at Amalfi.

The chains of St Peter and St Paul were held in great veneration. The Popes themselves formerly dispensed the filings of them, as sovereign remedies for diseases. Arator tells us, they had, at Rome, in the VIth century, the chains, with which St Peter had been bound at Jerusalem. The Greek Christians honour one of that saint's chains on the sixteenth of January. We are told of a coat of St Peter's, brought from Antioch to Paris, and placed in the church of St Genevieve. Hugh, Abbot of Clugni, it is said, made use of it to cure a paralytic, in the presence of a multitude of persons. Some of St Stephen's bones, being carried by Orosius a priest, about the year 418, into the island of Minorca, occasioned the conversion of 540 Jews, who inhabited the town of Magona in that island. Much about the same time, a vial containing a few drops of the same saint's blood, and some fragments of his bones, cured a broken leg, and restored a blind woman to sight, in a town of Africa. The same Relics gave health to the sick, and restored the dead to life. Other churches likewise were blessed with the Relics of this protomartyr: particularly at Ancona in Italy, in Portugal; at Tours, Bourdeaux, and Bourges, in France: in all which places miracles were frequently performed by them.

TILLEM.
ibid.

Besides the Relics of the Apostles, those of the succeeding saints and martyrs were no less objects of the Christians devotion. Thus the Relics of St Ignatius, bishop of Antioch, in the beginning of the IIId century, were translated from Rome, where he suffered martyrdom, to Antioch, and placed in the cemetery near the gate of Daphne. The people daily visited them, and many miracles were said to be wrought by them. The bones of St Polycarp, bishop of Smyrna, who suffered martyrdom about the year 169, were preserved by the Christians, who esteemed them beyond the richest jewels. The Relics of St Fructuosus, bishop of Tarragona in Spain, who suffered martyrdom in the IIIId century, are shewn in several places; as, in a church near Barcelona, and in the town of Manresa in Catalonia.

TILLEM.
ibid. T. 2.

The Relics of St Gervaise and St Protaise, martyred at Milan under the Emperor Valentinian I, being carried in procession to the cathedral church, restored to sight a citizen of Milan, who chanced to touch the ornaments, with which they were covered. Several other persons were cured of diseases by garments or linnen, which had touched these Relics.

ALET'S Ri-
tual.

The modern Church of Rome pays great veneration to the Relics of saints and martyrs. The shrines, in which they are deposited, are first sprinkled with holy water, and solemnly blessed. The substance of the prayer is, that God would grant his protection to such as revere the merits of the saints, and humbly embrace their Relics, to the end that these faithful suppliants may be guarded from the power of the devil, from thunder, plague, bad air, wild beasts, and from the hostilities and machinations of men.

The believer, who visits Relics out of devotion, must acquit himself of this duty with zeal, and touch the sacred limbs of saints with faith. There are times fixed for publicly exposing them to the devout. The Relics in the church of *Notre Dame*, at *Aix la Chapelle*, are shewn every seven years, accompanied with proclamations, such as this following :

The head and right arm of St Cornelius are to be shewn; by whose intercession may our Lord preserve you from the falling-sickness, and after this life grant you the kingdom of heaven.

The Translation of Relics, or depositing them in some church, is performed with great care and ceremony. Before they are translated, they are examined by the bishop, who pronounces a solemn benediction over them. On the day of their translation, the streets, through which they are to pass, are cleaned, and the houses hung with tapestry. The church and altar are pompously adorned, and the images of the saints ranged in open view. The Relics are carried in procession under a canopy, the clergy walking before, and the people surrounding them with lighted tapers in their hands. As soon as they enter the church, *Te Deum* is sung, and the Relics are set upon the altar, to be worshipped by the people. Prayers are appointed in honour of them, and a lamp is left burning day and night before the place where they are deposited.

BOLDETTI,
Osservazioni
sopra i cimi-
teri, &c. l. 1.
c. 26.

Of all the Relics preserved in Popish countries, those of the blood of martyrs are the most remarkable and frequent. Rome especially, and Italy, are grown famous for the great quantity that is found in them. The earth at Rome (an Italian writer tells us) is stained with the blood of the faithful. He adds, that the Pope makes presents of this sacred earth to foreigners; and he relates the following miracle on this occasion. An ambassador of Poland earnestly solicited Pope Pius V to grant him a Relic: whereupon his holiness drew out his handkerchief, put a little Roman earth into it, and folding it up gave it to the Ambassador, who took the Pope to be in jest. However, as soon as his Excellency was returned back to his house, he opened the handkerchief, and found it deeply stained with blood.

It would be endless to repeat the prodigious number of miracles, said to be wrought daily by the blood of the saints. At certain seasons, it is seen to melt and run. There are several liquefactions of this kind, especially in Italy. Thus, on the festival of St Eustace at Rome, that saint's blood is seen to boil. But the most remarkable of these liquefactions is that of the blood of St Januarius at Naples, concerning which, See S. JANUARIUS'S BLOOD.

In 1672, Rome raised a recruit of four hundred and twenty-eight saints from the catacombs, most of them unknown; which however furnished out a vast number of Relics. Other recruits of the same kind have been raised at other times. See CATACOMBS.

RELIGION. This being the general subject of this whole work, I shall confine myself, in this article, to

A short view of the different RELIGIONS of the several people and kingdoms of the habitable WORLD.

I. RELIGIONS of EUROPE.

The Continent of *Europe* is properly divided into eight great Parts: viz.

- | | | | |
|-----------------------|----------------------------------|-------------|-------------------------------------|
| 1. SCANDINAVIA. | { SUEDEN.
DENMARK.
NORWAY. | 3. FRANCE. | |
| 2. RUSSIA or MOSCOVY. | | 4. GERMANY. | { HUNGARY.
HOLLAND.
FLANDERS. |
| | | | 5. POLAND. |

- | | | | | |
|-------------------------|--|---------------------|---|---------------------|
| 5. POLAND. | | 8. TURKY in Europe. | { | GREECE. |
| 6. SPAIN with PORTUGAL. | | | | LITTLE TARTARY. |
| 7. ITALY. | | | | DANUBIAN PROVINCES. |

To which must be added the European Islands; the principal of which are;

The Britannick Islands { GREAT-BRITAIN.
IRELAND.

The Religions of these several countries are as follows.

S U E D E N.

The *Suedes* are *Protestants*, of the sect of the *Lutherans*. The Gospel was first planted in this country A. D. 829, by the preaching of Ansgarus, a monk of Corvey, and afterwards archbishop of Bremen; who was sent thither for that purpose by Lewis *the Pious*, Emperor of Germany. Lutheranism is universally professed, excepting in Livonia, where are a great number of Papists; and in Lapland, many of whose inhabitants are gross idolaters, worshipping the sun, fire, and serpents. The reformation was introduced into this kingdom by Gustavus I, upon his accession to the crown of Sweden; and the Suedes have seldom been exposed to attempts upon their religion by the Church of Rome; which is generally imputed to an effectual method they have taken, to deter Romish priests from coming into their country, viz. by castrating those who are taken there.

D E N M A R K.

The *Danes* are likewise *Lutherans*, having embraced the Reformation much about the same time with their neighbours the Suedes. In all the Danish churches no other religion is professed; excepting at Copenhagen, where there is a church allowed for the French Refugees, and at Gluckstat, where a few Popish families have been permitted the free use of a chapel. The practice of confession is still kept up by the Danish Clergy, all persons being obliged to confess before receiving the Eucharist. They likewise retain crucifixes, and some ceremonies of the Roman Church. The Danes were converted to the Christian faith, about the middle of the XIIth century, by the care of Pope Adrian IV.

N O R W A Y.

The Religion of this country is the same with that of Denmark; excepting that, in the northmost parts of the kingdom, the knowledge of Christianity is so greatly decayed, that the inhabitants (especially the Laplanders) differ but little from meer heathens.

R U S S I A or M O S C O V Y.

The *Russians* are Christians according to the doctrines and discipline of the Greek Church, which they pretend to observe in their greatest purity: but in truth they have added thereto a great many superstitious practices and ridiculous ceremonies. They pay divine worship to the Virgin Mary, and the saints, and adore crucifixes. In Baptism they use Exorcism, and Confession before receiving the Eucharist. All above seven years of age receive the Sacrament in both kinds, and they administer it in one kind to children under that age. They observe fifteen great festivals, besides a great number of days dedicated to particular saints. They never use sermons, but instead thereof read some portion of the Scripture, with St Basil's Liturgy, and St Chrysostom's Homilies. Christianity was first planted in this country, about the end of the Xth century, by the preaching of some Greeks sent thither by the patriarch of Constantinople.

F R A N C E.

F R A N C E.

The only established Religion in this country is that of the Romish Church. But, though the French receive all the decisions of the council of Trent in matters of Faith; yet, in points of discipline and church-government, they claim certain privileges, called *The Rights of the Gallican Church*; which they never suffer to be infringed by any authority of the See of Rome. The Protestants (called in that country *Huguenots*) were formerly allowed the public profession of their Religion, by several edicts granted by the French kings, particularly that of Nants by Henry IV, *An.* 1598. But Lewis XIV, in 1685, abrogated that edict, and forbad the exercise of the Protestant Religion under the severest penalties. This was followed by a violent persecution of the Protestants, which forced great numbers of them to leave the kingdom, and take shelter in foreign countries. The Romanists of France have had great divisions and controversies among themselves: witness the contest between the Molinists and Jansenists about Predestination and Grace. The Christian Faith was planted very early in this kingdom, by some of St Peter's disciples (it is supposed) sent thither at his first coming to Rome.

G E R M A N Y.

The laws of the Empire give free toleration to the exercise of three Religions; namely, the Lutheran, Calvinist, and Popish; and in some places the three parties have but one church in common, where they celebrate divine service at different times of the day. The various parts of this vast empire were converted to Christianity at different times, by the preaching of several apostles, particularly St Thomas surnamed *Didymus*. The reformation of Religion was begun in this country, A. D. 1517, by Martin Luther, and embraced by the Electors of Saxony, Brandenburg, and Prince Palatine of the Rhine; by the Landgrave of Hesse, the Duke of Brunswick, and most of the free cities. This occasioned great troubles in the empire, and continual wars, till the year 1525, when a peace was concluded at Passaw; and the Protestant Religion secured, till matters could be accommodated at the next ensuing Diet. At length a Religious Peace was established in Germany, at the Diet of Augsbουργ in 1555; and it was provided, that neither party should molest the other on account of Religion. The Protestant Religion was likewise established by the treaty of Westphalia in 1648.

H U N G A R Y.

The prevailing Religion of this country is that of the Romish Church, especially since it is become subject to the emperor. However the doctrines of Luther and Calvin are zealously maintained by multitudes of people. Here are also found most sorts and sects of Christians, as also many Jews and Mohammedans. Hungary was converted to the Christian Faith, in the beginning of the XIth century, by the preaching of Albert archbishop of Prague.

H O L L A N D.

No country in Europe can boast of more religions than Holland, where an universal toleration is granted to all sects and parties; and this for the sake of commerce. That publickly professed, and generally received, is the reformed Religion according to the doctrines of Calvin.

F L A N D E R S.

This country, being partly subject to the Empire, and partly to France, professes the Romish Religion, and that in it's grossest errors.

P O L A N D.

The Polanders are, for the most part, Roman-Catholics. Notwithstanding which, a general toleration is here granted to all Religions; insomuch that this country
 swarms

swarms with Greeks, Armenians, Lutherans, Socinians, Calvinists, Jews, Quakers, &c. The Roman-Catholics are most numerous in the Palatinates of Cujavia and Warfovia: the Lutherans are mostly found in Prussia; the Armenians in Russia; and the rest through the various parts of Lithuania. In Samogitia is a sort of people, who differ little or nothing from meer heathens. The Reformation of Religion began in this country about the year 1535, but did not meet with much encouragement. Christianity was established in various parts of Poland at several times, and by several persons; being settled in Poland, properly so called, in 963; in Livonia *An.* 1200; and in Lithuania not till the year 1386.

S P A I N.

The Spaniards are the closest adherents to the Church of Rome, in her grossest errors and corruptions; and none are suffered to reside in this kingdom who profess any other belief. For this reason the King of Spain is styled *The Catholic King*. The Inquisition reigns here in all its terrors, and, though originally set up against such converted Jews and Moors as relapsed into their old Religion, is now chiefly turned against those of the Protestant Communion. The Ecclesiastics of this country keep the whole body of the people in the thickest mist of ignorance: and the genius of the Spaniards is so little turned towards enquiries after knowledge, that a Reformation in Religion cannot easily be expected in this country. Christianity was first planted in Spain (according to an old Spanish Tradition) by the apostle St James, within four years after the death of Christ.

P O R T U G A L.

The Portuguese are of the same Religion with their neighbours the Spaniards; with this difference, that they tolerate Jews, and allow several foreigners, particularly the English Factory at Lisbon, the public exercise of their Religion. This country received the Gospel much about the same time with Spain.

I T A L Y.

The Italians, in general, are zealous professors of the ROMISH RELIGION: Indeed Italy is the very center of *Popery*. The Jews, in this country, are tolerated in the public exercise of their Religion; and at Rome there is a weekly sermon for their conversion, at which one of each family is obliged to be present. The Christian Faith was first preached in this country by St Peter, who (it is said) went thither about the beginning of the reign of the Emperor Claudius. The best summary of the Romish Faith is the Creed of Pope Pius IV.

G R E E C E.

The established Religion of this country (which is in subjection to the Turk) is Mohammedism: but the Christians (who are every where tolerated in the Turkish dominions) are far more numerous, in Greece, than the Mohammedans. The Religion of the GREEK CHRISTIANS is a Schism, or Separation, from the Church of Rome, and consists, principally, in denying the procession of the Holy Ghost, Purgatory, Extreme Unction, and Confirmation; in administering the sacraments in both kinds, and to children of seven years of age; and in rejecting the use of images. The Greek Christians observe four Lents in the year, and use four liturgies, *viz.* those of St James, St Chrysostom, St Basil, and St Gregory the Great. Their fasts and festivals are extremely numerous, and celebrated with a multitude of ridiculous and superstitious ceremonies. Their Clergy, as well as Laity, are exceedingly illiterate and ignorant. Christianity was first preached in this country by St Paul, the apostle of the Gentiles.

Little T A R T A R Y.

The *Crim-Tartars* are, for the most part, zealous Mohammedans, excepting some few, who continue still Pagans. Intermixed with these are some Christians,

Christians, especially Greeks and Armenians, besides a considerable number of Roman Catholics.

The DANUBIAN PROVINCES.

The inhabitants of these different Provinces are very different in point of Religion, but reducible to three classes, *viz.* Jews, Christians, and Mohammedans. The Christians are mostly of the Greek Communion; some few are Roman Catholics, and others Lutherans or Calvinists. The Turks stick close to their *Koran*, and are taught to acknowledge one God, and that Mohammed is his prophet. They abstain from swine's flesh and blood, and such animals as die of themselves. All Mussulmans, or true believers, are promised a state of sensual pleasures in the next life. They hold an unavoidable fatality in every thing, and favour the opinion of tutelar angels. They grant, that the writings of the prophets and apostles were divinely inspired, but alledge that they are so corrupted by the Jews and Christians, that they cannot be admitted as a rule of faith. They allow Jesus Christ to have been a great prophet, but affirm that Mohammed is a greater, and the last and seal of all the prophets. In short, MOHAMMEDISM is a medley of Paganism, Judaism, and Christianity. The principal points of Religion, enjoined by the *Koran*, are, Circumcision, Fasting, Prayer, Alms, Pilgrimage, and Abstinence from wine.

SCOTLAND.

The Religion of this northern part of Great-Britain is *Presbyterianism*, whose fundamental point is, the rejecting Episcopacy, and committing the government of the church to Presbyters. The Christian faith was planted in this country in the reign of the Emperor Dioclesian: for, by reason of the violent persecution that prince raised in the Church, many Christians fled over from the continent into the isle of Britain, particularly the northern parts of it. St Rule, or Regulus, is said to have brought over with him the arm or leg of St Andrew, and to have buried it in the place where the city of St Andrew now stands.

ENGLAND.

The *Church of England* pretends to profess the *Reformed Religion* in it's choicest purity. In reforming their Religion, the English were not so hurried by popular fury and faction, as other nations were; but proceeded in a more prudent, regular, and Christian method, resolving to separate no farther from the Church of Rome, than she had departed from the truth. So that the Reformed Church of England is the true mean between Superstition and Fanaticism. Her doctrine is entirely built upon the Apostles and Prophets: her Government is truly apostolical; her Liturgy an extract from the best primitive forms; and her ceremonies few, and such as tend only to decency and true devotion. All other sects and parties, except the Romish, are here allowed the free exercise of their Religion. Christianity was propagated here in the earliest ages of the Church; but by whom, is not agreed.

IRELAND.

The inhabitants of this island are partly Papists, and partly Protestants. The most civilized parts of the kingdom profess the Reformed Religion, according to the plat-form of the Church of England. But the far greater part of the old native Irish still adhere to the Romish Religion. The Christian Religion was first preached in this country, *An.* 435, by St Patrick, who is generally thought to be a nephew of St Martin of Tours.

EUROPEAN ISLANDS.

SCANDINAVIAN ISLANDS.] These Islands, being peopled either from Sweden, Denmark, or Norway, profess the same Religion (namely, *Lutheranism*) as the countries, from whence their inhabitants came.

ICELAND.]

ICELAND.] The inhabitants of this island, being subjects of the crown of Denmark, are of the same Religion with the Danes; excepting the uncivilized natives, who commonly abscond in dens and caves, and still adhere to their antient idolatry.

AZORES.] These islands, being inhabited by the Portuguese, profess the Romish Religion, as established in the kingdom of Portugal.

MAJORCA, MINORCA, and YVICA] The inhabitants of these islands, being chiefly Spaniards, are bigotted Roman-Catholics.

CORSICA and SARDIGNIA.] These islands profess the Romish Religion in it's grossest errors. In Sardignia, the people are so scandalously immoral, as to dance, and sing profane songs, in their churches immediately after divine worship.

SICILY.] The Religion, here professed, is the same as in Italy and Spain.

MALTA.] The Religion, established here, is that of the Church of Rome; and this is so essential to the Order, that no person of a different persuasion can be admitted into it.

CANDIA.] Mohammedism is the established Religion of this island: but Christianity, according to the Greek Church, is professed by toleration.

CYPRUS.] The inhabitants of this island being partly Greeks, and partly Turks, the former profess Christianity according to the tenets of the Greek Church, and the latter are zealous Mohammedans.

II. RELIGIONS of ASIA.

The Continent of *Asia* is divided into five large Empires: *viz.*

- | | | |
|----------------------------|--|----------------------------|
| 1. TARTARY. | | (NATOLIA, or ASIA MINOR. |
| 2. CHINA. | | ARABIA. |
| 3. INDIA { MOGUL's Empire. | | 5. TURKY in Asia. { SYRIA. |
| Peninsula's of In- | | PALESTINE. |
| dia. | | EUPHRATIAN PROVINCES. |
| 4. PERSIA. | | |

To which are added *The ASIATIC ISLANDS.*

The Religions of these countries are as follows:

TARTARY.

The inhabitants of this vast country are partly Pagans, partly Mohammedans, and partly Christians. Paganism chiefly prevails in the northmost parts, the people in those places being generally gross idolaters. The Mohammedans are chiefly found in the southern provinces. Towards the Caspian Sea are a considerable number of Jews, thought to be the offspring of the ten tribes, carried away captives by Salmanassar. Those of the Christian Religion are scattered up and down in several parts of Tartary, but are most numerous in Cathay, and the city of Cambalu. These are, for the most part, *Nestorians*. The Christian faith, it is thought, was first planted in this country by the apostles St Philip and St Andrew.

CHINA.

The prevailing Religion in China is gross idolatry; and in some parts the doctrines of Mohammed are professed. The Chinese pay divine worship to several idols; particularly to one in the form of a dragon, and to another called *Fo* or *Foe*, being a great person, who flourished about a thousand years before our blessed Saviour, and was deified for his wonderful abilities and actions. Christianity was first planted in China by St Thomas, or some of his disciples; but never gained any considerable footing. The Popish Missionaries have often endeavoured to convert the Chinese to the Romish faith; and it is pretended, that the last emperor allowed the exercise of the Christian Religion in all parts of the empire. But the reigning emperor seems not so favourable to Christianity; nor is there much reason

reason to expect it will ever prevail in that country, whilst it is preached to them, by the Jesuits, in a manner so abhorrent from the true spirit and doctrines of the gospel.

MOGUL'S EMPIRE.

The inhabitants of this country are mostly Pagans; and next to Paganism, the Religion of Mohammed prevails, but chiefly embraced according to the commentaries of Ali. Among the Pagans there are various sects; as, the Banians, the Persees, and the Faquirs. The Banians believe a transmigration of souls, and therefore have hospitals for beasts, and will by no means deprive any animal of life. But, of all living creatures, they have the greatest veneration for the cow, to whom they pay a solemn address every morning; and, at certain times of the year, they drink the stale of that worshipful animal. Of these Banians there are reckoned in India about twenty-four different Casts or Sects. The Persees are the posterity of the antient Persians, and worship the element of fire; besides which they have a great veneration for the cock. The Faquirs are a kind of Monks, and live very austere lives, performing a great many acts of mortification. Most of the Indians believe, that the river Ganges has a sanctifying quality; for which reason they often wash themselves in it. There are a great many Jews dispersed up and down the Mogul's dominions; and upon the sea-coast are many European Christians, all upon the account of traffic. St Thomas is generally looked upon as the apostle of the Indies, and the first who preached the gospel in these parts.

The PENINSULA of INDIA within the Ganges.

The inhabitants of this tract of land are generally Mohammedans, especially those who live near the sea coast: but the natives of the inland parts are gross idolaters, worshipping, not only the sun and moon, but also many idols of a monstrous and frightful aspect. In some parts, they look upon the first creature, they meet in the morning, as the proper object of their worship for that day, except it be a crow, the very sight of which is enough to confine them to their houses for the whole day. In most of the sea port towns, and places of trade, there are a considerable number of Jews, and many European Christians, especially those of our English Factories.

The PENINSULA of INDIA beyond the Ganges.

The inhabitants of this *Peninsula* are generally gross idolaters. Those of Siam maintain the Pythagorean *Metempsychosis*, and worship the four elements. Mohammedism prevails in some parts, but mixt with many Pagan rites and ceremonies; particularly in Cambodia, on the river Menan, in which city are near three hundred stately Mosques, not only well furnished with bells (contrary to the Turkish custom) but also with a great number of idols. In the kingdom of Pegu, they have a kind of religious veneration for apes and crocodiles, believing those persons very happy who are devoured by them. They observe five solemn festivals, called in their language *Sapans*. Their priests are called *Raulins*.

PERSIA.

The Persians are strict Mohammedans, but of the sect of Ali. They differ in many considerable points from the Turks, particularly concerning the successors of Mohammed. The Turks reckon them thus: Mohammed, Abubeker, Omar, Osman, Ali. But the Persians will have Ali to be the immediate successor of Mohammed; and some of them esteem him equal to the prophet himself, for which the Turks reckon them as schismatics. They differ also in the explication of the Koran. In Persia are many Nestorian Christians, several Jesuits, and a considerable number of Jews. Christianity was first planted in this kingdom by St Thomas.

NATOLIA, or ASIA MINOR.

The established Religion of this country is Mohammedism: but persons of all professions are tolerated here, and in other parts of the Turkish dominions. Here are multitudes of Christians, especially Greeks, Armenians, Jacobites, Maronites, Nestorians, Melchites, &c. and intermixed with these is a considerable number of Jews. Christianity was planted in this country very early, here being the seven famous Churches, to which St John wrote; viz. Ephesus, Smyrna, Thyatira, Laodicea, Pergamus, Philadelphia, and Sardis.

ARABIA.

The Religion of Mohammed is professed in this country, where it took it's first rise, that impostor being born in Arabia. As to the wild Arabs, most of them know nothing of Religion, but live like so many savage beasts, hunting after their prey, and frequently devouring one another. This country received the Christian faith in the apostolic age.

SYRIA.

The inhabitants of this part of Asiatic Turkey are chiefly Mohammedans, with a mixture of Jews, and Christians, particularly Greeks, Armenians, and Maronites. The deplorable ignorance of these Christians, and their violent quarrels and disputes, expose them daily to new oppressions from their masters the Turks. Christianity was planted here in the apostolic age.

PALESTINE.

The inhabitants of this country are a mixture of Mohammedans, Jews, and Christians, who follow their respective Religions. Christianity was preached in this country by Christ himself, and his Apostles. The modern Jews, both here and elsewhere, adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the Law in their synagogues, together with a great variety of prayers. They use no sacrifices, since the destruction of the temple. They acknowledge a two-fold law of God, a written, and an unwritten one. The former is contained in the Pentateuch, or five books of Moses: the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received *pari pietate* with the former. They assert the perpetuity of their Law, together with it's perfection. They deny the accomplishment of the prophecies in the person of Christ, alledging, that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. To evade the express predictions of the prophets concerning his mean condition and sufferings, they confidently talk of two Messiahs; one, *Ben-Ephraim*, whom they grant to be a person of a mean and afflicted condition in this world; and the other, *Ben-David*, who shall be a victorious and powerful prince.

The EUPHRATIAN PROVINCES.

The prevailing Religion in many parts of this country is that of the ARMENIANS; the principal points whereof are these three. 1. They assert, with the Greeks, the procession of the Holy Ghost from the Father only. 2. They believe, that Christ, at his descent into hell, freed the souls of all the damned from thence, and reprieved them till the end of the world, when they shall be remanded to eternal flames. 3. They believe, that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection: notwithstanding which, they pray to departed saints, adore their pictures, and burn lamps before them. They use confession to the priest: they administer the Eucharist in both kinds to the Laity. In the sacrament of baptism, they plunge the infant thrice in water, and

apply the chrism with consecrated oil, in form of a cross, to several parts of the body, and then touch the child's lips with the Eucharist. They observe a vast multitude of fasts and festivals. Christianity was planted here by St Bartholomew the apostle.

J A P A N.

The Japanese are gross idolaters, having a vast multitude of idols, the chief of which is their god AMIDAS. The converts to Christianity in this island were once very numerous, if we may believe the Romish Missionaries, who, in the year 1596, reckoned no less than 600000 natives then actually professing the Christian Religion. But however this be, it is certain no person in Japan, since the year 1614, dare openly profess the Christian doctrine.

The ASIATIC ISLANDS.

The PHILIPPINES.] Many of the more tractable natives of these islands are instructed in the Christian faith, by the care and diligence of the Romish Missionaries: the rest, being mere savages, continue still in the darkness of Paganism.

The MOLUCCA'S.] The Moluccese are, for the most part, gross idolaters; but they are intermixed with a few Mohammedans, and a small number of Christians.

The islands of the SUND.] The natives, who reside in the inland parts, are gross idolaters; but those on the sea-coasts are chiefly Mohammedans.

The MALDIVES and CEYLON.] The natives of this mighty cluster of islands are partly Pagans, and partly Mohammedans: but Paganism is the most predominant of the two.

III. The RELIGIONS of AFRICA.

The Continent of *Africa* is divided into the following countries:

- | | |
|-------------------------|------------------------------------|
| 1. EGYPT. | 5. <i>The Land of the</i> NEGROES. |
| 2. BARBARY. | 6. GUINEA. |
| 3. BILDULGERID. | 7. NUBIA. |
| 4. ZAARA or The Desert. | 8. ETHIOPIA. |

To which must be added the *African Islands*.

The Religions of these several nations are as follows:

EGYPT.

The inhabitants of this country (being Moors, Turks, and Arabs, besides the native Egyptians) are, for the most part, stricter observers of Mohammed's doctrine, than any other subjects of the Ottoman empire. Here are also Jews in great numbers, and many Christians, called *Cophites*, who follow the errors of Eutyches and Dioscorus, yet not concurring with them in every point. The Christian Faith was first planted here by St Mark, who is universally acknowledged to have been the first bishop of Alexandria.

BARBARY.

The established Religion of this country is Mohammedism; but the inhabitants of Morocco differ from the other Mohammedans in several considerable points; particularly those maintained by the followers of Hamet, one of their emperors, who was at first a kind of monk, and, quitting his retirement in the year 1514, began publickly to preach to the people, telling them, that the doctrines of Hali and Omar, and other interpreters of the law, were only human traditions. This occasioned such dissension between the Turks and Moroccese, that a Turkish slave

is no better treated in Morocco, than a Christian. There are also many persons in and about Algiers, who differ from the other Mohammedans in divers particulars. Some of them maintain, that to fast seven or eight months merits eternal happiness; that idiots are the elect of God; and many other ridiculous notions. Christianity was first preached in Barbary by Simon the apostle, surnamed *Zelotes*, and some others of the seventy disciples.

BILDULGERID.

The Religion, professed by the savage inhabitants of this country, is Mohammedism: but many of them are sunk into the grossest stupidity, and ignorance of religious matters. Here are several Jews scattered up and down in the places best inhabited. This country received the Gospel much about the same time with *Barbary*.

Z A A R A or The Desert.

This country being stocked with Arabs, the only Religion here professed is that of Mohammed: but so barbarous and brutish is the generality of the people, that there is scarce any sign of Religion among them. The Christian Faith was once planted here, but quite exterminated towards the beginning of the VIIIth century.

The Land of the NEGROES.

The numerous inhabitants of this vast country are either Mohammedans, or gross idolaters; and some in the midland parts live altogether without any sign of Religion. A faint knowledge of the Mosaic Law was once introduced into some parts of Negroe-Land, and those about Cambea and Cassan give a confused account of the historical parts of the Old Testament. Christianity got some footing in this part of the world, but was wholly overclouded by Mohammedism, towards the middle of the Xth century.

G U I N E A.

Paganism is the Religion of this country, the profession whereof is attended with many ridiculous superstitions. In some places, on the Gold Coast, the diabolical custom of human sacrifices is still in use. The Pythagorean opinion prevails mightily here. Those of the kingdom of Benin acknowledge a supreme Being, whom they call *Orisa*; but they think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the Devil, who, they think, is the cause of all their calamities. They likewise offer up a yearly sacrifice to the sea, to procure calm weather. In several parts of this country are neither idols nor temples.

N U B I A.

This spacious country was once Christian, having received the Gospel in the earliest ages. But, for want of Pastors, the inhabitants fell off from Christianity, and became either strict Mohammedans or gross idolaters.

ETHIOPIA SUPERIOR or ABYSSINIA.

This spacious empire contains a great mixture of people, as Pagans, Jews, and Mohammedans, of various nations: but the main body of the natives is Christian. They hold the scriptures to be the only rule of faith. They are not acquainted with the Apostles Creed, but, instead thereof, use the Nicene or Constantinopolitan. As to the doctrine of the Incarnation, they are Eutychians, having been led into that heresy by Dioscorus, patriarch of Alexandria. Their emperor is supreme in ecclesiastical, as well as civil matters. As they disown the Pope's supremacy, so they disclaim most points of the Popish doctrine; particularly those of Transubstantiation,

stantiation, Purgatory, service in an unknown tongue, Auricular Confession, images in churches, Celibacy of the Clergy, and Extreme Unction. They use different forms of baptism, and keep both Saturday and Sunday as a Sabbath. They are circumcised, and abstain from eating swine's flesh, not out of any regard to the Mosaic law, but purely as an antient custom of their country. Their divine service consists wholly in reading the scriptures, administration of the Eucharist, and hearing some homilies of the Fathers. They pull off their shoes before they go into their churches, and sit upon the bare ground. The Romish Missionaries, about a century ago, had so far prevailed, that the Popish Religion was near getting an establishment in Abyssinia: for they had once gained the Emperor and the whole court, and had obtained a proclamation in their favour. But the Abyssines were so unwilling to part with the Religion of their ancestors, that this attempt occasioned many dreadful insurrections in the empire; insomuch that the emperor, to restore peace, was obliged to banish all the Missionaries out of the kingdom. The Abyssines say, Christianity was planted in that country by the Eunuch, whom Philip baptized. But historians tell us, this country received the gospel, in the IVth century, by the preaching of Frumentius, son of a Tyrian merchant, and consecrated bishop by St Athanasius.

ETHIOPIA INFERIOR.

The numerous inhabitants of these countries are gross idolaters, excepting those of Zanguebar, Ajan, and Abex, who incline to Mohammedism. Some on the coast of the Cafres, and particularly the Hottentots, shew but very few signs of Religion, having neither temples nor priests. In the kingdom of Loango, the people entertain a faint notion of God, whom they call *Sambian Pongo*. The inhabitants of Malemba vastly surpass their neighbours in their sense of Religion: for, it is said, they set apart every fifth day for public worship; at which time some one of reputed integrity makes a public oration, deterring them from the commission of murder, theft, impurity, and the like. They call God *Zammampoango*, and the devil *Benimbe*. They likewise use circumcision.

The AFRICAN ISLANDS.

MADAGASCAR.] The inhabitants of this island are either Pagans or Mohammedans; excepting those on the Eastern coast, called *Zaffehibrain*, i. e. the race of *Abraham*. These are said to observe the Jewish Sabbath, and give a faint account of the history of the Old Testament; whence it is conjectured, that they are originally descended from the Jews.

CAPE VERD ISLANDS.] The Portuguese, who possess these islands, are of the same Religion with those in Portugal.

The CANARY ISLANDS.] The inhabitants of these islands, being mostly Spaniards, are of the same Religion with those in Spain.

MADERAS.] The inhabitants of this island, being Portuguese, profess the Religion of Portugal.

The RELIGIONS of AMERICA.

The Continent of *America* is divided into:

- | | |
|--------------------------------|-------------------------|
| 1. MEXICO or NEW SPAIN. | 5. TERRA ARCTICA. |
| 2. NEW MEXICO or NOVA GRANADA. | 6. TERRA FIRMA. |
| 3. FLORIDA. | 7. PERU. |
| | 8. Land of the AMAZONS. |
| | 9. BRASIL. |
| | 10. CHILI. |
| 4. CANADA. | 11. PARAGUAY. |
| { NEW ENGLAND. | 12. TERRA MAGELLANICA. |
| { NEW YORK. | 13. TERRA ANTARCTICA. |
| { NEW JERSEY. | |
| { PENNSYLVANIA. | |
| { MARY-LAND. | |
| { VIRGINIA. | |
| { CAROLINA. | |

To which add the *American Islands*.

The

The Religions of these several Countries are as follows :

MEXICO or NEW SPAIN.

The inhabitants of this country are partly Christians, and partly Pagans, and, as it were, a mixture of the two. The Spaniards, of course, are rigid Papists, according to the strict profession of Popery in their own country. Among the natives, many are converted to Christianity, and many still retain their old heathenish worship.

NEW MEXICO or NOVA GRANADA.

The natives of this country are generally gross idolaters, and many of them have little or no signs of religion at all. The Spaniards here residing are of the same Religion with those in Europe.

FLORIDA.

The inhabitants of this country are gross idolaters, worshipping the whole host of heaven, particularly the sun, to whom they ascribe their good success in fight. They mightily respect their priests (who are generally forcerers) and call them *Joanas* or *Jawas*. Several Missionaries were sent into this country in the reign of Charles V : but the savage inhabitants quickly destroyed them.

NEW ENGLAND.

The English residing here are in general Protestants, but greatly divided into parties. The natives continue Pagan, excepting those few converted to Christianity, not long ago, by the Rev. Mr Eliot, who translated the Bible into a certain dialect of the Indian tongue, and often preached to them in their own language.

NEW YORK.

The English residing here are Protestants according to the doctrine of the Church of England : but the natives are still in the dark, and addicted to the blackest idolatry ; the generality of them worshipping the devil, under the name of *Monetto*, to whom they frequently address themselves with certain magical rites ; and their priests (called *Pawaws*) act as so many conjurers.

NEW JERSEY.

The English residing here are of different persuasions in point of Religion, a liberty of conscience being allowed to all in the colony. The poor natives are still groping in the darkness of Paganism.

PENNSYLVANIA.

The English belonging to this colony are of different sects in Religion, but chiefly Quakers ; the country being stocked with that people by their governor William Penn, who gave the colony its name. The natives are said to have a pretty clear notion of a supreme Being, the immortality of the soul, and a future state. Their worship chiefly consists in sacrifices and songs intermixed with dancing.

MARY-LAND.

The English residing here are of various persuasions in point of Religion, there being a toleration granted to all sects of Christianity. The natives continue still Pagans.

R E L

VIRGINIA.

The English residing here are Protestants according to the model of the Church of England. The natives in general continue Pagans, some few of the younger sort excepted, who have been instructed in the true principles of Religion by the members of the Seminary erected in St James's town.

CAROLINA.

The English here residing are of different persuasions in matters of Religion, liberty of conscience being universally allowed. The natives are said to acknowledge one supreme Being, whom they worship under the name of *Okee*, and to whom their priests do frequent sacrifice.

TERRA FIRMA.

The natives of this country, especially in the midland Provinces, are gross idolaters. Upon the river *Wiapoco* there is a nation, called *Marasbewacas*, whose object of worship is a monstrous idol of stone, fashioned like a very big man, sitting upon his heels, resting his elbows upon his knees, and gaping with his mouth wide open. The different Europeans here residing are of the same Religion with those of the countries from whence they came.

PERU.

The Peruvians (excepting those converted to Christianity) are gross idolaters, worshipping the Sun, Moon, Stars, Lightning, Thunder, &c. To each of these deities were formerly erected stately temples, whose remains are still extant in many places, and one almost entire at Cusco. This was dedicated to the Sun, but is now part of a Dominican monastery. It had in it a statue of massy gold, representing the Sun. Near it were four other temples: one dedicated to the Moon, under the name of *Quilla*; another to the planet Venus, named *Chasca*; the third to thunder and lightning, under the common name of *Yllapa*; and the fourth to *Chuychu*, or the rainbow. All these temples were wonderfully enriched with gold and silver.

The Land of the AMAZONS.

The inhabitants of this country, who are gross idolaters, are said to worship images made of wood, set up in their houses (for they have no temples); their priests teaching them, that these pieces of timber are really inhabited by certain divinities descended from heaven.

BRASIL.

The natives of Brasil seem to be sunk even below idolatry itself, having neither objects of religious worship, temples, nor priests. However many on the sea-coasts have been converted to Christianity by the Portuguese settled there.

CHILI:

The natives of this country (excepting those converted to Christianity) are reckoned the grossest idolaters of all the Americans; the chief object of their worship being the Devil, whom they call *Eponamon*, i. e. *strong* or *powerful*. The Spaniards here residing are Roman Catholics, as in the kingdom of Spain.

PARAGUAY.

The natives here are gross idolaters: yet they are said to be more docile, and capable of instruction, than most of the other Americans. It is said, there is a tradition

tradition among them, that certain priests shall come into their country, and instruct them in a new Religion. The Spaniards residing here are (as in Spain) rigid Papists.

The AMERICAN ISLANDS.

NEW-FOUND LAND.] The natives of this island (when first discovered) had some knowledge of a supreme Being, and believed that men and women were originally created from a certain number of arrows stuck-fast in the ground. They generally believe the immortality of the soul, and that the dead go into a far country, there to make merry with their friends.

CUBA.] The Spaniards, inhabiting this island, are of the same Religion with those in Spain.

JAMAICA.] The English residing here are members of the Church of England. The Negro-slaves, here, and in other islands of the English plantations, are still kept in woful ignorance.

HISPANIOLA.] The inhabitants of this island, being partly Spaniards and partly French, follow the respective Religions of their mother-country.

BARBADOES.] The English residing here profess the Religion of England. The poor Negroes, as elsewhere, are still kept in darkness, upon a false notion, that *slaves cease to be slaves, when baptized.*

BERMUDAS.] The Protestant Religion, as established in England, is professed in this little cluster of islands.

From the foregoing view of the various Religions of the different Countries of the world, it appears, that the *Christian Religion* (undoubtedly the true Religion) is of a very small extent, if compared with those many and vast countries, overspread with idolatry or Mohammedism. This great and sad truth may be farther evinced by the following calculation, ingeniously made by some, who, dividing the inhabited world into *thirty* parts, find, that

XIX	} of them are possessed by	Gross Idolaters.
VI		Jews and Mohammedans.
II		Christians of the Greek Church.
III		Those of the { Church of Rome. Protestant Communion.

If this calculation be true, Christianity, taken in it's largest latitude, bears no greater proportion to the other false religions, than that of *five to twenty-five.*

For a farther account of the several Religions of the world, see the WHOLE WORK.

REMPHAN. An idol, or false god, mentioned by the prophet Amos, Amos v. 26. who (according to the version of the Septuagint) upbraids the children of Israel with *bearing the tabernacle of Moloch, and the star of their god* REMPHAN. The Acts vii. 43. Hebrew word is CHIUN.

The learned are at a loss to settle the meaning of the word *Remphan*. Grotius thinks it to have been the same deity as *Rimmon*, differently spelt. Capellus and Hammond are of opinion, that *Remphan* was a king of Egypt, deified by the people after his death. For Diodorus mentions a king of Egypt by the name of *Remphis*. Some take *Remphan* to be an Egyptian term, signifying the same as *Saturn*. For, in the Coptic alphabet sent from Rome to Scaliger, that planet is called *Rephan*: and the Arabic word *Reph*, which signifies *voracity*, agrees very well with the fable of Saturn, who was said to have devoured his children. Vossius De Idol. l. 2. takes *Remphan* and *Chiun* to signify the moon. Among such a variety of opinions, it is not easy to determine the right.

REMONSTRANTS. See ARMINIANS.

RESIDENCE. In the Ecclesiastical, or Canon, Law, is the abode of an incumbent on his benefice.

There

BINGHAM,
Orig. Ecclef.
B. 6. c. 4. §. 7.
Can. 7, 8.

Can. 11.

Can. 16, 17.

Conc. Carth.

4. c. 14.

Conc. Carth.

5. c. 5.

Notit. Concil.
c. 44.

F. PAUL, of
Ecclef. Benef.
c. 33.

There were several laws, in the antient Christian Church, obliging Ecclesiastics to a constant attendance upon their duty. And these laws equally concerned bishops and all the inferior clergy. The council of Sardica decreed, that no bishop should go to the emperor's court, unless the emperor, by letter, called him thither; and, if he had any suit to the emperor, he was to send the deacons or subdeacons of his church in his name. Another canon of the same council limits the absence of a bishop from his church to three weeks, unless upon some very weighty and urgent occasion. By two other canons of that council, presbyters and deacons are limited to the same term of absence. In the African churches, upon the account of Residence, every bishop's house was to be near the church; and no bishop was to betake himself to any other church in his diocese, or continue on his private concerns, to the neglect of his cure, and hindrance of his frequenting the cathedral church. Cabassutius, in his remarks upon this canon, reflects upon the French bishops for transgressing this antient rule, in spending a great part of the year on their pleasures in the country.

Residence was pretty strictly observed by the clergy, till the growth of the Papal power, when the disposal of benefices, usurped by the see of Rome, drew thither great numbers of the clergy; those, who had no benefices, in order to obtain them; and those, who had, to get them changed for better. By this means the churches were deserted; and the court of Rome being no longer able to pretend ignorance of the complaints, which every diocese made, of the non-residence of its clergy, a resolution was taken to apply a remedy. Hence, in the year 1179, Pope Alexander III enjoined Residence to all Beneficiaries, who had cure of souls; to whom afterwards were added all who had dignity, administration, or canonry. As for other inferior Beneficiaries, though it was never affirmed that they were not obliged to Residence, yet it was never enjoined them, and hence grew the distinction between benefices that oblige to Residence, and others that oblige to none. About the year 1220, Honorius III declared, that whoever was in the Pope's service should not be obliged to Residence. Soon after it was decreed, that, with the Pope's authority, a Beneficiary might create a perpetual Vicar or Curate, settling a reasonable allowance upon him; who should be obliged to Residence, whilst his principal remained unconfined, and retained the greatest part of the income of the benefice to himself. These expedients set most of the richer clergy at liberty from the restraint of Residence.

In England, by a statute of Henry VIII, personal Residence is required of ecclesiastics on their cures, upon pain of forfeiting 10*l.* for every month. Lawful imprisonment, sickness, &c. or being employed on some important business for the Church or King, or being entertained in the king's service, are good cause of excuse for absence, and excepted out of the act by construction of law.

RESIGNATION. In the Canon, or Ecclesiastical, Law, is, a Clergyman's deserting, quitting, or giving up his benefice, or station in the church.

BINGHAM,
Orig. Ecclef.
B. 6. c. 4.
§. 1, 2, 3.

Can. 7.

Can. 5.

Cod. Justin.
1. 1. tit. 3.

There were laws, in the antient Christian Church, which prohibited the resigning a benefice, or station in the Church, without just ground, or leave granted by the superiors. In the African Church, from the time any man was made a Reader, or entered in any of the lower orders of the Church, he was presumed to be dedicated to the service of God, so as from thenceforth not to be at liberty to turn secular again at his own pleasure. And much more did this rule hold for bishops, presbyters, and deacons. The council of Chalcedon orders all such to be anathematized, who forsook their orders, to take upon them any civil or military office, unless they repented and returned to their first employment. The council of Tours made a like decree. The Civil Law also was very severe upon such deserters: for the Emperor Justinian ordered, that such persons should forfeit whatever estate they were possessed of, to the church, or monastery, to which they belonged.

But this rule, which was intended for the benefit of the Church, by keeping the clergy to their duty, yet, when any reasonable cause required the contrary, might be dispensed with. And we find many such Resignations, or Renunciations, practised, and some allowed by general councils. For, not to mention the case of disability by reason of old-age, sickness, or other infirmity, in which it was usual for bishops to turn over the episcopal care to a coadjutor; there were two other particular cases, in which bishops were allowed to resign. One was, when, through

obstinacy,

obstinacy, hatred, or disgust of the people, a bishop found himself incapable of doing them any service. In this case, if he desired to renounce, his Resignation was accepted. Thus Gregory Nazianzen quitted the See of Constantinople, and betook himself to a private life, because the people grew factious, and murmured at him, as being a stranger. Of these kinds of Resignations there are many instances in ecclesiastical history.

Another case was, when, in charity, a bishop resigned, to put a stop to some inveterate schism. Hence it was, that Aurelius, bishop of Carthage, and St Austin, with the rest of the African bishops, made a proposal to the Donatists, at the opening of the conference of Carthage, that, to put an end to the schism, wherever there was a Catholic and Donatist bishop in the same city, they should both of them resign, and suffer a new one to be chosen. In these cases, a bishop, after he had renounced, was not to intermeddle with the affairs of the church, to ordain, or perform any of the episcopal functions, unless called to assist by some other bishop, or commissioned by him as his delegate. Sometimes these abdicated bishops were allowed a moderate pension out of the bishopric for their maintenance.

Since the growth of the Papal power, the business of Resignation has been greatly abused, in the Romish Church. Renuntiations, which were of great antiquity, and allowed for reasonable causes, came to be practised upon very insufficient grounds; such as, the Renouncer's only desiring, and being willing to resign to one of his own nomination. And, as a new thing required a new name, it was called *Resignatio ad favorem*; because it was in his favour only, to whom the Resignation was made, and in order to bring him into the benefice.

This sort of Resignation, though it was a plain way to introduce hereditary succession into benefices, and therefore prejudicial to the Ecclesiastical order, yet it turned to the advantage of the court of Rome, as it made Collations to benefices more frequent, which produced more *Annates*. Accordingly bishops were not allowed to receive these sort of Resignations, but the right was wholly reserved to the Pope. But, because many incumbents when they drew near their end, took this course of appointing themselves a successor, a rule was made in the Roman Chancery, that no Resignation *ad favorem*, made by a sick incumbent, should be valid, unless he lived twenty days after the Resignation had been accepted.

To this abuse of Resignation was added another; namely, the resigning only the title of the benefice, and reserving the whole profits to the resigner; by which means the benefice really remained in the same hands as before, the Resignation having no other effect, than the appointing a successor, who enjoyed no part of the revenues of the benefice till the death of the resigner.

In England, every person, who resigns a benefice, must make the Resignation to his superior; an incumbent to the bishop, a bishop to the archbishop, and an archbishop to the king, as supreme Ordinary: but a Donative must be resigned to the patron, and not to the Ordinary. It is left to the discretion of the Ordinary, to accept or refuse the resignation; and he is the proper judge of the motives and reasons of Resignation. If any incumbent corruptly resigns his benefice, by taking any reward directly or indirectly for such Resignation, he is liable to forfeit double the value of the sum, &c. given, and the person giving it is incapable of holding the living. But an incumbent may tie himself by bond to resign, in case he accepts of another benefice, or is non-resident for such a space of time, or to make way for a son or kinsman, &c. of the patron: though bonds of Resignation are not encouraged in Chancery, where incumbents are generally relieved and not obliged to resign.

The REVELATION of St JOHN. See APOCALYPSE.

REVENUES OF THE CHURCH. In Christian countries, are, that portion of the wealth, or produce of the earth, which is allotted and set apart for the support and maintenance of the Clergy.

There were several ways of making a provision for the Clergy of the antient Christian Church. These were as follows:

First, By the voluntary oblations of the people: of which there seem to have been two sorts. 1. The daily or weekly oblations, that were made at the altar. 2. The monthly oblations, that were cast into the treasury. The first sort of oblations were such as every rich communicant made at his coming to the Eucharist;

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where

THEOD. 1. 5.
c. 8.
SOCRAT. 1. 5.
c. 7.

Collat. Carth.
Die. 1. c. 16.

F. PAUL, of
Ecclef. Benef.
c. 40.

Ib. c. 44.

Stat. Eliz.
31. c. 6.

BINGHAM,
Orig. Ecclef.
B. 5. c. 4.

where they offered, not only bread and wine, out of which the Eucharist was taken, but also other necessaries, and sometimes sums of money, for the maintenance of the Church, and relief of the poor. The Apostolical Canons (as they are called) speak of oblations of fruits, fowls, and beasts, and order such to be sent home to the bishops and presbyters, who were to divide them with the deacons and the rest of the Clergy.

CYPR. Ep. 34. The monthly oblations were voluntary contributions to the chest, or treasury, of the Church; and these were divided once a month among the Clergy, who from thence are styled by Cyprian *sportulantes fratres*, partakers of the distribution.

A second branch of Ecclesiastical Revenues was that, which arose annually from the lands and possessions, which were given to the Church. These indeed, at first, were but small, by reason of the continual persecutions the Church underwent in the three first ages. The Church of Rome, for many ages, kept no immoveable possessions; but, if any such were given to it, they immediately sold them, and divided the price into three parts, giving one to the Church, another to the bishop, and the third to the rest of the clergy. But this was a custom peculiar to that Church: for other Churches had both houses and lands, even in the times of persecution; as appears from several public acts, recorded by Eusebius; wherein mention is made of houses, gardens, lands, and other possessions, belonging to the Church, of which she had been plundered and despoiled during the late persecutions. When Constantine was quietly settled upon the throne, the Church received great augmentations of this kind, by the encouragement of that prince, and the liberality of pious persons.

EUSEB. l. 10. c. 6. A third part of the Church-Revenues arose from allowances out of the Emperor's exchequer. Constantine settled a standing Revenue out of his treasury, for the use of the Clergy; and he made a law, requiring the chief magistrates in every province to furnish them with an annual allowance of corn out of the yearly tribute of every city. And thus it continued to the time of Julian, who withdrew the whole allowance. But Jovian restored it again in some measure, granting them a third part of their former allowance only, because at that time the public income was very low, by reason of a severe famine.

EUSEB. Vit. Constant. l. 2. c. 36. A fourth way, by which some small addition was made to the Revenues of the Church, was from a law of Constantine, whereby the estates of martyrs and confessors, dying without heirs, were settled upon the Church of the place, where they lived.

Cod. Theod. l. 5. tit. 3. Fifthly, The estates of Ecclesiastics, dying without heirs, were in like manner settled upon the Church, by a law of Theodosius junior and Valentinian III.

SOZOM. l. 5. c. 7. Sixthly, Another addition, made to the Revenues of the Clergy, was, by the donation of heathen temples, and of the Revenues that had been settled upon them. Thus the temple of the Sun at Alexandria was given to the Church by Constantius. And, in the time of Theodosius, the statues of Serapis, and other idols, at Alexandria were melted down for the use of the Church, the Emperor giving orders that the gods should help to maintain the poor.

Cod. Theod. l. 16. tit. 5. Seventhly, Honorius made a like decree in reference to the Revenues belonging to heretical conventicles, which, upon conviction, were forfeited to the Catholic Church.

Eighthly, The temporal estates of Clergy-men and Monks, who forsook their Church or Monastery, and turned Seculars again, were forfeited to the Church or Monastery, to which they belonged.

Lastly, A great part of the Revenues of the Church arose from *Tythes* and *First-fruits*; concerning which see *FIRST-FRUITS* and *TYTHES*.

POSSID. Vit. August. c. 24. As these several methods, taken for improving and augmenting the Revenues of the Church, were generally reputed legal and allowable, so there were some others as generally disallowed and condemned. Particularly we find, in St Austin's time, that it was become a rule in the African Church, to receive no estates that were given to the Church to the prejudice of the common rights of any others: as, if a father disinherited his children, to make the Church his heir. It was likewise forbidden to demand any thing for administering the sacraments of the Church. Indeed voluntary oblations were allowed of from persons, who were able and willing to make them.

BINGHAM, ubi. supra. c. 6. As to the management and distribution of the Revenues, it is to be noted, that those of each diocese were all in the hands of the bishop, who, with the advice and

and consent of his Senate of Presbyters, distributed them as the occasions of the Church required; of which, to prevent mismanagement; he was obliged to give an account in a provincial Synod: and for the same reason, every bishop was to have an *Oeconomus*, or Steward of the Church, to be chosen by the vote of all the clergy.

Conc. Antioch. c. 25.
Conc. Chalced. c. 25.

The Revenues were divided into certain monthly or yearly portions, as was thought most convenient. In the western Church, the division was usually into three or four parts; whereof one fell to the bishop, a second to the rest of the clergy, a third to the poor, and the fourth to the maintenance of the fabric, and other necessary uses of the Church. In some Churches, they made no such division, but lived all in common, the clergy with the bishop, as it were in one house, and at one table. But this was matter of choice only. And of this St Austin and his clergy are a remarkable instance.

AUGUST.
Serm. 50.

In one or other of these two ways the clergy were provided for out of the Revenues of the great Church, till such time as settlements and endowments began to be made upon parochial Churches; which was not done in all places at the same time, nor in one and the same way. But it seems to have had its rise from particular founders of Churches, who settled lands, or glebe, upon the Churches which they built; and upon that score were allowed a right of patronage, to present their own clerk, and invest him with the Revenues, wherewith they had endowed the Church. This practice was begun in the time of Justinian, *An. 500*; for there are two of that emperor's laws, which authorize and confirm it. The change is thought to have been made somewhat later here in England, *viz.* about the year 700, till which time the bishops and clergy lived together, and had all things in common.

JUSTIN.
Novel. 57. c. 2. & Novel. 123. c. 18.

Such goods, or Revenues, as were once given to the Church, were always esteemed devoted to God, and therefore might not be alienated, excepting upon very extraordinary occasions; as, the redemption of captives, or relieving the poor in a time of famine: in which case it was usual to sell even the sacred vessels and utensils of the Church. Thus St Ambrose melted down the communion-plate of the church of Milan, to redeem certain captives. And the same was practised by St Austin, St Cyril, and many others. But, that no fraud might be committed in such cases, the bishop was obliged to have the consent of the clergy, and the approbation of the Metropolitan, or some provincial bishops.

AMBROS. de
Offic. l. 2. c. 28.

REX SACRIFICULUS [*Lat.*] *King of the Sacrifices.* A sacred officer, among the antient Romans; who had the care of religion, in subordination to the *Pontifex Maximus*. See **PONTIFICES**.

The first institution of the *Rex Sacrificulus* is ascribed to Lucius Junius Brutus, at the time of that great revolution, which changed the Roman Monarchy into a Republic. Tarquin being driven from Rome, and it being resolved by the heads of the conspiracy to establish a Common-wealth, Brutus represented to them, that 'he was not for abolishing the venerable name of *king*, which was consecrated by the same *Auspices*, wherewith Rome was blessed in her infancy: therefore he advised to retain it, and give it to that magistrate, who should have the superintendency over religion.'

DION. HALI-
CARN. l. 7.

Accordingly a *King of sacrifices* was appointed; and he was always to be chosen out of the Patrician families, by the *Comitia* of the people assembled in the *Campus Martius*. His office was for life; and he was exempt from military services, and public taxes. His wife was honoured with the title of *Queen*.

RHADAMANTHUS. One of the Poetical Judges of Hell: the other two being *Æacus* and *Minos*. See **ÆACUS** and **MINOS**.

Virgil gives us the following description of this infernal Judge:

Gnosius hæc Rhadamanthus habet durissima regna,
Castigatque auditque dolos, subigitque fateri
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.
Continuo fontes ultrix succincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans angues, vocat agmina sæva fororum.

Æn. l. 6. v.
566.

These

*These are the realms of unrelenting fate ;
And awful Rhadamanthus rules the state.
He bears, and judges each committed crime ;
Enquires into the manner, place, and time.
The conscious wretch must all his acts reveal,
Loth to confess, unable to conceal ;
From the first moment of his vital breath,
To his last hour of unrepenting death.
Strait, o'er the guilty ghost the fury shakes
The sounding whip, and brandishes her snakes ;
And the pale sinner, with her sisters, takes.*

}

DRYDEN.

In Geogr. Strabo informs us, that Rhadamanthus had formerly made very wise laws, at the suggestion of Minos king of Crete ; and that afterwards from this hint Homer took occasion to make them judges of all mankind in the shades below.

RHAMNUSIA. See NEMESIS.

RHEA. See CYBELE and VESTA.

RIMMON. An idol, or false god, of the people of Damascus, the capital of Syria. Hence Milton, in his catalogue of fallen angels :

Paradise Lost,
B. 1. v. 467.

*Him follow'd Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abana and Pharpar, lucid streams !*

2 Kings v. He is mentioned but once in scripture, namely in the story of Naaman the Syrian, who confesses to Elisha that he had often been in the temple of this god with the king his master, who leaned upon his arm, while he paid his adoration to Rimmon.

De Diis Syris,
Synt. 2. c. 10. Rimmon, in the Hebrew, signifies a *pomegranate* ; which fruit being sacred to Venus, some take *Rimmon* to be the same as *Venus*. Selden derives the name from *Rum*, which signifies *high*, and supposes *Rimmon* to be the same as *Elion*, the *most-high* god of the Phœnicians.

ROBIGALIA [*Lat.*] A festival of the antient Romans, observed on the twenty-fifth of April, in honour of the god *Robigo* ; to supplicate that deity, that he would drive away the blight (*rubiginem*) which happens to corn in the ear, through too much drought. Upon this occasion they sacrificed the entrails of a dog and a sheep.

OVID. Fast.
l. 4. v. 907.

*Flamen in antiquæ lucum Robignis ibat,
Extæ canis flammis, extæ daturus ovis.*

The reason of sacrificing the dog, Ovid tells us, was, because the corn suffered most during the influence of the *dog-star*.

*Est canis (Icarium dicunt) quo fidere moto
Tosta sitit tellus, præcipiturque seges.
Pro cane fidereo canis hic imponitur aræ :
Et, quare pereat, nil nisi nomen habet.*

The same poet has given us kind of prayer, which the *Flamen* made to the goddess *Robigo*.

Ibid. v. 911.

*Aspera Robigo, parcas Cerealibus herbis,
Et tremat in summa læve cacumen humo - - - - -
Vis tua non levis est : quæ tu frumenta notâsti,
Mœstus in amissis illa colonus habet - - - - -*

Nec

Nec teneras segetes, sed durum amplectere ferrum :
 Quodque potest alios perdere, perde prior - - - - -
 At tu ne viola Cererem ; semperque colonus
 Absenti possit solvere vota tibi.

Robigo, goddess dreaded by the swain !
 O spare the gifts of Ceres, spare the grain :
 Wher'ere thou com'st, the sower's toil is vain. }
 On swords and spears thy baneful rust employ,
 And all war's murtherous instruments destroy.
 Let yellow Ceres from thy touch be free,
 And still the swain adore thy absent deity.

ROBIGO. See the preceding article.

S. ROCH'S DAY. A Popish festival, observed, in memory of St Roch, on the sixteenth of August.

The legend of this saint tells us, he was born with the sign of the cross on his left side, and that, as a token of his future sanctity, when he was a child, he would never suck more than once a day ; that he cured persons of the plague only by making the sign of the cross upon them ; that a little dog brought him bread, and an angel healed him of the plague ; that another angel delivered him a table, on which the name of *St Roch* was written in golden letters by the hand of God himself ; and that persons sick of the plague should be cured by commemorating him.

ROCHET. One part of the habit of a bishop. It is generally taken to be the same with what we now call *lawn-sleeves*.

The use of this episcopal vestment is very antient, being described by Bede in the VIIth century. In the following ages, the bishops were obliged, by the canon law, to wear their *Rochets*, whenever they appeared in public : which practice was constantly kept up in England till the Reformation. Since that time, the bishops have wore them only in the church, and in the parliament-house.

Menage derives the word from the Latin *Rochettus*, a diminutive of *Rocchus*, used by the writers *infimæ latinitatis* for *tunica*.

RODS. In Latin, *Virgæ*. The use of Rods is remarkable both in sacred and profane history.

Mercury's Rod, or *Caduceus*, twisted about with serpents, was an ensign of his office, when he was employed in calling the dead from hell, or conducting them thither.

Tum Virgam capit : hac animas ille evocat orco
 Pallentes ; alias sub tristia tartara mittit ;
 Dat somnos adimitque, & lumina morte resignat.

VIRG. Æn.
 4. v. 242.

But first he grasps within his awful hand,
 The mark of sovereign pow'r, his magic wand.
 With this he draws the ghosts from hollow graves ;
 With this he drives them down the Stygian waves :
 With this he seals in sleep the wakeful sight,
 And eyes, tho' closed in death, restores to light.

DRYDEN.

Nor was *Bacchus* less distinguished by his *Thyrus*, or Rod twined with ivy.

----- parce, Liber,
 Parce, gravi metuende thyrsos.

HOR. Od.
 19. l. 2. v. 8.

Spare, *Bacchus*, dreadful with thy angry rod !

CREECH.

Exod. iv.

The *Rod* of MOSES was the staff, or crook, which he made use of in driving his flock, and which God commanded him to take with him, for the working those miracles he was to perform before Pharaoh, and the people of Egypt. This Rod Moses preserved as long as he lived, and it became the instrument of performing a great number of miracles, which he wrought through the course of his life. The scriptures do not inform us what became of it after his death. It is probable, it devolved to Joshua, his successor in the government of the people.

The Rabbins relate many wonderful things concerning this Rod. They say, it was first created by God for the use of Adam; that it came by succession to Abraham, and thence to the patriarch Joseph, who left it to the kings of Egypt as an acknowledgment of his obligations to Pharaoh. Jethro, Moses's father-in-law, coming into Egypt, stole it from thence, and carried it into his own country. He there planted it in a garden, where it took such fast root, that no one could pluck it up. Many young men offered themselves, and attempted to pull it out of the ground: but no one could perform it, till Moses undertook it, and plucked it up without any difficulty. Zipporah was the reward of his success. They add, that the virtues of this rod were owing to the name of God, which was written upon it.

Num. xvii.

The *Rod* of AARON was the staff, which that high-priest commonly used. The miraculous budding of Aaron's rod determined to which tribe God had annexed the exercise of the priest's office. To preserve the memory of which wonderful event, God commanded Moses to lay up this rod in the Tabernacle. Some think, it preserved its leaves and fruit, as long as it continued in this holy place. St Paul tells us, it was placed within the ark of the Covenant.

Hebr. ix. 4.

Voss. de Idol.
BOCHART,
Phael.

Some learned men are of opinion, that the fabulous account of Mercury's Caduceus, twisted about with serpents, is taken from the story of Moses's rod, which thrown upon the ground became a serpent; and that Bacchus's Thyrsus, twined with ivy, is but a shadow of Aaron's rod that budded.

The false Gospel of the Nativity of the Holy Virgin relates, that, when Mary was arrived at the age of woman-hood, she refused to be married, because she had made a vow of Virginitv. Hereupon the high-priest consulted the Lord, who answered that all the unmarried men of the house of David must present themselves before the altar, with *rods* in their hands; and that he, upon whose rod the Spirit of God should light in the form of a dove, should be the spouse, and guardian of Mary's virginitv. Among those, who presented themselves, was Joseph, who no sooner appeared with his rod, than a dove came and rested upon it; by which mark he was pointed out to be the spouse of Mary. From this fabulous story came the custom of painting Joseph with a rod in his hand.

ROGATION-DAYS. In the Christian Church, are, the Monday, Tuesday, and Wednesday before Holy-Thursdav, or Ascension-day.

They are so called from the extraordinary prayers and supplications, which, with fasting, were at this time offered to God by devout Christians. The Latins called these devotions *Rogations*, and the Greeks *Litanies*. In these fasts, the intention of the Church was, not only to prepare our minds to celebrate our Saviour's ascension, but, by fervent prayer and humiliation, to appease God's anger, and deprecate his judgments.

LE COMPTE,
Annal. Eccl.
Franc. T. I.

Conc. Aurel.
c. 27.

This season for litanies and rogations was first fixed by Mamertus, bishop of Vienne in Gaul, about the middle of Vth century, upon the prospect of some particular calamities that threatened his diocese. Some few years after, this example was followed by Sidonius, bishop of Clermont; and, in the beginning of the VIth century, the first council of Orleans appointed that they should be yearly observed.

Injunct. Q.
Eliz. 18, 19.

At the Reformation, here in England, when Processions (which made a part of these solemnities) were abolished, by reason of the abuse of them, yet, for retaining the *perambulation of the circuits of parishes*, it was enjoined, ' that the people should, ' once a year, at the accustomed time, with the minister and substantial men of the ' parish, walk round the parishes, as usual, and, at their return to church, make ' the common prayers: provided that the minister, at certain convenient places, ' shall admonish the people to give thanks to God for the increase and abundance ' of the fruits of the earth, repeating the 103 Psalm; at which time also the minister shall inculcate this and such like sentences; *Cursed be he that removeth his ' neighbour's*

'neighbour's land-mark.' No such prayers indeed have been since appointed : but there is a Homily, divided into four parts ; the three first to be used on the Monday, Tuesday, and Wednesday ; and the fourth upon the day when the parish make their procession.

The Spaniards, who kept to the old rule of the antient Church, of not having any fast between Easter and Whitsuntide (because during that time the bridegroom was with them) deferred these Rogations till after Whitsuntide.

ROMAN-CATHOLICS. Those Christians, who follow the doctrines and discipline of the Church of Rome.

The doctrine of that Church may be seen in *Pope Pius's Creed*, and it's discipline under various articles relating to the Christians. See CHURCH OF ROME, BAPTISM, EUCHARIST, &c. BISHOPS, PRESBYTERS, DEACONS, &c. &c. &c.

I shall here unite in one point of view the several errors of the Romish Church, and it's deviations from the practice of the primitive Church. These are ;

I.

The granting Absolution, before penance is performed.

II.

The worship of Angels, Saints, Relics, Images, the Cross, and the Hoste in the Eucharist.

III.

Appeals to the bishop of Rome.

IV.

Admitting uncanonical books into the scripture.

V.

The absolute necessity of baptism ; and the baptizing of bells.

VI.

The Cœlibacy of the Clergy, and their exemption from the power of the Civil Magistrate.

VII.

The exemption of Children from the power of their parents.

VIII.

Auricular Confession, and Confirmation made a Sacrament.

IX.

The administering the Eucharist in one kind only.

X.

The Abuse of Excommunication, in deposing kings, and depriving Magistrates of their civil rights, and burning Heretics under pretence of discipline.

XI.

The Consecration of the Eucharist by muttering privately, *hoc est corpus meum*, instead of public and audible prayer.

XII.

The Use of Interdicts and Indulgences.

XIII.

Offering of a Lamb at Easter.

XIV.

Original of Lent, and changing the manner of fasting.

XV.

Exemption of Monks from the jurisdiction of the bishops.

XVI.

Allowing of Mendicants.

XVII.

Disannulling the marriage of Monks.

XVIII.

Forbidding the marriage of spiritual Relations.

XIX.

Making the marriage of Cousin-Germans to be incest.

XX.

Private and Solitary Mass.

XXI.

Making the Mass a sacrifice for the quick and dead.

XXII.

- XXII. Purgatory, and Canonical Purgation.
 XXIII. Prelatical and Sacerdotal Power.
 XXIV. Ordination of Boys, and Bishops without a title.
 XXV. Commutation of Penance.
 XXVI. Allowing Sanctuary for the worst of Criminals.
 XXVII. Keeping the scriptures, and divine service, in an unknown tongue.
 XXVIII. Swearing by the creatures.
 XXIX. The doctrine of Transubstantiation.
 XXX. Using unleavened bread, and wafers in the Eucharist.
 XXXI. Necessity of a visible head, and subjection to the Pope of Rome.

See the articles ABSOLUTION, PENANCE, SAINTS, RELICS, IMAGES, *the* CROSS, EUCHARIST, APOCRYPHAL BOOKS, BAPTISM, COELIBACY, CONFESSION, CONFIRMATION, EXCOMMUNICATION, INTERDICTS, INDULGENCES, LENT, MONKS, MENDICANTS, MARRIAGE, MASS, PURGATORY, TRANSUBSTANTIATION, *and the* POPE.

R O M A N S (St PAUL'S EPISTLE TO THE). *See* EPISTLES OF St PAUL.

R O M E. As Romulus, the founder of the Roman Empire, was placed among the gods; so Rome, the capital city of that empire, was ranked among the goddesses. Hence Martial :

Epig. 8. l.
11.

Terrarum dea gentiumque Roma,
Cui par est nihil, & nihil secundum.

Rome, the World's mistress, and it's Deity.

And Claudius Rutilius :

Itiner. l. 1.

Inter fidereos Roma recepta polos.

And Rome receiv'd into the heav'nly seats.

The antients represented Rome, on their medals, like a Pallas, dressed in a military vest, having an helmet on her head, a pike in her hand, and leaning on a shield. This figure of Rome is often seen on Consular medals, and particularly on a Reverse of Nero's; from whence Claudian seems to have taken the following description of Rome :

In Prob. &
Olyb. Conf.

----- innuptæ ritus imitata Minervæ :
 Nam neque cæsariem crinali stringere cultu,
 Colla nec ornatu patitur mollire retorto :
 Dextrum nuda latus, niveos exerta lacertos,
 Audacem reteggit mammam, laxamque coercens
 Mordet gemma finum ----- Clypeus Titana luceffit
 Lumine, quem tota variarat Mulciber arte :
 Hic patrius Mavortis amor, fœtusque notantur
 Romulei ; post amnis inest, & bellua nutrix.

*No costly fillets knot her hair behind,
Nor female trinkets round her neck are twined.
Bold on the right her naked arm she shows,
And half her bosom's unpolluted snows;
Whilst on the left is buckled o're her breast,
With diamond clasps, the military vest.
The sun was dazzled as her shield she rear'd,
Where, varied o're by Mulciber, appear'd
The loves of Mars her fire, fair Ilia's joys,
The wolf, the Tyber, and the infant boys.*

ADDISON.

Rome had temples dedicated to her; and her titles were, *Roma Victrix*, *Roma Eterna*, *Roma Sacra*, &c. The inhabitants of Smyrna, we are told, were the first, who complimented Rome with a temple. This was done in the Consulship of the Elder Cato, when Rome was arrived to that pitch of greatness, to which she mounted, after the destruction of Carthage, and the conquest of Asia.

ROMESCOT. See PETER-PENCE.

ROMULUS. See QUIRINUS.

ROSARY. Among the Roman-Catholics, is a pretended instrument, or help, to piety, being a chaplet, consisting of five, or fifteen, decads or tens of beads, to direct the reciting so many *Ave Marias* in honour of the blessed Virgin.

Before a person repeats his Rosary, he must cross himself with it: then he must repeat the Apostles Creed, and say a *Pater* and three *Ave's*, on account of the three relations, which the Virgin bears to the three persons in the Trinity. After these preliminaries to devotion, he passes on to his decads, and must observe to let himself into the mysteries of each ten, by a prayer, which he will find in the books treating of the devotion of the Rosary.

Some attribute the institution of the Rosary to St Dominic: but it was in use in the year 1100; and therefore St Dominic could only make it more celebrated. Others ascribe it to Paulus Libycus, others to St Benedict, others to Venerable Bede, and others to Peter the Hermit.

There is a Fraternity, or religious Society, at Rome, called the *Fraternity of the Rosary*. See FRATERNITIES.

ROTA (TRIBUNAL OF THE). An Ecclesiastical court, at Rome, composed of twelve Prelates; whereof one must be a German, another a French-man, and two Spaniards. The other eight are Italians, three of whom must be Romans; the other five, a Bolognese, a Ferraran, a Milanese, a Venetian, and a Tuscan.

This is one of the most august Tribunals in Rome. They assemble in the apostolical palace every Monday and Friday, and take cognizance of all suits in the territory of the church, by appeal; as also of all matters beneficiary and patrimonial. The members of this Tribunal are called *Auditors of the Rota*, and are generally created Cardinals, as a reward for their trouble.

This Tribunal is called the *Rota* or *Wheel*, being established by the Popes, in imitation of that, which the antient Romans had in an open place, on a round terras surrounded with a rail, and supported by two great circles of metal, which formed a gallery, whence the Orators used to speak, and the magistrates publish laws.

The auditors of the *Rota* have the privilege of conferring the degree of doctor, in both the Canon and Civil Law, on all those whom they judge qualified for it.

RUBRICS. Are those rules and directions, prefixed to the several parts of the Liturgy, for the order and manner in which each part of the office is to be performed.

They are called *Rubrics* from the Latin *ruber*, which signifies *red*; because formerly they used to be printed in red ink, to distinguish them from the rest of the office, which was in black; as they still are in the Romish Missal, and other offices of the Church of Rome.

RUNCAIRS. A religious sect, being a branch of the antient *Vaudois* or *Waldenses*. See WALDENSES.

P. ALEXAN-
DER, Hist.
Eccl.

The *Runcairs* are only remarkable for adding to the doctrine of the *Waldenses* this ridiculous tenet, that *no mortal sin can be committed from the girdle downwards*, because it is written, *Fornication proceeds from the heart*.

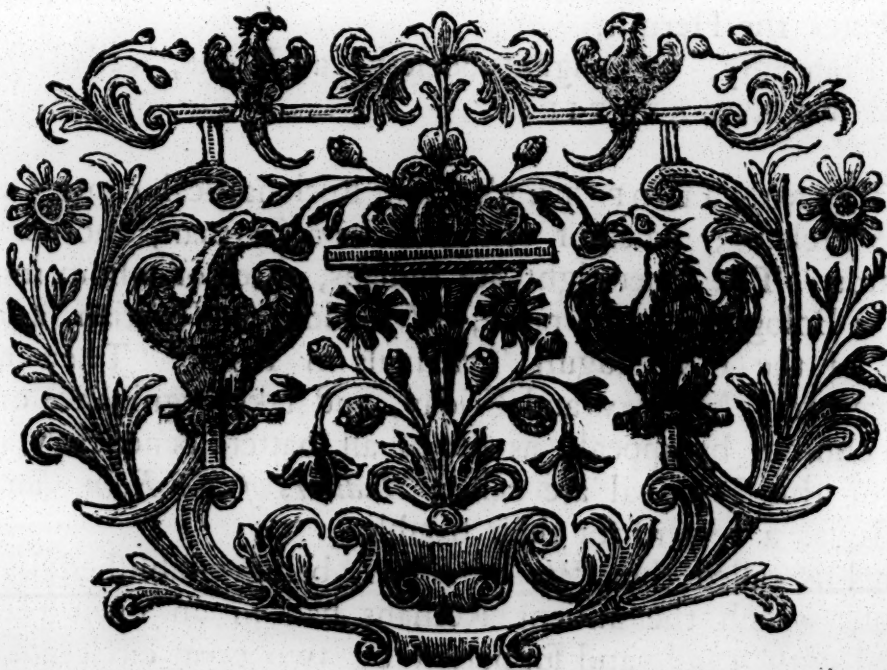
RUTH (THE BOOK OF). A Canonical book of the Old Testament.

HIERON.
Prol. Galeat.

This book is a kind of Appendix to the book of *Judges*, and an introduction to those of *Samuel*, and is therefore properly placed between them. It has its title from the person, whose story is here principally related. The Jews make but one book of this and the book of *Judges*, and probably the same person was the author of both. It was certainly written at a time when the government by *Judges* was ceased, since the author of it begins with observing, that the fact came to pass in the days when the *Judges* ruled: and he ends his book with a genealogy, which he carries down to David. Probably it was composed in that king's time, before he was advanced to the throne.

The history, recorded in this book, is that of *Ruth*, a Moabitish woman, who, coming to Bethlehem, and being married to Boaz her kinsman, bare to him Obed, who was the grandfather of David. In this story are observable the antient rights of *kindred* and *redemption*, and the manner of buying the inheritance of the deceased; with other particulars of great note and antiquity.

It is difficult to determine under what Judge the history of *Ruth* happened. Some place it in the government of Ehud or Shamgar; and others about the beginning of the time when Eli judged Israel.



S.



SABAZIA. [Gr.] An antient Greek festival, dedicated either CLEM. Protr. to *Jupiter Sabazius*, or to Bacchus, surnamed *Sabazius*, from the *Sabæ*, a people of Thrace.

At this festival, all that were initiated had a golden serpent put in DIOD. SIC. l. 4. at their breasts, and taken out at the lower part of their garments; in memory of Jupiter's ravishing Proserpina in the form of a serpent.

It is probable, this festival was not originally instituted by the Greeks, but derived to them from the Thracians, among whom (according to Suidas) *σαβαζειν* was the same as *εὐαζειν*, that is, to shout *εὐοῖ*; as was usual in the festivals of Bacchus.

SABBATH. Or, *The day of Rest.* A solemn festival of the Jews, being the Seventh Day of the Week, or Saturday.

The observation of the *Sabbath* began with the world. For God, having employed six days in the creation of the Universe out of nothing, *rested* on the seventh day, and therefore appointed it to be a day of rest. Hence our poet Genes. ii. Milton :

----- *And now on earth the seventh
E'ning arose in Eden: for the Sun
Was set, and twilight from the earth came on,
Fore-running night: when, at the holy mount
Of heav'n's high-seated top, th' imperial throne
Of Godhead, fix'd for ever firm and sure,
The filial power arrived, and sat him down
With his great father: for he also went
Invisible, yet staid (such privilege
Hath Omnipresence) and the work ordained,
Author, and end, of all things; and from work
Now resting, blest'd, and hallow'd the seventh day,
As resting on that day from all his work.*

Paradise Lost.
B. 7. v. 581.

The day before the Sabbath was called by the Jews *Parasceue*, that is, the *Pre-* Mark xv. 42. *paration.* The law of the Sabbath obliged them to so strict a rest, that they were not suffered to dress their victuals, nor even to light their fires; which obliged them to prepare things on the vigil. If they took a journey on this day, they took care to end it before the setting of the sun. And the Emperor Augustus, in compliance with their customs, made an edict in their favour, which forbade the bringing the Jews before any court of justice on Fridays after the ninth hour of the day. But for fear any Jew should be surprized at work by the beginning of the Sabbath, it's beginning was declared to the people by sound of trumpet, at several different hours. The first time was at the ninth hour, or our three in the afternoon; and

and then they left off working in the country: the second was some little time after; and at this time all the workmen in the city left off working, and shut up their shops: the last was, when the sun was ready to set, and then they lighted up their lamps.

At this time the Sabbath began, and lasted till the same hour of the next day, that is, from sun-set on Friday to sun-set on Saturday. The Jews, on the Sabbath, abstained from all labour, and were also commanded to let all animals rest on that day. The Rabbins have put many trifling questions concerning the observation of the Sabbath: as in the case of watering a horse on that day, they ask, whether he is to be led or rode.

On this day, they were not allowed to go out of the city farther than two thousand cubits, that is, about a mile. And this is called *A Sabbath-day's journey*. Which custom was founded in this, that, in their marches, after they came out of Egypt, the ark was at this distance from the tents of the Israelites; and they being therefore permitted to go, even on the Sabbath-day, to the Tabernacle to pray, they from thence inferred, that the taking a journey of no greater length, though on a different account, could not be a breach of the Sabbatical rest, enjoined in these words: *Abide ye every one in his place: let no man go out of his place on the seventh day.*

And, as every Seventh day was a day of rest to the people, so was every *seventh year* to the land; it being unlawful in this year to plow or sow, or prune vines; and if the earth brought forth any thing of its own accord, these spontaneous fruits did not belong to the master of the ground, but were common to all, and any man might gather them. This was called the *Sabbatical Year*. So that the Jews were obliged, during the six years, and more especially the last, to lay up a sufficient store for the *Sabbatical Year*.

The modern Jews are very religious, or rather superstitious, observers of the Sabbath. If a beast by accident falls into a ditch on this day, they do not take him out, as they formerly did, but only feed him there. They carry neither arms, nor gold, nor silver about them, nor are they permitted so much as to touch them. The very rubbing the dirt off their shoes is a breach of the Sabbath; and their scruples go so far as even to grant a truce to the fleas.

Prophane authors have spoken of the *Sabbath*, but have only discovered thereby their ignorance of the Jewish affairs. Tacitus thought they observed the Sabbath in honour of Saturn, to whom Saturday was consecrated in the Pagan religion. But Plutarch asserts it was kept in honour of Bacchus, who was surnamed *Sabbos*. Appian the Grammarian maintained, that the Jews celebrated the Sabbath in memory of their having been cured of a shameful disease, which in the Egyptian language was called *Sabbosis*. Lastly, Persius speaks of the Jewish Sabbath as if it had been a fast:

Sat. 5. v. 184.

Labra moves tacitus, recutitaque Sabbata palles.

*Thou mutterest prayers obscene, nor dost refuse
The fasts and Sabbaths of the curtail'd Jews.*

DRYDEN.

Concerning the Christian Sabbath, See the article SUNDAY.

EUSEB. 1. 7.
c. 5.
BARON. ad
an. 260.

SABELLIANS. Christian heretics, of the III^d century; disciples of Sabellius, a Philosopher of Egypt, who, about the year 260, maintained the errors of his master Noëtus.

Sabellius openly taught, that there is but one person in the Godhead; and, in confirmation of this doctrine, he made use of a comparison. He said, that, as man, though composed of body and soul, is but one person; so God, though he is Father, Son, and Holy Ghost, is but one person. Dionysius, bishop of Alexandria, wrote against Sabellius, and Pope Dionysius condemned him in a council held at Rome in 263.

The Sabellians, upon their master's principles, made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he, who, in heaven, is the *Father* of all things, descended into the virgin, became a child, and was born of her as a *Son*; and that, having accomplished the mystery of our salvation, he diffused himself on the Apostles in tongues of fire, and was then

then denominated the *Holy Ghost*. They resembled God to the Sun, the illuminative virtue or quality whereof was the *Word*, and it's warming virtue the *Holy Spirit*. The word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being re-ascended to heaven, as the ray returns to it's source, the warmth of the Father was communicated, after a like manner, to the apostles. Such was the language of the *Sabellians*; whose heresy gave birth to that of the Arians, Semi-Arians, Macedonians, and other oppugners of the doctrine of the *Trinity*. See ARIANS. MACEDONIANS, &c.

SABIANS or SABÆANS. A sect of idolaters, who worshipped images. PRID. Connect. P. 1. B. 3.

In the early ages of the world, idolatry was divided between two sects; the worshippers of images called *Sabians*, and the worshippers of fire called *Magi* or *Magians*. See MAGI. Pocock. Specim. Hist. Arab. Hyde, Relig. vet. Persar.

The true religion, which Noah taught his posterity, was, the worship of one God, with hopes in his mercy through a Mediator. For the necessity of a Mediator between God and man was a general notion, which obtained among all men from the beginning. But no clear revelation being then made of the Mediator, whom God had appointed, they took upon them to address unto him by mediators of their own chusing. And their notion of the Sun, Moon, and Stars, being, that they were animated by certain intelligences, of a middle nature between God and themselves, they pitched upon these as the properest mediators between the Deity and his creatures. This was the origin of all the idolatry that has been practised in the world.

They began with worshipping the heavenly bodies themselves: but these orbs, by their rising and setting, being as much under the Horizon, as above it, they were at a loss how to address to them in their absence. To remedy this, they had recourse to the invention of images, in which, after their consecration, they fancied those intelligences, or inferior deities, to be as much present by their influence, as in the planets themselves. This was the origin of image-worship.

This religion first began among the Chaldæans, which their knowledge in Astronomy helped to lead them to. And from this it was, that Abraham separated himself, when he came out of Chaldæa. From the Chaldæans it spread all over the East, where the professors of it had the name of *Sabians*. From them it passed into Egypt, and from thence to the Grecians, who propagated it to all the nations of the world.

These idolaters, in the consecration of their images, used many incantations, to draw down into them from the stars those intelligences, for whom they erected them, whose power and influence, they held, did afterwards dwell in them. And from hence the foolery of *Talismans*, and such like magical arts, had it's original.

The remainder of this sect still subsists in the East, under the same name of *Sabians*, which they pretend to have received from *Sabius*, a son of Seth. Among the books, wherein the doctrines of this sect are contained, they have one, which they call *the book of Seth*, and pretend it was written by that patriarch. What has given them the greatest credit among the people of the East is, that the best of their Astronomers, as Thebet, Eln, Korrah, Albattani, and others, have been of this sect. For the stars being the gods they worshipped, they made them the chief subject of their studies. See IMAGES.

SACÆA. An antient festival of the Persians and Babylonians, so called from a people of Scythia, named *Sacæ*. Strabo gives us the following account of the origin of this festival. Geogr. l. 11.

The *Sacæ* were a nation of Scythians, inhabiting near the Caspian Sea. These people often made incursions into Persia, and at last possessed themselves of Bactriana, and the greatest part of Armenia. One day, when they were celebrating a feast, the Persian emperor on a sudden attacked them, and entirely defeated them. After this victory, the Persians covered with earth a great stone that was in the middle of the field, and made a kind of mountain of it, which they surrounded with a wall; and having built there a temple, dedicated to the goddess Anaitis, and the gods Amanus and Anaudatus, who were the gods of Persia, they established a festival called *Sacæa*, in memory of their victory over the *Sacæ*. Some (accord-

ing to the same historian) ascribe this victory to the great Cyrus, who, having led his army against the *Sacæ*, was beaten, and put to flight. But, having encamped in the place, where he had left his baggage, he retired from his camp, leaving it full of all sorts of good things, especially wine: whereupon the *Sacæ*, seizing upon his camp, and finding it well stored with provisions of all sorts, eat and drank to excess. Cyrus, unexpectedly returning, surprized the *Sacæ* in the midst of their debauch, and cut them all to pieces.

This festival continued five days, during which the masters and their slaves exchanged conditions; in which respect it resembled the Roman *Saturnalia*. See SATURNALIA.

Hist. des.
Ord. Rel. T.
3. c. 20.

SACK (ORDER OF THE). In Latin, *Fratres de Sacco*, i. e. *Brethren of the Sack*. A religious order, so called, because they wore garments made like Sacks. They are otherwise called *Fryars of the Penance of Jesus Christ*. This order subsisted but a short time, and has been suppressed above 400 years; which is the reason we know but little of it.

All that can be certainly affirmed of this order, is, that it was in being long before the union of the several orders of Augustin Hermits: for these Fryars had a monastery at Saragossa, in Spain, in the time of Pope Innocent III, who died in 1216. Some of their houses came into the general union of the Augustins; but the greater part still adhered to the *Sack*, and obtained a bull of Pope Alexander IV, prohibiting the religious of this order going over to another not so strict.

This order gained settlements in several parts of Europe. In 1261, upon the recommendation of Queen Blanche, mother of St Lewis, they were settled in Paris, Caen, Poitiers, and other cities of France. In 1275, they passed over into England, and had an house in London. They had other houses in Germany and Flanders: but they lost most of them after the decree of the Council of Lyons, *An.* 1274, which suppressed several religious orders, especially those which had no revenues. However, they subsisted several years after, but resigned their monastery at Paris, in 1293, to the Augustins, alledging that they could no longer hold it with a good conscience, by reason of their poverty, and the daily decrease of their order. They continued still in Majorca in the year 1300; and their monastery at Parma was not given to the *Servites* till the year 1320.

The *Brethren of the Sack* were very austere; for they neither eat flesh, nor drink wine. Beside the *Sack* which they wore, they went bare-legged, and had only wooden sandals on their feet.

STOW'S
Survey of
London.
WOOD'S Hist.
of Oxford.

These Fryars, upon their coming into England, obtained of King Henry III the grant of a synagogue, in the Old Jewry, which had been defaced by the citizens of London, after they had slain 700 Jews, and spoiled them of their goods. They likewise obtained a settlement at Oxford, where they built a house and a chapel without the west-gate.

SACRAMENTS. See BAPTISM, EUCHARIST, &c.

SACRIFICE. A solemn act of religious worship, which consists in the dedicating, devoting, or offering up something, animate or inanimate, on an altar, by the hands of a priest, to acknowledge a dependence on, or to conciliate the favour of, the Deity. This practice, in some sense or other, is universal: for all religions have their Sacrifices. To begin with the antient *Greeks* and *Romans*.

COEL RHOD.
1. 12. c. 1.
CLEM. ALEX.
Strom. 1.

The origin of Sacrifices is ascribed, by Didymus, in his notes on Pindar, to one Melisseus, a king of Crete; but by others to Phoroneus and Merops, and by others to the centaur Chiron. But of this there is no certainty.

I. The causes and occasions of their Sacrifices seem to have been four. For they were either, 1. *Εὐχταῖα* or *Χαριστήρια*, *Vows* or *Free-Will Offerings*; such as those promised to the gods before, and paid after a victory; as also the first-fruits offered by husbandmen after harvest. Or, 2. *Ιλασικὰ* or *Διαλακτικὰ*, *Propitiatory Offerings*, to avert the anger of some offended deity. Or, 3. *Αἰτητικὰ*, *Propitiatory Sacrifices*, for success in any enterprize. Or, lastly, *Τὰ ἀπὸ μαντεῖας*, such as were imposed or commanded by an oracle or a prophet.

II. The matter of their Sacrifices comes next to be considered. In the most antient Sacrifices, there were neither living creatures, nor any thing costly and magnificent;

magnificent; no myrrh, or frankincense, or other perfumes made use of; but, instead thereof, herbs and plants, plucked up by the roots, were burnt whole, with their leaves and fruits, before the gods. Hence Ovid;

Ante, deos homini quod conciliare valeret,
 Far erat, & puri lucida mica salis.
 Nondum pertulerat lachrymatas cortice myrrhas
 Acta per æquoreas hospita navis aquas.
 Thura nec Euphrates, nec miserat India costum:
 Nec fuerant rubri cognita fila croci:
 Ara dabat fumos herbis contenta Sabinis,
 Et non exiguo laurus adusta sono.
 Si quis erat, factis prati de flore coronis
 Qui posset violas addere, dives erat.

Fast. l. i. v.
 338.

*In antient times, to sooth each heav'nly power,
 The frugal people offer'd salt and flour.
 No vessel yet had stemm'd the raging sea,
 Laden with myrrh caught dropping from the tree.
 No gums were brought from rich Euphrates' shore,
 Nor India yet had sent her spicy store.
 The Sabine herbs and fruits in smoke aspire,
 And the green laurels crackle in the fire.
 The simple swains admired the wealthy clown,
 Who cou'd with violet leaves the humble offering crown.*

For many ages, the Athenian oblations consisted of nothing else but the earth's beneficence. But no sooner did men leave their antient diet of herbs and roots, and begin to use living creatures for food, but they began also to change their Sacrifices; it being always usual for their own feasts, and the feasts of the gods (for such they thought the Sacrifices) to consist of the same materials. And this seems to have been the origin of *animal Sacrifices*.

The solemn Sacrifices consisted of these three parts: *Σπονδή* or *Libation*; *Θυσία* or *incensing*; and *ἱερεῖον* or the *Victim*. However it was lawful to use some of these by themselves; particularly the two first: for, in all the smallest affairs of life, they seem to have desired the favour and protection of the gods by libations of wine, or offerings of incense. See INCENSE and LIBATION.

But the chief part of the Sacrifice was the *Victim*, or animal to be sacrificed. This was to be whole, perfect, and sound in all it's members, without spot or blemish. For this reason it was customary to cull out of the flocks the goodliest of all the cattle, and to put certain marks on them, whereby they might be distinguished from the rest. Hence Virgil;

Post partum, cura in vitulos traducitur omnis,
 Continuoque notas, & nomina gentis inurunt:
 Et quos aut pecori malint submittere habendo,
 Aut aris servare sacros, aut scindere terram.

Georg. iii. v.
 157.

*When she has calv'd, then set the dam aside,
 And for the tender progeny provide.
 Distinguish all betimes with branding fire,
 To note the tribe, the lineage, and the fire:
 Whom to reserve for husband of the herd,
 Or who shall be to sacrifice preferr'd;
 Or whom thou shalt to turn thy glebe allow,
 To smooth the furrows, and sustain the plow.*

DRYDEN.

As to the kind of animals offered in Sacrifice, they differed according to the variety of the gods, to whom, and the persons, by whom they were offered. A shepherd would sacrifice a sheep, a neatherd an ox, a goatherd a goat; and the rest according to their several employments. To the infernal or evil gods they offered black victims;

victims; to the supernal and good gods, white victims; to the barren, barren ones; to the fruitful, pregnant ones; lastly, to the masculine gods they offered male victims; and to the feminine, females. Also they made choice of animals according to the disposition of the gods, to whom they were to be offered. Mars was thought to be pleased with warlike and furious creatures, as the bull. The sow, being apt to root up the seed-corn, was sacrificed to Ceres, an enemy of that goddess. And, next to the sow, the goat was sacrificed, for browsing on the vines, and thence becoming an enemy to Bacchus.

OVID. Metam. l. 15. v. 111.

----- prima putatur
Hostia Sus meruisse mori; quia semina pando
Erueit rostro, spemque interceperit anni.
Vite caper morsâ Bacchi mactandus ad aras
Ducitur ultoris: nocuit sua culpa duobus.

*The sow, with her broad snout, for rooting up
Th' intrusted seed, was judg'd to spoil the crop,
And intercept the sweating farmer's hope.
The covetous churl, of unforgiving kind,
Th' offender to the bloody priest resign'd:
Her hunger was no plea: for that she dy'd.
The goat came next in order to be try'd:
The goat had cropt the tendrils of the vine.*

DRYDEN.

Some animals were more acceptable at one age than another. For example, an heifer of a year old, which had never been put to the yoke, was thought most grateful to the gods. Such an one Diomedes promises to Minerva:

HOM. Il. 10. v. 292.

Σὸν δ' αὖ ἐγὼ πλέξω βῆν ἥνιν, εὐρυμέτωπον,
Ἀδμήτην, ἣν ἔπαυτο ζυγὸν ἡγαγεν ἀνὴρ.

*A youthful steer shall fall beneath the stroke,
Untamed, unconscious of the galling yoke,
With ample forehead, and with spreading horns,
Whose taper tops refulgent gold adorns.*

MR POPE.

ÆLIAN. Var. Hist. l. 5. c. 14.

The only animal almost, which, in the very early times, it was thought unlawful to sacrifice, was the ploughing and labouring ox, because he was assisting in tilling the ground, and was, as it were, man's fellow-labourer. But, in after ages, they were used at feasts, and then it was no wonder if they were sacrificed to the gods. Ovid, in his account of the Pythagorean philosophy, represents it as great ingratitude in men to sacrifice this useful and serviceable animal.

Metam. l. 15. v. 122.

Immemor est demum, nec frugum munere dignus,
Qui potuit, curvi dempto modo pondere aratri,
Ruricolam mactare suam; qui trita labore
Illa, quibus toties durum renovaverat arvum,
Tot dederat messes, percussit colla securi.
Nec satis est, quod tale nefas committitur: ipsos
Inscripsere deos sceleris, numenque supernum
Cæde laboriferi credunt gaudere juvenci.

*How does the toiling ox his death deserve?
A downright simple drudge, and born to serve.
O tyrant! with what justice can'st thou hope
The promise of the year, a plenteous crop;
When thou destroy'st thy lab'ring steer, who till'd,
And plow'd with pains, thy else ungrateful field?
From his yet reeking neck to draw the yoke,
That neck, with which the surly clods he broke;*

And

*And to the hatchet yield thy husbandman,
Who finish'd autumn, and the spring began!
Nor this alone: but heav'n itself to bribe,
We to the gods our impious acts ascribe:
First recompense with death their creatures toil;
Then call the blest above to share the spoil.*

DRYDEN.

Examples of *Human Sacrifices* were very common in most of the barbarous nations; but not so frequent in Greece, and other civilized countries. Some instances, however, of this sort of inhumanity are recorded in history. Aristomenes, the Messenian, sacrificed three hundred men, among whom was Theopompus, one of the kings of Sparta, to Jupiter of Ithome. Themistocles, in order to procure the assistance of the gods against the Persians, sacrificed some captives of that nation. Bacchus had an altar in Arcadia, upon which young damsels were beaten to death with rods. Such Sacrifices were frequently offered to the *Manes* and infernal gods. Hence Achilles, in Homer, butchered twelve Trojan captives at the funeral of Patroclus.

Δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἑδλὰς
Χαλκῶ δηϊόων, κακὰ δὲ φρεσὶ μύθετο ἔργα.

Il. l. 23. v.
175.

*Then last of all, and horrible to tell,
Sad Sacrifice! twelve Trojan captives fell.*

MR POPE.

Æneas, whom Virgil celebrates for his piety, is an example of the same practice.

----- Sulmone creatos
Quatuor hic juvenes, totidem quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammæ.

VIRG. ÆN. l.
10. v. 520.

*Four sons of Sulmo, four whom Ufens bred,
He took in fight, and living victims led,
To please the ghost of Pallas, and expire
In Sacrifice, before his funeral fire.*

DRYDEN.

III. The next things to be considered are the preparatory rites, and ornaments used at the time of Sacrifice. And, first, it was required, that he, who would perform a solemn Sacrifice, should purify himself certain days before, in which he was to abstain from all carnal pleasures. To this purpose Tibullus:

Vos quoque abesse procul jubeo: discedite ab aris,
Queis tulit hesternæ gaudia nocte Venus.
Casta placent Superis.

Eleg. 1. l. 2.
v. 11.

*But hence, far from these altars, far remove,
Votaries last night to Venus and to Love;
Far from these pure unspotted rites retire:
The gods are pure, and purity require.*

DART.

They were so strict in this matter, that the priestesses of Bacchus, at Athens, were obliged to take a solemn oath, that they were duly purified, and had contracted no pollution by lying with a man.

DEMOSTH.
Orat. in Neær.

At least every person, who came to the solemn Sacrifices, was purified by water. To which end, at the entrance of the temples there was commonly placed a vessel full of holy water. So Tibullus:

----- casta cum veste venite,
Et manibus puris sumite fontis aquam.

Ubi supra.

*Before the pow'rs in spotless garments stand,
And sprinkle water with unspilled hand.*

DART.

TIMARCHI-
DES, *in libro*
de coronis.

And so great a crime was it accounted to omit this ceremony, that we are told of one Asterius, who was struck dead with thunder, because he had approached the altar of Jupiter with unwashed hands. Whoever had committed any notorious crime, as murder, incest, or adultery, was forbidden to be present at the Sacrifices, till he was duly purified. And the same was required of those, who returned from a victory over their enemies. Whence Hector, in Homer, says;

Il. l. 6. v.
265.

Χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
Ἄζομαι, εἰδὲ πῆ ἐτι κελαινερέϊ Κρονίωνι
Ἄιματι ἢ λυθῶ πεπαλαγμένον εὐχετάσθαι.

*By me that holy office were profaned;
Ill fits it me, with human gore distained,
To the pure skies these horrid hands to raise,
Or offer heav'n's great fire polluted praise.*

MR POPE.

Before the ceremonies were begun, the public cryer with a loud voice commanded all prophane and unqualified persons to depart. Hence the Sibyl, in Virgil, cries out:

Æn. l. 6. v.
258.

----- procul ô, procul este, prophani,
----- totoque abssistite luco.

----- Far hence be souls prophane,
The Sibyl cried, and from the grove abstain.

DRYDEN.

The habits of the priests, who were to do sacrifice, varied according to the gods, in whose honour they were performed. They, who sacrificed to the celestial gods, were usually clothed in purple: to the infernal gods they sacrificed in black, and to Ceres in white. They had crowns upon their heads, which were generally composed of the leaves of the tree, which was sacred to that god, to whom they paid their devotions. Thus, in the sacrifices of Apollo, they were crowned with laurel; in those of Hercules, with poplar, and so of the rest. Sometimes their foreheads were bound about with the *infula* or holy fillet. Thus Virgil:

Æn. l. 10. v.
537.

Nec procul Hæmonides, Phœbi Triviæque Sacerdos,
Infula cui sacra redimibat tempora vitta.

*Apollo's priest, Hæmonides, was there;
The holy fillets on his front appear.*

DRYDEN.

These *Infulae* were made of wool, and not only worn by the priests, but likewise put upon the horns of the victims, and sometimes about the altar. The victim was also adorned with ribbands, and crowned with garlands. Hence Ovid:

Metam. l. 15.
v. 130.

Victima labe carens, & præstantissima forma,
(Nam placuisse nocet) vittis præsignis & auro,
Sistitur ante aras.

*The fairest victim must the pow'rs appease:
(So fatal 'tis sometimes too much to please)
A purple fillet his broad brows adorns,
With flow'ry garlands crown'd, and gilded horns.*

DRYDEN.

And Virgil:

Eccl. 8. v.
64.

----- molli cinge hæc altaria vitta.

----- bind these altars round
With fillets.

DRYDEN.

The times of sacrificing varied according to the temper of the gods, to whom they were performed. To the celestial gods they sacrificed at sun-rising, or at least in open day; but to the *Manes* and infernal gods, who were thought to hate the light, they paid their devotions after sun-set, or at midnight.

IV. All things being prepared, the victim, if it was a sheep, or any of the smaller animals, was driven loose to the altar: but the larger sacrifices were usually led by the horns. Sometimes the victims were conducted by a long rope. Thus we read in Juvenal:

Sed procul extensam petulans quatit hostia funem,
Tarpeio fervata Jovi, frontemque coruscant.

Sat. 12. v. 5.

*A steer, of the first head in the whole drove,
Reserve we sacred to Tarpeian Jove.
Forward he bounds his rope's extended length,
With pushing front.*

Mr T. POWER.

After this, they stood about the altar: and the priest, turning towards the right hand, went round it, and sprinkled it with meal and holy water. He besprinkled also those, who were present. Then the cryer proclaimed with a loud voice, *Τίς τῆδε*; *Who is here?* To which the people replied, *Πολλοὶ καὶ καλοὶ*, *Many and Good*. After this they prayed, the priest having first exhorted them to join with him, saying, *εὐχόμεθα*, *let us pray*. An example of all this we find in Aristophanes:

----- TP. Ἀλλ' εὐχόμεθα.
Τίς τῆδε πᾶ πρὶ ἐς; ΘΕ. Πολλοὶ καὶ καλοὶ.

In Pace.

They usually prayed, that the gods would vouchsafe to accept their oblations, and send them health and happiness: to which general form they added a petition for whatever particular favour they then desired. Prayer being ended, the priest took a cup of wine, and having tasted it himself, caused the company to do the like; and then poured forth the remainder between the horns of the victim.

----- vota sacerdos
Concipit, & fundit purum inter cornua vinum.

OVID. Me-
tam. 1. 7. v.
593.

This custom explains that well-known epigram of Furius Evenus; wherein the vine thus bespeaks the goat:

Κῆν με φάγῃς ἐπὶ ῥίζαν, ὅμως ἐπὶ καρποφορήσω
Ὅσον ἐπισπείσαι σοι, τράγε, θυομένῳ.

Thus translated by Ovid:

Rode, caper, vitem; tamen hic cum stabis ad aras,
In tua quod fundi cornua possit, erit.

Fast. 1. 1. v.
357.

Then the priest, or the cryer, or sometimes the most honourable person in the company, killed the beast, by knocking it down, or cutting its throat. If the sacrifice was in honour of the celestial gods, the throat was turned up towards heaven: but if they sacrificed to the heroes, or infernal gods, the victim was killed with its throat towards the ground. If by accident the beast escaped the stroke, leaped up after it, bellowed, did not fall prone upon the ground, expired with pain and difficulty, did not bleed freely, or was a long time in dying; it was thought to be unacceptable to the gods. Virgil compares the cries of Laocoon to those of a victim escaped from the altar:

Quales mugitus, fugit cum faucibus aram,
Taurus, & incertam excussit cervice securim.

Æn. 1. 2. v.
223.

Thus

*Thus, when an ox receives a glancing wound,
He breaks his bands, the fatal altar flies,
And with loud bellowings breaks the yielding skies.* DRYDEN.

The contrary of these unlucky omens were looked upon as tokens of the divine favour and acceptance.

When the beast was killed, the priest inspected it's entrails, and made predictions from them. Thus Ovid :

Metam. l. 15.
v. 136.

Protinus ereptas viventi pectore fibras
Inspiciunt, mentesque deum scrutantur in illis.

*Then, broken up alive, his entrails sees
Torn out, for priests to inspect the god's decrees.*

DRYDEN.

Next they poured wine, together with frankincense, into the fire, to increase the flame: then they laid the sacrifice upon the altar; which, in the primitive times, was burnt *whole* to the gods, and thence called Ὀλόκαυστον an *holocaust*. In after-ages, only part of the victim was consumed in the fire, and the remainder reserved to the sacrificers. The parts belonging to the gods were the *thighs*: these were burnt in honour of the god, and the company feasted upon the rest. Homer has given us a very accurate description of these particulars of the antient sacrifices in the following lines :

Il. l. 1. v.
459.

Αὐτὶς ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
Μηρὲς τ' ἐξέταμνον, κατὰ τε κνίσσῃ ἐγκάλυψαν,
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμθέτησαν.
Καὶ δ' ἐπὶ χίζης ὁ γέρον, ἐπὶ δ' αἶθοπα οἶνον
Λαῖζε· νέοι δ' παρ' αὐτὸν ἔχον πεμπάεσσα χερσίν·
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλαγγὴν ἐπάσαντο,
Μίσυλλόν τ' ἄρα τ' ἄλλα, καὶ ἀμρ' ὀβελοῖσιν ἔπειραν,
Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντο τε δαῖτα,
Δαίνυντ', ἐδὲ τι θυμὸς ἐδέετο δαιτὸς εἴσης.

*And now the Greeks their hecatomb prepare ;
Between their horns the salted barley threw,
And with their heads to heav'n the victims flew.
The limbs they sever from th' inclosing hide ;
The thighs, selected to the gods, divide :
On these, in double cawls involved with art,
The choicest morsels lay from every part.
The priest himself before his altar stands,
And burns the offering with his holy hands,
Pours the black wine, and sees the flame aspire ;
The youth with instruments surround the fire.
The thighs thus sacrificed, and entrails dress'd,
Th' assistants part, transfix, and roast the rest :
Then spread the tables, the repast prepare ;
Each takes his seat, and each receives his share.*

MR POPE.

Sometimes the entrails were burned upon the altar. Thus Æneas does in Virgil :

Æn. l. 6. v.
252.

Tum Stygio Regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue super oleum infundens ardentibus extis.

*With holocausts he Pluto's altar fills ;
Seven brawny bulls with his own hand he kills :
Then on the broiling entrails oil he pours,
Which, ointed thus, the raging flame devours.*

DRYDEN

Whilst

Whilst the sacrifice was burning, the priest, and the person who gave the sacrifice, jointly prayed, laying their hands upon the altar. Sometimes they played upon musical instruments in the time of Sacrifice. It was also customary, on some occasions, to dance round the altar, and sing sacred hymns, in honour of the gods. PLUT. Sym-
pos. l. 2. Q. 1.

The Sacrifice being ended, the priest had his share, consisting of the skin and the feet. At Athens, a tenth part of the Sacrifice was due to the magistrates called *Πρυτάνεις*. At Sparta, the kings had the first share in all public Sacrifices, and the skins of the victims. It was also usual to carry home some part of the offering for luck's sake. The whole solemnity concluded with a feast, as appears from the above-cited verses of Homer. ATHEN. l. 3.

Under this article may be ranked the sacred *Presents*, and other offerings, made to the gods, to pacify their anger, or to obtain some future benefit, or as a grateful acknowledgment of some past favour. These consisted of crowns, and garlands, garments, cups, and any other thing, which conduced to the ornament or enriching of the temples. They were laid on the floor, or hung upon the walls, doors, pillars, or any other conspicuous part of the temple. Hence Horace:

----- me tabulâ facer
Votivâ paries indicat uvida
Suspendisse potenti
Vestimenta maris deo.

Od. 5. l. 1.
v. 13.

*I am secure, my danger o'er ;
My table shews, the cloaths I vow'd,
When midst the storm, to please the god,
I have hung up, and now am safe on shore.*

CREECH.

And Virgil, to mention no more :

----- si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi.

Æn. l. 9. v.
407.

*If I encreased them with my silvan toils,
And hung thy holy roofs with savage spoils.*

DRYDEN.

It was usual, when any person left his employment, or way of life, to dedicate the instruments belonging to it, as a commemoration of the divine favour and protection. Fishermen presented their nets, and shepherds their pipes. Thus Tibullus :

Pendebatque vagi pastoris in arbore votum,
Garrula silvestri fistula sacra deo.

Eleg. 5. l. 2.
v. 29.

*There, on some shady tree's extended boughs,
Hung warbling pipes, the signs of offer'd vows.*

DART.

The greatest instance of public worship among the *Hebrews*, was the offering of *Sacrifices*. These were either *eucharistical*, expressions of thankfulness for blessings received ; or *expiatory*, offered for the remission of sins.

They had two sorts of Sacrifices, taking the word in it's largest signification. The first sort were offerings of Tithes, First-fruits, and the like : the last offerings of slaughtered animals. The former are simply styled *Offerings* ; the latter *Sacrifices*.

The *Jewish Offerings* consisted of grain, meal, bread, cakes, fruits, wine, salt, oil, honey, and such like things. These therefore were called *Meat* and *Drink-Offerings* ; being appointed in favour of the poorer sort, who could not go to the expence of sacrificing animals. However those, who offered living victims, were not excused from giving meal, wine, and salt, which were to go along with the greater sacrifices. The Hebrews called these inanimate sacrifices, or offerings that had not life, *Mincha*, in opposition to the animate Offerings, or Sacrifices that had life, which they called *Corban*. See CORBAN and MINCHA.

Lev. ii. 2, 13.

Num. xv. 4, 5.

The priest in waiting received the offerings from the hand of him that offered them, laid a part of them upon the altar, and reserved the rest for his own subsistence. Nothing was quite consumed, but the incense, of which the priest kept back no part for his own share. When an Israelite offered a loaf, or a cake, the priest broke it in two parts, setting aside that half, which he reserved for himself: then he broke the other half into crumbs, poured oil, salt, wine, and incense upon it, and spread the whole upon the fire of the altar. If these offerings accompanied the sacrifice of an animal, they were thrown upon the victim to be consumed along with it. If the offerings were the ears of new corn, they were parched at the fire, and rubbed in the hand, and then offered to the priest in a vessel; over which he poured oil, incense, wine, and salt, and then burnt it upon the altar, having first taken as much of it as of right belonged to himself.

The most considerable and solemn of the Jewish offerings were those of the *First-Fruits* and *Tythies*, which were offered in the name of the whole nation. See *FIRST-FRUITS* and *TYTHES*.

OUTRAM, de
Sacrificiis.See the Book
of Leviticus,
passim.

The Jewish *Sacrifices* are properly distinguished into *Burnt-Offerings*, *Sin-Offerings*, *Trespass-Offerings*, and *Peace-Offerings*. Besides which, there is a general division of them (often to be met with in the Jewish writers) into *most holy* and *less holy*. Those, which belonged to the whole nation, were of the first sort; and those, offered in the name of private persons, of the latter. The most holy were slain upon the north-side of the altar, and the *less holy* upon the east or south-side. The skins of the most holy sacrifices belonged to the priests; but those of the less holy to the persons who offered. The most holy were either not to be eaten at all, or by the priests only: but the less holy might be eaten by the people indifferently, in any part of Jerusalem.

In antient time, the sacrifice was brought to the door of the tabernacle, to be offered by the sons of Aaron on the altar. Whoever sacrificed any where, but at the place of public worship, was to be punished with death, if he did it wilfully; but if ignorantly, he was to atone by a sin-offering. This is to be understood of the time when the tabernacle was fixed in Shiloh: afterwards, when it wandered uncertainly, they were allowed to sacrifice elsewhere, as Samuel, David, and Elias did. But, when they were settled in the land of Canaan, the place of Sacrifice was restrained to the city of Jerusalem. And all this to prevent their joining with the nations about them in their idolatrous rites, particularly that of sacrificing upon mountains and high places.

The time appointed for Sacrifice was in the day: then was the victim to be slain, and his blood sprinkled; but the entrails usually continued burning till near midnight.

The principal Sacrifices, among the Hebrews, consisted of bullocks, sheep, and goats: but doves and turtles were accepted, when men were not able to bring the other. All burnt-offerings of beasts were to be males, without blemish; but peace-offerings and sin-offerings might be females. The law of Moses reckons twelve blemishes, which rendered a beast imperfect, and unfit for sacrifice: such were blindness, lameness, disease, &c. No beast was to be offered as a Sacrifice before it was seven days old, because till that time it was unfit to be eaten.

The rites of sacrificing were various, with respect to the persons concerned in it. He, who brought the offering, was to lay his hands upon the head of the victim, to kill him, flea him, and cut him up, and to wash his entrails: but the priests were to receive the blood, to sprinkle it, to look after the fire, to dispose the wood, and to lay the members upon the altar. The man, who brought the Sacrifice, led him up into the court of the Tabernacle, and afterwards into the inner court of the Temple, and stood with him before the altar, turning his face towards the west. Then, laying his hands on his head, he made a confession of sin in this form: *I have sinned, O God, I have transgressed and rebelled, I have been guilty of — but now I repent, and let this victim be my expiation.* The person was to wash his hands clean before he laid them on the beast. If several offered the same victim, they were to lay their hands upon his head one after another. This ceremony regarded only private Sacrifices: for no public Sacrifices were devoted by imposition of hands, excepting the *Scape-goat* on the day of Expiation, and the *Sin-Offerings* for the whole people of Israel.

Some victims were *waved before the Lord*: that is, the owner placed his hands under the victim, and the priest, standing in the court near the altar, laid his hands under

under the hands of the offerer, and so they waved the beast this way and that way towards each quarter of the world; and upwards and downwards towards the heavens and the earth; by this ceremony acknowledging that God is the supreme governor above and below, and every way. The Sacrifices, in which this ceremony was observed, are thus distinguished. Private Peace-Offerings were devoted by imposition of hands, and were waved only after they were killed: public Peace-Offerings were waved both alive and dead, but no hands laid upon them. Sin-Offerings of lepers were waved only alive, with imposition of hands; and whole burnt-offerings required no waving.

After imposition of hands, or waving, the victim was killed. For which purpose, it was fastened down by rings at the slaughtering-place. He, who killed him, stood on the East-side of him, and cut through the throat and wind-pipe at one stroke; and another person caught the blood in a basin.

The manner of offering birds was thus. If they were designed for a burnt-offering, the priest wrung off their heads, then cut them open, and let the blood fall on the altar. But first their feathers were stripped off, which were no more to be offered than the skins of beasts. The body, being sprinkled with salt, was thrown into the fire. If it was a sin-offering, the priest, after offering the blood, reserved the body for himself.

The sprinkling the blood of the Sacrifices belonged to the priests only, and was always done before the sacrifice was fleeced. The blood of some victims was carried into the holy place: such were all Sin-Offerings made for the whole people, and others of a public nature. The blood of other victims was either sprinkled upon the horns, or upon the sides, of the altar; and what remained after sprinkling was poured out at the foot of the altar, and carried by a subterraneous passage into the valley of *Cedron*, and sold to the gardeners to fatten their grounds.

After sprinkling the blood, the Sacrifice was fleeced, and divided into pieces. Then the priests, with the parts of the divided Sacrifice in their hands, went to the rise of the altar, and there laid them down, and salted them. The law of Moses was very strict in this case, and enjoined them to use salt in all their Sacrifices. This Salt was called the *Salt of the Covenant*, to signify, that, as men were wont to make covenants by eating and drinking together, so God, by these Sacrifices, did ratify and confirm his covenant with those, who partook of them.

The parts of the Sacrifice being salted, the priest, who was to offer them, carried them up to the ascent of the altar, and threw them confusedly into the fire: afterwards they were so disposed as to resemble the posture and shape of the victim when alive. Burnt-Offerings were wholly consumed: but the parts of some sacrifices were eaten, as of the Trespass and Sin-Offerings, and the Meat-Offerings. These were to be eaten by the priests alone, and within the courts of the temple. The portion that every priest was to take was determined by lot, and they had liberty to dress it in what manner they thought fit.

The fire on the altar was preserved by supplying it with wood four times a day, but especially when the time of morning and evening-sacrifice came.

Besides the *Burnt-Offerings* appointed for particular occasions, there were two of this sort ordained, called the *Daily Sacrifice*. These offerings were made constantly every day, the one in the morning about nine o'clock, and the other about three in the afternoon; and each consisted of a lamb of the first year, without blemish. The Morning-Sacrifice was consumed by a quicker fire, that there might be time for other Sacrifices, which were commonly offered after it. The Evening-Sacrifice was usually burning upon the altar till the morning; for which purpose certain of the priests watched all night. These Sacrifices were a constant acknowledgment of God's sovereign dominion, and were in the nature of a daily prayer.

The *Sin-Offerings* were made for sins of ignorance and inadvertency, which, if they had been done wilfully, deserved *cutting off*. The Sacrifices were made either for the whole people, or for private persons. Of the first sort was the scape goat, offered on the great day of Expiation. When the people had fallen by a common error into idolatrous worship, and, being convinced of their mistake, had returned to the true religion, they were obliged to offer a kid of the goats for a sin-offering. This Hezekiah did, when he restored the true worship; and Ezra, at the restoration of the divine service, after the captivity of Babylon, did the same. The guilt of private persons, who had sinned in the same manner, was expiated likewise by a kid; or, if this was too expensive, by two turtle doves, or two young pigeons.

The difference between a *Trespass-Offering* and a *Sin-Offering* was this; that, whereas the latter was made for sins of ignorance, now certainly known to be sins, the *Trespass-Offering* was made, where it was doubtful whether a precept had been violated or no, and to secure the offerer against the penalty of *cutting off*, in case it should afterwards appear, that he had sinned. For this sacrifice they employed only rams and male lambs; and it was never offered for the whole people, but only for private persons.

Lastly, The *Peace-Offerings* were made as a grateful acknowledgment for mercies received. These were either of the whole congregation, or of particular persons. Those of the first sort were two lambs, offered at the feast of Pentecost. The *Peace-Offerings* of private persons were made at the three solemn festivals, and might be either of the flock or of the herd.

These particulars, out of innumerable others, may serve to give the reader an idea of the *Jewish-Sacrifices*.

It has been a question among the learned, from whence the antient *Sacrifices* had their origin, and how it came to pass, that all the different religions in the world should agree in this point, that the shedding the blood of an animal was a proper expression of religious adoration, and an atonement for the sins of the sacrificer.

Some ascribe the rise of *Sacrifices* to the barbarity and ignorance of the heathen world; and as to the Jews, they borrowed this practice from the Egyptians, in which God suffered them to continue, being contented with barely reforming it.

Genes. viii.
20.

To this it is answered, that it is scarce credible, God would borrow the manner of his worship from a people the most superstitious of any in the world. And therefore Christian writers usually date the origin of *Sacrifices* much higher, and derive them from the patriarchs; from Abel, Noah, and Abraham, who all offered *Sacrifices*, which the Scripture testifies were acceptable to God. Abel offered up the first-fruits of his flock. And if it be said, that this was not a bloody sacrifice, yet the same cannot be said of that of Noah; who *built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar*. And how often were the like *Sacrifices* offered up by Abraham, who was upon the point of offering up his own Son, and that by the express command of God? From whence it is most reasonable to conclude, that the *Sacrifices* of the heathens were but an imitation of the *Sacrifices* of these holy patriarchs; the devil, who is the ape of the divinity, requiring the same honours to be paid him by his worshippers, as were paid to God himself by his. Besides, as all the nations of the earth are descended from Noah, they might derive the use of *Sacrifices* from him.

Demonstr.
Evang. l. i.
c. 10.

Sacrifices therefore did not owe their rise to idolatry, but to divine revelation, God himself having ordained them. And the reason of this institution is thus delivered by Eusebius. 'Whilst men had no victim that was more excellent, more precious, and more worthy of God, animals became the price and ransom of their souls. And their substituting these animals in their own room bore indeed some affinity to their suffering themselves; in which sense all the antient worshippers and friends of God made use of them. The HOLY SPIRIT had taught them, that there should one day come a VICTIM more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God resolved one day to accomplish.' That is, the antient *Sacrifices* under the law were types and figures of the grand Sacrifice of JESUS CHRIST on the cross for the sins of the whole world.

Of this Sacrifice, the Christian Sacrament of the *Eucharist* is a commemoration, and therefore is often styled by Christian writers, *The Sacrifice of the altar*. See EUCHARIST.

SACRILEGE. Among Christians, is the crime of profaning sacred things, or things devoted to God, by theft, alienation, or other ways.

BINGHAM,
Orig. Eccl.
B. 16. c. 6.
§. 23, &c.

The antient Christian Church distinguished several sorts of *Sacrilege*, which were punished with different kinds of censures.

The first kind of *Sacrilege* was, the diverting things, appropriated to sacred uses, to other purposes. 'If any one (say the Apostolical Canons) either of the clergy

' or laity, take wax or oil out of the church, let him be cast out of communion, and make restitution, with the addition of a fifth part.' The same censure is denounced against such as apply to their own use the sacred utensils of gold, silver, or linnen. The fourth council of Carthage excommunicates those persons, as guilty of Sacrilege, who with-hold from the church such donations as are left to it by the deceased. And whether a man retracted what he himself had given to the church, or detained what was given by others, or robbed her of what she was actually possessed of, it was all the same species of Sacrilege, and equally punished with excommunication. Can. Apost. 72.
Ib. c. 73.
Can. 95.

Another crime, punished under the name of Sacrilege, was, robbing the graves, or defacing and spoiling the monuments of the dead. The Imperial laws made this offence capital. What tempted men to commit this piece of Sacrilege was, that often riches and jewels were buried with the dead; and fine marble pillars, statues, and other ornaments were erected over their graves. This violation of burial-places was reckoned, by the Church, among those sins, which were to be expiated by public penance.

Another sort of men, who were accused and condemned as sacrilegious persons, were those, whom they commonly called *Traditores*, because they delivered up their bibles, and the sacred utensils of the church, to the Pagans, in the time of the Dioclesian persecution. The first council of Arles makes it deposition for any clergy-man to be guilty of this base piece of treachery. Can. 13.

A fourth species of Sacrilege was, the profaning the Sacraments, the churches, altars, holy scriptures, &c. Thus the Donatists are charged with breaking and burning the Communion-tables, which they found in the catholic churches; and with throwing the Eucharist, consecrated by Catholics, to the dogs. It was also esteemed sacrilegious, to give the Catholic churches to heretics: for which reason St Ambrose strenuously opposed Valentinian the younger, who ordered him to deliver up one of the churches of Milan to the Arians. There are some instances of turning churches into stables. We may reckon also all sorts of idolatry and divination, magic and the abuse of the scriptures for lots and charms and amulets, among this species of Sacrilege. OPTAT. l. 6.
AMBROS. Ep. 33. ad Marcellin.
Conc. Tolentan. 4. c. 28.

Fifthly, the molesting or hindring a clergy-man in the performance of his proper office, is, in the Civil Law, called Sacrilege: and, by a law of Honorius, all such criminals were to be notified by public officers to the governor of the province, who was to proceed against them, and punish them as capital offenders. Cod. Theod. l. 16. tit. 2.

Lastly, the antients reckoned it Sacrilege, to deprive men of the use of the scriptures, or the sacraments, particularly of the cup in the Eucharist. Pope Gelasius made a decree against receiving the communion only in part, *because (says he) one and the same mystery cannot, without grand Sacrilege, be divided.* Indeed, there are no Canons extant against with-holding the scriptures from the people, or locking them up in an unknown tongue, because this was a sin utterly unknown to the primitive ages. GELAS. apud Gratian. de consecrat. dist. 2. c. 12.

The Romish Casuists acknowledge these several species of Sacrilege, excepting only the last, which, for a very obvious reason, they never mention. But they call many things Sacrilege, which the antients reckoned no crimes at all: as, the laying taxes or tribute upon ecclesiastics, by the civil power, without consent of the Pope; for which secular princes are excommunicated by the famous bull *in cæna domini*: as also the bringing ecclesiastical persons for any crime before the secular tribunals. Some other things, very laudable in themselves, they brand with the odious name of Sacrilege; as, the removing images out of places of divine worship. LESSIUS, de jure. l. 2. c. 45.

SACRISTAN. See SEXTON.

SADDUCEES. A famous Jewish sect, so called (according to the Jewish Talmud) from their founder *Sadoc*. It began in the time of Antigonus of Socho, president of the Sanhedrim at Jerusalem, and teacher of the Law in the principal Divinity-school of that city. He died in the reign of Ptolemy Philadelphus king of Egypt.

This Antigonus having often, in his lectures, inculcated to his scholars, that they ought not to serve God in a servile manner, with respect to reward, but only out of filial love and fear; two of his scholars, Sadoc and Baithus, inferred from thence, that there were no rewards at all after this life: and therefore, separating from PRIDEAUX, Connect. P. 2. B. 2.

the school of their master, they taught, that there was no resurrection, nor future state. Many being perverted to this opinion, this gave rise to the sect of the *Sadducees*, who were a kind of Epicureans, but differing from them in this, that, though they denied a future state, yet they allowed the power of God to create the world, and his providence to govern it; whereas the followers of Epicurus denied both.

Id. ib. B. 5. Dr Prideaux thinks, the Sadducees were, at first, no more than what the *Caraites* are now; that is, they would not receive the traditions of the Elders, but stuck to the written word only. And the *Pharisees* being great promoters of those traditions, hence these two sects became directly opposite to each other. See PHARISEES.

Afterwards the Sadducees imbibed other doctrines, which rendered them a sect thoroughly impious. For,

Matth. xxii. 23. 1. They denied the resurrection of the dead, and the existence of angels, and the spirits or souls of men departed. They held, that there is no spiritual Being but God only; that, as to man, this world is his all; that, at his death, body and soul die together, never to live more; and that therefore there is no future reward or punishment. They acknowledged, that God both made and governs the world: and for this reason alone they worshipped him, and obeyed his laws.

JOSEPH. Antiq. l. 18. c. 2.

2. The Sadducees not only rejected all unwritten traditions, but also all the written word, excepting only the five books of Moses. Probably their founder Sadoc might have learnt this impiety from the Samaritans, if the Talmudic story be true, that, on his first venting his doctrine against a future state, he was forced for the impiety of it to fly to that people for refuge. But perhaps the Sadducees rejected the other books of scripture, because they found them inconsistent with their doctrine.

JOSEPH. Antiq. l. 13. c. 9. & 18.

Id. de bello Jud. l. 2. c. 12.

3. The Sadducees denied all manner of Predestination whatever, and taught, that God had made man absolute master of all his actions, without any assistance to good, or restraint from evil. For this reason, whenever they sat in judgment on criminals, they always were for the severest sentence against them. And indeed their general character was, that they were very ill-natured, churlish, and morose in their behaviour to each other, but cruel and savage to all besides. Their number was the fewest of all the sects of the Jews; but they were men of the best quality and the greatest riches among them. And most of these being cut off in the destruction of Jerusalem by the Romans, this whole sect seems to have perished with them.

John Hyrcanus, high-priest of the nation, went over from the sect of the Pharisees to that of the Sadducees. Aristobulus, and Alexander Jannæus, son of Hyrcanus, continued to favour them. Caiphas, who condemned Jesus Christ to death, was a Sadducee; as also Ananus the younger, who put to death St James the brother of our Lord.

After the dispersion of the Jews, the sect of the Sadducees revived again. In the beginning of the III^d century, they had gained such ground in Egypt, that Ammonim, Origen's master, thought it necessary to write against them, or rather against the Jews for tolerating them. The Emperor Justinian mentions the Sadducees in one of his *Novels*, wherein he banishes them out of all parts of his dominions, and subjects them to the severest punishments. They had a celebrated advocate, in the XIIth century, in the person of Alpharagius, a Spanish Divine, who publicly maintained, that the purity of Judaism was only to be found among the Sadducees. There are still some of the Sadducees in Africa, and several other places: but they are very few in number; at least, there are but very few that declare openly for these opinions.

S A G A N. So the Hebrews called the vicar, or deputy, of the high-priest, who supplied his office, and performed the functions of the high-priesthood, in his absence. The Rabbins call him *Father of the house of judgment*.

The Jews have a tradition, that, on the eve of the day of propitiations, they made choice of a substitute to the high-priest, that, if he should happen to be rendered incapable, by any pollution, of performing his office, the solemnization of the festival might not be interrupted. Josephus mentions an example of this custom in the case of an high-priest, named Matthias. But this can only be understood of the election of a particular *Sagan* for that day. For it is evident, that the office

Antiq. l. 17. c. 8.

office was of continuance. If the name was not known under the first temple, the thing was sufficiently. Thus Eleazar was substitute to Aaron, and Phinees and Hophni to their father Eli.

S A I N T S. See BEATIFICATION, CANONIZATION, LEGENDS, MIRACLES and RELICS.

S A K H A R. According to the Jewish Talmud, was an infernal spirit, or devil, who became possessed of Solomon's throne. The fable is as follows:

Solomon, having taken Sidon, and slain the king of that city, brought away his daughter *Jerâda*, who became his favourite; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation: which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length, Solomon, being informed of this idolatry by his Visir *Asaf*, broke the image, and, having chastised the women, went out into the desert, where he wept, and made supplications to God; who did not think fit however to let his negligence pass without some correction. It was Solomon's custom, while he eased, or washed himself, to intrust his signet, on which his kingdom depended, with one of his concubines named *Amîna*. One day, when she had the ring in her custody, a devil, named *Sakhar*, came to her in the shape of Solomon, and received the ring from her; by virtue whereof he took possession of Solomon's throne, and made what alterations in the laws he pleased. Solomon, in the mean time, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence. At length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea. The signet was immediately swallowed by a fish; which being taken, and given to Solomon, he found the ring in it's belly; and having by this means recovered the kingdom, took *Sakhar*, and tying a great stone to his neck, threw him into the lake of Tiberias.

Mohammed alludes to this Jewish fable, in the Koran, where he makes God say: 'We also tried Solomon, and placed on his throne a counterfeit body: afterwards he turned unto God, and said; O Lord, forgive me, and give me a kingdom, which may not be obtained by any after me; for thou art the giver of kingdoms.' Chap. 38.

S A K H R A T [*Arab.*] The name of a famous mosque, which the Mohammedans built, after the taking of Jerusalem, on the old foundations of the temple of Solomon, and on the stone, on which (they say) Jacob talked with God, and which the Mohammedans believe to be the same, which Jacob, after his vision, called *The gate of heaven*. D'HERBELOT, Bibl. Orient.

The Christians, after having retaken Jerusalem, planted a gilded cross on the summit of this temple. But Saladin, who regained this city from the Christians, ordered it to be removed.

S A L I I. Among the Romans, were priests of the god Mars; so called, either *à saliendo*, from their dancing along the streets; or from one *Salius* of Arcadia, whom Evander brought with him into Italy. Ovid declares for the former opinion.

Jam dederat Saliis (a saltu nomina ducunt)
Armaque, & ad certos verba canenda modos.

Fast. 1. 3.
v. 369.

*The Salii (so from dancing call'd) each year,
These arms, with singing, thro' the city bear.*

Hence Horace:

Neu morem in Salium fit requies pedum.

Od. 36. l. i.
v. 12.

In Salian measures urge the dance, untired.

LIVIOUS.

The institution of the *Salii* is referr'd to Numa, who appointed twelve young Romans to attend the service of Mars on Mount Palatine. For, the city of Rome being afflicted with a grievous plague, the king pretended, a brazen shield had been sent him from heaven, as a sure token of Mars's protection of the Romans. This shield was deposited in the temple of Mars; and, that it might not be stolen away, twelve others were made so exactly like it, that no one could distinguish the counterfeit bucklers from the true one. These shields the *Salii* carried annually, on the festival of Mars, thro' the city, dancing and capering as they went along, and singing a song, which Horace calls *Saliare Numæ carmen*, *Numa's Salian song*. These bucklers were called *Ancylia*, and were born by the *Salii* on their shoulders.

Ep. 2. l. 1.
v. 86.LUCAN. l. 1.
v. 598.

Et Salius læto portans ancylia collo.

The Salii blithe, with bucklers on their neck.

ROWE.

See ANCYLE.

This priesthood was very august, and usually exercised by the chief persons of the empire. Thus Appius Claudius, Scipio Africanus, and the Emperor Titus were of the college of the *Salii*.

SALUS [*Lat.*] In English *Health*. The Greeks and Romans deified *Health*, and represented her, on medals, under the figure of a woman, sitting near an altar, round which a serpent is twisted, and offering the serpent drink in a cup. This goddess passed for the daughter of Æsculapius, the god of Physic, who is symbolically represented by a serpent. The Pagans usually addressed themselves to both these divinities at the same time: Thus, in Terence;

Hecyra,
Act. 3. sc 3.Male metuo, ne Philumenæ magis morbus adgravescat;
Quod te, Æsculapî, & te, Salus, ne quid sit. hujus, oro

i. e. *I am terrible afraid, lest Philumena's distemper should grow worse; which, O Æsculapius, and Salus, forbid, I beseech ye!*

FESTUS.

The temple of this goddess was built by Junius Brutus, surnamed Bubulcus, in the year of Rome 446, in consequence of a vow he had made in a war with the Samnites. It stood near the gate *Collina*, which for that reason was called *Porta Salutaris*.

We find the name of the goddess *Salus* on many medals of the emperors and emperesses, with different inscriptions, such as;

SALUS PUBLICA.

SALUS REIPUBLICÆ.

SALUS AUGUSTI.

PLIN. l. 35.
c. 4.

One of the *Fabii* painted the temple of this goddess, and from thence took the name of *Pictor*. This painting was preserved, till the temple itself was burnt down in the reign of the Emperor Claudius.

The Greeks called this goddess *Hygieia*.

MACRI Hierolex.

SALUTATION [*Angelical*]. Is a short form, or office, in the Church of Rome, consisting of the Angel's Salutation, and that of Elizabeth. It runs thus:

HOFFMAN.

Ave Maria, Gratia plena: Dominus tecum: Benedicta tu in mulieribus, & benedictus fructus ventris tui. Sancta Maria, mater dei, ora pro nobis peccatoribus, nunc & in hora mortis nostræ. Amen.

The latter clause *Sancta Maria, mater dei, ora pro nobis peccatoribus*, was added, they tell us, in the Vth century; but the last words, *nunc & in hora mortis nostræ*, were inserted by order of Pope Pius V.

Urban II order'd a bell to be tolled three times a day, to put the people in mind of repeating this Salutation, that God might prosper the Christian arms in the recovery of the Holy Land: which custom, having continued about 134 years, fell at length into neglect; till Gregory IX revived it, with the addition of a constant noon-bell.

The repeating of this Salutation at the beginning of the Sermon was first enjoyn'd by St Dominic, or, as some will have it, by Vincent Ferrerius.

S A M A E L. So the Jewish Rabbins call an evil angel, concerning whom they relate many things. BUXTORF,
Lexic. Rab-
bin.

Some pretend, it was he, who deceived Eve, mounted upon the serpent; that he is the angel of the dead, the prince of the air, and the chief of the Dæmons.

Other Rabbins look upon Samael as the prince of the angels, and believe he is to preside at the last judgment; for which reason they make offerings to him on the day of expiation.

S A M A R I T A N S. An antient sect among the Jews; whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah, and that of Israel. The capital of the kingdom of Israel was *Samaria*, whence the Israelites took the name of *Samaritans*. 1 Kings xii.

Salmanassar, king of Assyria, having besieged and taken Samaria, carried away the whole people captives into the remotest parts of his dominions, and filled their place with colonies of Babylonians, Cutheans, and other idolaters. These, finding themselves daily destroyed by wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the antient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their antient idolatry. The Rabbins pretend, they worshipped the figure of a dove on mount Gerizim. 2 Kings xvii.

Upon the return of the Jews from the Babylonish captivity, it appears, that the Samaritans had entirely quitted the worship of their idols. But, tho' they were united in religion, they were not so in affection, with the Jews: for they employed various calumnies and stratagems to hinder their re-building the temple of Jerusalem. And, when they could not prevail, they erected a temple on mount *Gerizim*, near the city of Shechem, in opposition to that of Jerusalem. See GERIZIM (THE TEMPLE OF). Ezra iv.

The reader will find the entire history of the Samaritans in Josephus, to whom I refer him.

As to their religion, we have seen, that it was originally pagan. Every one worshipped the deity they had been used to in their own country. The scripture particularly mentions nine idols or false gods of the Samaritans. These were;

- | | |
|------------------------------------|------------------------------------|
| 1. <i>Succoth-Benoth.</i> | 6. <i>Adramelech.</i> |
| 2. <i>Nergal.</i> | 7. <i>Anamelech.</i> |
| 3. <i>Ashima</i> or <i>Mendez.</i> | 8. <i>Rempban</i> or <i>Cbiun.</i> |
| 4. <i>Nibbaz</i> or <i>Anubis.</i> | 9. <i>Nisrock.</i> |
| 5. <i>Tartak.</i> | |

These deities are enumerated and described in the following barbarous verses:

*Numina, quæ Samaria colat, vis scire? tuere:
Semi-hominemque asinum, semi-hominemque canem.
En capriceps, gallina, pavo, Saxumque trigonum,
Et fidus cæli: numinis illa loco.*

See ADramelech, ANamelech, ASHIMA, &c.

After their conversion to the true religion, they received the *Pentateuch*, or five books of Moses, but never admitted any other of the Jewish writings. See PENTATEUCH.

The Samaritans, at present, are very few in number. Joseph Scaliger, being curious to know their usages, wrote to the Samaritans of Egypt, and to the high-priest of the whole sect, who resided at Neapolis in Syria. They returned two answers to Scaliger, dated in the year of the *Hegira* 998. These are now in the French king's library, and were translated into Latin by Father Morin, and printed in England, in the collection of that Father's letters, 1682, under the title of *Antiquitates Ecclesiæ Orientalis*.

In the first of these answers, they declare, that they celebrate the passover every year, on the fourteenth day of the first month, on mount Gerizim. In the second

answer, they declare, that they keep the sabbath with the utmost strictness, none of them stirring out of doors, but to the synagogue. They add, that on that night they abstain from their wives; that they begin the feast of the passover with the sacrifice appointed for that purpose in *Exodus*; that they sacrifice no where else but on mount Gerizim; that they observe the feasts of Expiation, Tabernacles, Harvest, &c. They never defer circumcision beyond the eighth day; never marry their nieces, as the Jews do; and, in fine, do nothing but what is commanded in the Law: whereas the Jews frequently abandon the Law, to follow the inventions of the Rabbins.

At the time they wrote to Scaliger, they reckoned 122 high-priests; and affirmed, that the Jews belied them, in calling them *Cutleans*, whereas they are descended from the tribe of Joseph by Ephraim.

SAMOSATENIANS. See PAULIANITES.

SAMUEL (THE BOOKS OF). Two canonical books of the Old Testament, so called, because they are usually ascribed to the prophet Samuel.

1 Chron.
xxix. 29.

These two books are styled *Reigns* in the Greek version, and, in the vulgar Latin, *Kings*; but in the Hebrew they are styled *The books of Samuel*. But, since the first twenty-four chapters contain all that relates to the history of Samuel, and that the latter part of the first book, and all the second, include the relation of events that happened after the death of that prophet, it has been supposed, that Samuel was author only of the first twenty-four chapters, and that the prophets Gad and Nathan finished the work. This is the opinion of the Talmudists, founded upon the following text of the *Chronicles*: *Now the acts of David, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.*

The books of *Samuel*, and the books of *Kings*, are a continued history of the reigns of the kings of Israel and Judah: for which reason, the books of Samuel are likewise styled, *The first and second books of Kings*; and the two books of *Kings* are also called the *third and fourth books of Kings*.

The *first book of Samuel*, otherwise called *The first book of Kings*, comprehends the transactions under the government of Eli and Samuel, and under Saul the first king; as also the acts of David, whilst he lived under Saul, and is supposed to include the space of about an hundred and one years. Here we read, how the republic of Israel was changed into a monarchy, and what great evils they suffered in consequence thereof. We have here an account of the deposition of their first king, Saul, on account of his profane sacrificing, and his willful disobedience to the commands of God, in relation to the destruction of the Amalekites; his treachery to David, and cruel pursuits of him; and lastly, the tragical death of himself, and his son Jonathan, on mount Gilboa.

The *second book of Samuel*, otherwise called *The second book of Kings*, contains the history of about forty years, and is wholly spent in relating the transactions of king David's reign; the military exploits of that prince, and his administration both of the church and of the state. With these are mixed the great failings and miscarriages of David, and, in consequence thereof, the many distresses he met with, and the various judgments and plagues inflicted upon him and his people by God. See **KINGS (THE BOOKS OF)**.

LA LOUBI-
ERE, descrip-
tion of Siam.

SANCRATS. Among the Banians (a people of India) are, the directors, or super-intendants of certain convents of *Talapoins*. See **TALAPOINS**.

The *Sancrats* are above the *Priors*, or usual superiors, of an house. There are no particular qualifications, which constitute them *Sancrats*; but they rise gradually to this dignity, by having been first principals of a convent under the direction of a *Sancrat*. These convents are distinguished from the rest by certain stones, fixed either round the temple, or near the walls of it.

The king honours the *Sancrats* with a title, an umbrella, a sedan, and proper domestics to attend them. Among these marks of favour and distinction, that of the *umbrella* is looked upon as none of the least. His majesty grants a licence for the use of this convenience to those, whom he has a mind to honour.

S A N C T A

SANCTA SOPHIA. The name of a famous church, at Constantinople, begun by the Emperor Constantine, and finished and dedicated, thirty-four years after, by his son Constantius, *An.* 360. SOCRAT. l. 2. c. 16.

This church was burnt down in the reign of Anastasius, and rebuilt by Justinian; and now it became the glory of the world for its largeness, curious architecture, beauty, and riches; insomuch that Justinian, having finished it, was heard to say, *νενίκηκά σε Σολομών, I have outdone thee, Solomon.* The reader may see a particular description of this famous church in Evagrius, Procopius, and Agathias, but more fully by Paulus Silentarius and his commentator Du Fresne.

The church of *Santa Sophia* is at present the chief mosque of Constantinople. It is not entire, the Turks having demolished a great part of the building, and chiefly preserved the dome, which was the choir of the church. Without this mosque are four minarets, or steeples with balconies round them, from whence the Muezens call the people to prayers. *See MOSQUE.* GRELOT. voyage de Constantinople.

Above the great gate within, are yet to be seen the image of our blessed Saviour sitting, and giving his blessing to an emperor prostrate at his feet, as also that of the blessed virgin at his left hand. At the entry of the church, on each side, between two porphyry pillars, are placed two marble urns full of water, where the Christians used to wash themselves in token of the inward purification of the heart. Formerly there was written over this place, in letters of gold, the following Greek verse, so contrived as to be read both backwards and forwards:

ΝΙΨΟΝ ΟΝΟΜΗΜΑΤΑ ΜΗ ΜΟΝΟΝ ΟΨΙΝ.

i. e. *wash your sins, and not your face only.* At present, the Turks drink of this water, after they have heated themselves by their prayers, their frequent bowings and kneelings, and continual exclamations and loud repetitions of the name of God.

On the south-side of the place, where formerly stood the high altar, is the *mirabe*, or niche, where the Koran is kept, with two large wax tapers placed by it. The Grand Seignior has a private apartment in this mosque, to which he ascends by a back stairs. Before the gate are some little buildings in form of chapels, covered with domes, wherein several of the young Ottoman princes lie buried. The whole is an extremely magnificent edifice, tho' far short of what it was in the time of the Christian emperors.

SANCTUARY. *See ASYLUM and TEMPLE OF SOLOMON.*

SANHEDRIM. So the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of their church and state. See SELDEN, de Synedriis veterum Hebræorum.

This council consisted of seventy senators. The room they met in was a *rotunda*, half of which was built without the temple, and half within: that is, one semicircle of the room was within the compass of the temple. The other semicircle, they tell us, was built without, for the senators to sit in, it being unlawful for any one to sit down in the temple.

The *Nasi*, or prince of the Sanhedrim, sat upon a throne at the end of the hall, having his deputy at his right hand, and his sub-deputy on the left. The other senators were ranged in order on each side. These senators were taken partly from among the priests and Levites, and partly out of the number of the inferior judges, who formed what they called the *lesser Sanhedrim*. They were to be skilful in the law, both traditional and written. They were obliged to study divination, astrology, natural philosophy, arithmetic, and languages. Eunuchs, and all who had any bodily deformity, were excluded from the Sanhedrim; as also usurers, gamesters, and those who made a gain of their fruits in the sabbatical year. In fine, it was required, that the members of the Sanhedrim should be of mature age, rich, and handsome.

The authority of the great Sanhedrim was very extensive. This council decided such causes as were brought before it by way of appeal from the inferior courts. The king, the high-priest, the prophets, were under its jurisdiction. If the king offended against the Law; for example, if he married above eighteen wives, if he kept too many horses, or hoarded up too much gold and silver; the Sanhedrim had

him stripped and whipped in their presence. The right of judging in capital cases belonged to this court, and sentence of death might not be pronounced in any other place : for which reason the Jews were forced to quit this hall, when the power of life and death was taken out of their hands, forty years before the destruction of the temple, and three years before the death of Christ.

The Rabbins pretend, that the Sanhedrim has always subsisted in their nation from the time of Moses down to the destruction of the temple by the Romans. They date the origin of it from the appointment of the seventy elders in the wilderness. At first, they say, this council was held at the door of the tabernacle. When the people were in possession of the Land of Promise, the Sanhedrim followed the tabernacle. It was kept successively at Gilgal, at Shiloh, at Kirjath-Jearim, at Nob, at Gibeon in the house of Obed-Edom ; and lastly it was settled at Jerusalem, till the Babylonish captivity. During the captivity, it was kept up at Babylon ; and after the captivity, it was again restored at Jerusalem.

De doctrin.
temp. l. 2.
c. 26.

Ad. 1. Paralip.
xxi. 4.
Hist. of the
Jews, l. 1.
c. 4.

But the learned do not agree with the Jews in this whole account. Petavius fixes the beginning of the Sanhedrim to the time of Gabinius, governor of Judæa, who erected tribunals in the five principal cities, viz. Jerusalem, Gadara, Amathus, Jericho, and Sephoris. Grotius places the beginning of it under Moses, but makes it determine at the beginning of Herod's reign. Basnage places it under Judas Macabbeus, or his brother Jonathan.

The term *Sanhedrim* is derived from the Greek word *Συνεδριον*, which signifies a council or assembly of persons *sitting together*.

A. ROGER,
dissert. on the
Bramins.
p. 1. c. 3.

SAN-JASIS. A kind of religious order among the Indian Bramins. They are Anchorets, and affect the greatest abstinence, refraining from marriage, and all pleasures in general. They make but one meal, and live on alms ; and, instead of a copper cup, which others generally carry about them, they are permitted to use earthen-ware only. Their cloaths are dyed with red earth, and they carry a long bamboo-cane in their hands. They are forbid to touch either gold or silver ; much less are they allowed to carry any about them. They have no fixed habitation, nor lie two nights together in the same place ; once a year excepted, when they are permitted to continue two months together in the same place.

The *San-jasis* are bound to be always ready to oppose six enemies, viz. *Cama*, lust ; *Croota*, anger ; *Lopa*, avarice ; *Madda*, pride ; the love of the things of this world ; and *Matsara*, revenge.

F. SIMON,
remarks on a
journey to
Mount Libanus.

SANTONS. Turkish monks, so called. They are distinguished by their habits, manner of living, and their different rules and institutions.

Some of the Santons make a vow of poverty, others of chastity, others of perpetual fasting and abstinence ; and others wholly apply themselves to a contemplative life. Each of these carries about him the marks of his profession. Those, who wear feathers on their heads, denote thereby, that they are persons addicted to meditation, and have revelations. Those, whose garment is patched up of pieces of cloth of different colours, signify thereby their vow of poverty. Those, who wear chains about their necks, declare the vehemence of the spirit that animates them ; and those, who wear something at their ears, denote their obedience and submission to the spirit, which transports them into raptures and extasies.

Some of the Santons live in community together : others are hermits, and a third sort mendicants.

OVINGTON.
PURCHAS.

SAPAN. A name, which the idolatrous inhabitants of Pegu, in the East-Indies, give to some solemn festivals, observed by them. They have four more remarkable *Sapans*.

The first, called *Sapan-Giache*, is a kind of pilgrimage, which the king and queen, and most of the court, make about twelve leagues distance from their capital. This festival is celebrated with great pomp and magnificence. The king and queen appear in a triumphal chariot, and covered with all sorts of precious stones.

Another festival, called *Sapan-Catena*, consists partly in making certain curious pyramidical figures. Each artificer conceals himself, that no one may be apprized of what he is employed about, and that the king, for whose amusement these curiosities are principally intended, may be the first that has the pleasure of seeing them.

them. At night, they light up wax-tapers in honour of their idols, and leave the city gates open.

Sapan-Daiche is the water-feast, upon which occasion, the king and queen besprinkle each other with rose-water; and their example is followed by the courtiers, the soldiers, and the very populace.

The *Sapan-Donon* is remarkable for the public exercise of their watermen; the prize whereof the king bestows on him, who rows fastest, and gets soonest to the goal. This festival lasts a whole month.

S A R A B A I T Æ [*Lat.*] A sort of Monks, among the antient Christians, whom the Egyptians called by the name of *Remboth*. CASSIAN. Collat. xviii. c. 7.

These Religious did not resort to the wilderness, as others did, but lived publicly in cities, that their actions might be seen and applauded by men, which was the only end they aimed at: for they turned religion into an art, and made a real gain of pretended godliness. They usually lived two or three together, under no rule or government. Whatever they sold of the work of their own hands, was at an higher price than usual. They observed very strict fasts. Every thing about them was affected; loose sleeves, wide stockings, coarse cloaths, frequent sighing, making daily visits to virgins, and always bitterly inveighing against the clergy. But whenever a feast-day happened to them, they would indulge themselves even to riot and excess.

Spaltenfis draws a parallel between the *Sarabaitæ*, and the Minorites, Dominicans, and some other religious orders of the Romish Church. De Rep. Eccl. l. 2. c. 12.

S A T A N or the DEVIL. See ANGELS, DÆMONS and EBLIS.

S A T A N I A N S. Christian heretics, so called, because they taught, that *Satan*, or the devil, was extremely powerful, that he occasioned infinite mischiefs, and that it was much wiser to respect and adore, than to curse him; this being a means to render him favourable to men, instead of injuring them. EPIPH. Hæref. 80.

The *Satanians* were a branch of the *Messalians*, and appeared about the year 390. They had many extravagant maxims. They pretended, they were the only true observers of the gospel: they possessed no goods, lived by begging, and lay together promiscuously on the pavement of the streets. When any one asked concerning their quality, they would call themselves patriarchs, prophets, angels, and even Jesus Christ.

S A T U R N. A famous deity of Pagan antiquity. The Mythologists tell us, he was the son of *Cælus* and *Terra*, and that he married his sister *Ops* or *Vesta*:

----- Dî nempe suas habuere sorores:
Sic Saturnus Opim junctam sibi sanguine duxit.

OVID. Metam. l. 9. v. 496.

----- The gods their sisters wed:
Thus Ops, tho' join'd in blood, shar'd Saturn's bed.

By this marriage, according to Ovid, Saturn had two daughters, Juno and Ceres:

*Ex Ope Junonem memorant, Cereremque creatas
Semine Saturni.*

Fast. l. 6. v. 285.

Saturn was appointed heir of his father's kingdom, in exclusion of his elder brother Titan; but upon this condition, that he should not bring up any of his male children, that so the inheritance might return into the right line of the Titans. For this reason, when he had any male children born, he devoured them. But his purpose was at length defeated by the cunning of his wife, who, when Jupiter was born, gave her husband a stone dressed up, instead of the child. Saturn instantly swallowed it, and Jupiter was sent to mount Ida in Crete, to be nursed by the *Curetæ*, who made a rattling noise with their arms, that Saturn might not hear the cries of the infant.

LUCRET.
l. 2. v. 633.

Dictæos referunt Curetas; qui Jovis illum
Vagitum in Creta quondam occultasse feruntur;
Cum pueri circum puerum pernice chorea
Armati in numerum pulsarent æribus æra;
Ne Saturnus eum malis mandaret adeptus.
Æternumque daret matri sub pectore volnus.

*These represent those armed priests, who strove
To drown the tender cries of infant Jove:
By dancing quick they made a greater sound,
And beat their armour, as they danc'd around;
Lest Saturn shou'd have found, and eat the boy,
And Ops for ever mourn'd her prattling joy.*

CREECH.

Titan, being informed of this matter, made war against Saturn, and dethroned him: but Jupiter, being grown up, raised an army, defeated the Titans, and restored his father Saturn. Some time after, Saturn, being jealous of his son Jupiter, would have destroyed him: but the latter prevented this design, by dethroning his father, and usurping the kingdom:

OVID. Fast.
l. 3. v. 796.

Saturnus regnis ab Jove pulsus erat.

Hence our poet Milton, in his catalogue of the fallen angels:

Paradise Lost,
B. 1. v. 510.

----- *Titan (Heav'n's first-born)
With his enormous brood, and birth-right seized
By younger Saturn: he from mightier Jove
(His own and Rhea's son) like measure found:
So Jove usurping reign'd.*

Saturn, having escaped from his confinement, fled into Italy; which from thence obtained the name of *Saturnia*; as also that of *Latium*, à *latendo*, because Saturn lay hid in this country from the pursuits of his son Jupiter.

OVID. Fast.
l. 1. v. 235.

*Inde diu genti mansit Saturnia nomen:
Dicta quoque est Latium terra latente deo.*

The dethroning of Saturn put an end to the golden age, and made way for that of silver:

OVID. Me-
tam. l. 1.
v. 113.

----- *Saturno tenebrofa in tartara misso,
Sub Jove mundus erat: subiit argentea proles,
Auro deterior, fulvo pretiosior ære.*

*But when good Saturn, banish'd from above,
Was driven to hell, the world was under Jove:
Succeeding times a silver age behold,
Excelling brass, but more excell'd by gold.*

DRYDEN.

The poets frequently describe the *Saturnian age*, as the time when virtue, piety, and goodness flourished in the world. So Virgil.

Georg. l. 2.
v. 532.

*Hanc olim veteres vitam coluere Sabini:
Hanc Remus, & frater: sic fortis Etruria crevit;
Scilicet & rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi regis, & ante
Impia quam cæcis gens est epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Nec dum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses.*

*Such was the life the frugal Sabines led ;
 So Remus, and his brother god, were bred :
 From whom th' austere Etrurian virtue rose ;
 And this rude life our homely fathers chose.
 Old Rome from such a race deriv'd her birth ;
 (The seat of Empire, and the conquer'd earth ;)
 Which now on sev'n high hills triumphant reigns,
 And in that compass all the world contains.
 E'er Saturn's rebel son usurp'd the skies,
 When beasts were only slain for sacrifice :
 While peaceful Crete enjoy'd her antient Lord,
 E'er sounding hammers forg'd th' inhuman sword :
 E'er hollow drums were beat ; before the breath
 Of brazen trumpets rung the peals of death ;
 The good old god his hunger did assuage
 With roots and herbs, and gave the golden age.*

DRYDEN.

Juvenal tells us the same :

*Credo pudicitiam, Saturno rege, moratam
 In terris, visamque diu ; cum frigida parvas
 Præberet spelunca domos, ignemque, Laremque,
 Et pecus, & dominos communi clauderet umbra.*

Sat. 6. init.

*In Saturn's reign, at nature's early birth,
 There was that thing call'd chastity on earth ;
 When in a narrow cave, their common shade,
 The sheep, the shepherds, and their gods were laid.*

DRYDEN.

Saturn taught the people of Italy the art of agriculture, the use of laws, money, &c. in short, he civilized the people, who before wandered about like beasts.

This deity, according to Cicero, was called *Saturn*, *quod saturetur annis* : but, according to Martianus Capella and others, he was so called from *Sator*, a *Sower*, as being the inventor of tillage. He is likewise called *Κρόνος*, *Chronus*, because he was an emblem of *Time*. De natura
deor. l. 2.

Saturn was represented like an old man grown crooked with age : in his right hand he held a sickle, and a serpent biting its tail ; and in his left a child, which he endeavours to devour. Sometimes he is painted with four eyes, two before and two behind ; and sometimes with wings upon his shoulders. The reason of all these representations is very obvious.

The first temple, erected to this god at Rome, was that built by Tatius, king of the Sabines, upon Mount Capitoline : a second was consecrated to him by Tullus Hostilius ; and a third dedicated by the Consuls, A. Sempronius Atratinus and M. Minutius. This latter was the place where they kept the public treasury, where contracts were registered, and where persons, discharged out of prison or from slavery, consecrated their chains. The statue of Saturn wore chains of wool, in memory of those which Jupiter put on him ; which chains were taken off at the feast of the *Saturnalia*, to denote the great liberty men enjoyed at that time. See the following article.

Antiently, they sacrificed a man to Saturn : but Hercules abolished this barbarous custom, and substituted instead thereof little images made of plaister.

Some learned writers derive the history of *Saturn* from that of *Adam*. Saturn, they say, was the father and king of the golden age ; and the same may be said of Adam, during his abode in the terrestrial paradise. The first man, after he had sinned, went and hid himself from the sight of God ; and Saturn, after he was dethroned, hid himself in Italy. Saturn was the son of heaven and earth ; and Adam was created by God out of the dust of the earth.

Others chuse to apply the history of *Noah* to that of *Saturn*. Noah was the father of all mankind after the deluge, and the king of another golden age. He was likewise the first, who planted a vineyard, and began the use of wine ; which is likewise ascribed by the Pagans to Saturn. But the principal resemblance between

Noah

Noah and Saturn lies in their immediate posterity. Noah had three sons, Shem, Ham, and Japhet, who shared the world between them : and Saturn had three sons, Jupiter, Neptune, and Pluto, between whom the empire of the universe was divided.

S A T U R N A L I A [*Lat.*] A festival of the antient Romans, observed, on the 17th of December, in honour of the god *Saturn*.

Saturnal. l. 1. Macrobius reckons three opinions concerning the origin of this feast. Some said, Janus appointed it by way of acknowledgment for the art of agriculture, which he had learnt of Saturn. Others ascribed its origin to Hercules's companions, who had been preserved from robbers by Saturn, to whom they had addressed their prayers for that purpose. Lastly, others maintained, that the *Pelasgi*, landing in the isle of Delos, were directed by the oracle to erect an altar to Saturn, and institute a festival in his honour. However it be, this festival, according to Macrobius, was instituted at Rome, in the reign of Tullus Hostilius, after he had triumphed over the *Albani*. But Livy carries the institution of this festival no farther back than the year of Rome 257, in the consulship of A. Sempronius, and M. Minutius Augurinus, three years after the victory, which Posthumius the Dictator obtained over the Latins near the lake *Regillum*. This festival continued but for one day, till the reign of Augustus, who added two more days to it : afterwards it was celebrated five, six, and sometimes seven days together.

In Saturnal. Lucian introduces Saturn himself giving an account of the laws and customs of the *Saturnalia*. ' During my whole reign, which lasts but for one week, no public business is to be done : there is nothing but drinking, singing, playing, creating imaginary kings, placing servants with their masters at table, &c.—Of all trades, none but cooks and pastry-cooks shall follow their occupation : all exercises of body and mind shall be banished, excepting such as are for recreation ; and nothing shall be read or recited but what is suitable to the time and place. The rich and poor, masters and slaves, shall be equal. There shall be no disputes, reproaches, or injuries ; and men shall not be allowed so much as to be angry. No account shall be kept of income or expence, nor any inventory taken of moveables or plate used at my feast. The rich shall take an account before-hand of such as they intend to treat, or to send presents to, and for that end shall lay aside the tenth part of their income.—On the eve of the festival, having cleared the house of all pollution, and expelled from thence pride, ambition, and covetousness, in order to sacrifice to good humour, courtesy, and liberality, they shall send their presents by the hands of some trusty persons.—When the master of the house treats his domestics, according to custom, his friends shall serve with him at table, and liberty shall be given them to jest, provided the raillery be neat, and that he who is rallied laughs first. '

Horace finely introduces one of his satires by the liberty a servant takes, at the *Saturnalia*, of speaking his mind freely to his master :

Sat. 7. lib. 2.

Jam dudum ausculto, & cupiens tibi dicere servus
Pauca, reformido—Davusne ? —ita, Davus, amicum
Mancipium domino, & frugi, quod sit satis : hoc est,
Ut vitale putes—Age, libertate Decembri
(Quando ita majores voluerunt) utere : narra.

Well, Sir, I hear, and have some news to tell ;
But I'm affraid, you will not like it well
From me your slave. Who ! Davus ! is it you ?
Davus, the faithful servant and the true,
Davus, who fancies that sufficient store,
Which nature's wants supplies, and asks no more.
Go to, and, as our antient Laws decree,
Use boldly your December's liberty :
Speak freely what thou wilt : thou may'st be free. }

CREECH.

On this festival, the Romans sacrificed bareheaded, contrary to the custom of other sacrifices.

S A T Y R S. A kind of rural deities of the antient Romans. They were represented with goats feet, and sharp pricked up ears. Thus Horace :

----- aures
Capripedum Satyrorum acutas.

Od. 19. l. 2:
v. 3.

They are usually in company with the nymphs, and other deities of the woods. Hence the same poet :

Nympharumque leves cum Satyris chori.

Od. 1. l. 1:
v. 31.

The nymphs and Satyrs mingle in the dance.

And Ovid :

*Vos quoque, plebs superum, Fauni, Satyrique Larefque,
Fluminaque, & nymphæ, Semideumque genus.*

In Ibim.
v. 79.

*Ye Satyrs, Fauns, and Nymphs, that haunt the woods,
And all the rabble of the sylvan gods.*

It is pretended, there really were in the world such monsters, as the ignorant Pagans deified under the name of *Satyrs*. One of them, it is said, was brought to Sylla, having been surprized in his sleep. That General ordered, that he should be interrogated by people of different countries, to know what language he spoke. But the Satyr only answered with cries, not unlike those of goats, and neighing of horses. This monster had a human body, but the thighs, legs, and feet of a goat.

PLUT. in
Sylla.

If we may believe St Jerom, St Anthony met with a Satyr, as he was crossing the deserts of Africa. This Satyr presented him with dates; and being asked by St Anthony who he was, the monster replied; 'I am a mortal, and one of the inhabitants of the desert, whom the deluded Gentiles worship under the name of *Satyrs*. I come embassador from our whole race, to intreat that you would pray for us to the common God, who, we know, is come to save the world, and whose sound is gone out into all lands.' The reader will make the proper reflections upon this story.

In Vit. Pauli
Eremitæ.

S A V I G N I (THE ORDER OF). A religious order, in the Romish Church, founded by Vitalis de Mortain, a disciple of the famous Robert d'Arbrissel, founder of the order of Fontevraud. The order of *Savigni* no longer subsists as a distinct order, but is united and incorporated with that of the *Cisterians*. See CISTERIANS.

Hist. des Ord.
Relig. T. 6.
c. 14.

It was called *The order of Savigni* from a town of that name, in Normandy, near which Vitalis de Mortain founded his first monastery. This holy man, having retired with some of his disciples to the forest of *Fougeres*, on the borders of Brittany, they dispersed themselves into several parts, and built cottages apart from one another, for a defence against the inclemencies of the weather. Raoul, who was lord of the place, connived at it for some years: but, being passionately addicted to hunting, and fearing lest these hermits might damage the forest, he chose rather to grant them that of *Savigni* towards Avranches. Here these new Anchorets, being above 140 in number, settled, and obtained of Raoul certain remains of an old castle near the town of *Savigni*; which were converted into a monastery, and soon became one of the most celebrated abbies in France. Vitalis gave to his community the rule of St Benedict, with some peculiar constitutions; and they took a grey habit. This establishment was made about the year 1112.

After the death of Vitalis, which happened in 1122, some other monasteries were added to the order; among which were *Vaux de Cernay*, in the diocese of Paris; *Foucarmont* in the diocese of Roan; *Aulnay* in the diocese of Bayeux; that of *la Trappe*; and some others in England.

About the year 1140, Serlo de Valbodon, General of the order, observing, that many of the English abbots kept away from the general chapters held every year; he, with the French abbots, and some English, resolved to give themselves up to

St Bernard, to be incorporated into the body of the Cistercians. Accordingly, with the consent of Pope Eugenius III, they were received, and united with that order. Some abbies in England opposed this union; but, after much contesting, they all submitted.

Hist. des Ord.
Relig. T. 4.
c. 4.

S. SAVIOUR (ORDER OF). A religious order in the Romish Church, founded by St Bridget, about the year 1344; and so called, because it was pretended, that our blessed Saviour himself dictated to the holy foundress the rules and constitutions thereof. The religious of this order are likewise called *Bridgettins*.

St Bridget had been married to Wilphon, prince of Nericia; who being dead at Arras, on his return from Galicia, his widow devoted herself to a religious life, and built a monastery at Western, in the diocese of Lincopen, in Sweden; in which she passed the remainder of her life. This monastery was the original of the order of St Saviour, which spread over most parts of Europe.

According to the constitutions, this order is principally founded for religious women, who are to pay a particular honour to the holy virgin: but there were to be some monks of the order, to administer the sacraments, and spiritual assistance to the nuns. The number of nuns is fixed at sixty in each monastery, and that of the religious priests at thirteen, according to the number of the apostles, of whom St Paul was the thirteenth. There are also to be four deacons, representing the four doctors of the Church, St Ambrose, St Augustin, St Gregory, and St Jerom; and eight lay-brothers: who, all together, make up the number of the thirteen Apostles, and the seventy-two disciples, of Jesus Christ. The nuns are not to be admitted till 18 years of ages, nor the fryars before 25; and they are to perform a year's noviciate.

When a nun is to be admitted into the order, she is first led into the church, preceded by a red banner, on one side of which is painted a crucifix, and on the other the image of the blessed Virgin. The bishop, having blessed a ring, puts it on her finger, and then celebrates mass. She approaches the altar bare-footed, and putting off her upper garment, receives at the bishop's hands the habit of the order; at which time a crown is put upon her head. Mass being ended, four nuns carry her into the monastery on a bier, the bishop following, who delivers her to the Abbess; and then, for the space of eight days, she is not obliged to any regular observances. A fryar is professed by imposition of the bishop's hands, and making the sign of the cross on his head.

The nuns and fryars have one common church, in which are thirteen altars, in honour of the thirteen apostles. The choir for the nuns is above, that for the fryars below. They are allowed to eat flesh on Sunday, Monday, Tuesday, and Thursday, in every week. They have several fasts, besides those appointed by the Church. The sisters are allowed two shifts of white coarse woolen, a tunic of coarse grey woolen, a cowl of the same, and a mantle made fast with a wooden button. They wear a veil of black-cloth, on the top of which is a crown or circle of white linnen, with five small red pieces on it resembling so many drops of blood. The fryars have two coarse woolen shirts, a tunic of coarse grey woolen, a cowl, a hood and a mantle; on the left side whereof the priests wear a red cross, in memory of our Saviour's passion; the deacons a white circle, to represent the wisdom of the Fathers of the Church; and the lay-brothers a white cross, to betoken innocence.

Every Thursday, the Abbess holds a chapter, to the end that the nuns, who have committed any fault, may be punished. The bishop of the place, where the monastery stands, is the father and visiter of it. One thing remarkable is, that a grave is always kept open, to which the Abbess and the nuns go every day, and after some prayers throw a little earth into it. The Abbess is superiress, not only of the nuns, but of the fryars also; and she appoints one of the thirteen priests, who is the general confessor. For the rest, the religious of this order observe the rule of St Augustin.

REYNERUS,
p. 166.

There was only one monastery of this order in England. It was in Middlesex, on the banks of the Thames, and called *Sion*. This was one of the first monasteries that were dissolved by King Henry VIII and was granted, by King Edward VI, to the Duke of Somerset. Queen Mary restored it to the former owners: but, in Queen Elizabeth's reign, the monastery was again dissolved, and given to the dukes of Somerset, who have enjoyed it since that time.

SCAPULARY. One part of the habit of several religious orders in the Church of Rome, worn over the gown, as a badge of peculiar veneration for the blessed Virgin. It consists of two narrow breadths or slips of cloth, covering the back and the breast, and hanging down to the feet.

The common opinion concerning the introduction of the Scapulary, is, that the blessed Virgin herself gave it, in an apparition, to Simon Stoch, General of the Carmelites in the XIIIth century: which account of it's origin is asserted, or at least supposed, in several bulls of the popes.

The *Scapulary* is considered as an instrument of devotion, not inferior to that of the *Rosary* or string of beads. It is pretended, the holy Virgin promised to be propitious to all the votaries of the Scapulary, and to save all such, at the hour of death, as should be found provided with so precious a pledge. The Legendaries ascribe many miracles to this habit, and tell us it is an excellent preservative against the accidents of life.

The devotees of the *Scapulary* celebrate its festival on the 16th of July. The bulls of the popes have from time to time secured indulgences without number to them. But what sets the Scapulary above all other practices of devotion is the Sabbatin bull of John XXII. This pope therein declares, that the blessed Virgin, one day as he was at prayers, gave him a positive promise, that she would deliver the Carmelites her children, and the brethren of the Scapulary, out of hell, on the Sunday after their death, upon three conditions; 1. To wear the Scapulary to their death: 2. To preserve their virginity: 3. To repeat the canonical hours, and abstain from flesh every Wednesday and Saturday in the year. See CARMELITES.

One of the *Fraternities*, or religious societies, at Rome, takes it's name from the *Scapulary*. See FRATERNITIES.

SCHAMMAN. The name given to the principal, or superior, of the priests among the *Tunguses*, a people of Chinese Tartary. These priests wholly devote themselves to the study of magic, or the black art.

Relig. of the
Chinese, &c.
apud Cerem.
Relig. T. 4.

The *Schamman*, in the exercise of his magical operations, observes the following method. After he has gone thro' his preliminary penances, he puts on a kind of robe, composed of divers pieces of old iron, some in the form of birds, others in that of beasts; all of which are fastened together by rings of the same metal. He puts on stockings made of the same materials, and gloves of the same sort, made in the fashion of a bear's paws. He claps a pair of iron horns on his head. Thus equipped, he takes a drum in one hand, and a little wand, embellished with the skins of mice, in the other; then leaps and capers about, crossing his legs sometimes this way, and sometimes that, and accompanying this motion with most hideous cries. All this time his eyes are stedfastly fixed on a hole at the top of his hut; and as soon as ever he discerns a black bird, which, it is pretended, perches on the roof, and vanishes in a moment, he falls upon the ground in a kind of trance, and continues, for about a quarter of an hour, seemingly deprived of all sense and reason. When he comes to himself, he resolves the queries of all those, who consult him.

SCEUOPHYLAX [Gr.] In the antient Christian Church, was an officer appointed to take care of the sacred vessels, utensils, and such precious things as were laid up in the church's repository.

The *Sceuphylox* was commonly some Presbyter: for Sozomen, speaking of the famous Theodore presbyter of Antioch, tells us, he suffered martyrdom, under the Emperor Julian, because he would not deliver up what was in his custody to the persecutors.

Hist. Eccl.
l. 5. c. 8.

SCHIITES. A religious sect among the Mohammedans, so called from the Arabic word *Schiât*, which signifies in general a *company* or *party*. The Schiites are the partisans or followers of Ali, and are opposed to the *Sunnites* or orthodox Mussulmans. See SONNITES.

D' HERBE-
LOT, Bibl.
Orient.

The distinguishing principle of the *Schiites* is, that the sovereign Imamaté, a dignity which comprehends the whole spiritual and temporal authority over the Mussulmans, belongs by divine right to Ali and his descendants.

The

The Persians are Schiites, and the Turks Sonnites. This difference of party between the two nations began in the year of the *Hegira* 363, under the Caliphate of Mothî Lillah.

The Schiites are divided among themselves into various sects. The *Kessabians*, which is one of them, hold very extravagant opinions. They believe, that Ali was more than a man, and that he is still alive. They likewise reckon the twelve Imams of the posterity of Ali in a different manner. For some adhere to the branch of Hassan the eldest son of Ali, and others to that of Houssain, who was the youngest. Some again follow the party of Mohammed Ben Hanifah, who was likewise the son of Ali by another wife; and others that of Mahadi the African, founder of the Dynasty of the Fathimites in Egypt. Lastly, others embrace the party of the Ismaelites of Persian Irak, whose Dynasty took its origin from Hassan Sabak.

Many of the Schiites hold the metempsychosis or transmigration of souls, and a certain communication of the spirit of holiness transmitted from one person to another. The different sects are, as it were, so many trees, split and divided into a great number of branches. Nevertheless they all agree in looking upon Abubecre, Omar, and Othman, whom the Sonnites or orthodox so highly revere, as usurpers of the Caliphate, and supreme authority of Mussulmanism, which, according to them, ought to have passed directly from Mohammed to Ali; who nevertheless was but the fourth Caliph. For the same reason they abhor the memory of the Caliphs called *Ommiades*, who put to death Houssain the son of Ali, whose death they annually lament; and they reject likewise the Caliphs called *Abassides*, tho' related to Mohammed, because they did not descend from Ali.

SCHISM. In the Ecclesiastical sense of the word, is a breaking off from communion with the Church, on account of some disagreement in matters of faith or discipline. The word is of Greek original, and signifies a *fissure* or *rent*.

BINGHAM,
Orig. Ecclef.
B. 16. c. 1.
§. 17.

We shall easily learn what the antients meant by the unity of the Church and Schism, if we consider the following particulars. 1. That there were different degrees of Unity and Schism, according to the proportion of which, a man was said to be more or less united to the Church, or divided from it. 2. That they, who retained faith and baptism, and the common form of Christian worship, were in those respects at unity with the Church; tho', in other respects, in which their Schism consisted, they might be divided from her. 3. That to give a man the denomination of a true Catholic Christian, absolutely speaking, it was necessary that he should in all respects, and in every kind of unity, be in perfect and full communion with the Church: but to denominate a man a *Schismatic*, it was sufficient to break the unity of the Church in any one respect; tho' the malignity of the Schism was to be interpreted more or less, according to the degrees of separation he made from her. Because the Church could not ordinarily judge of mens hearts, or of the motives that engaged them in error and Schism, therefore she was forced to proceed by another rule, and judge of their unity with her by their external communion and professions.

Id. ib. c. 6.
§. 22.

And, as the Church made a distinction between the degrees of Schism, so did she between the censures inflicted on Schismatics: for these were proportioned to the quality and heinousness of the offence. Such as absented themselves from church for a short time (which was reckoned the lowest degree of separation) were punished with a few weeks suspension. Others, who attended only some part of the service, and voluntarily withdrew when the Eucharist was to be administered; these, as greater criminals, were denied the privilege of making any oblations, and excluded for some time from all the other holy offices of the church. But the third sort of *Separatists*, who are most properly called *Schismatics*, being those who withdrew totally and universally from the communion of the Church, and endeavoured to justify their separation; against these the Church proceeded more severely, using the highest censure, that of excommunication, as against the professed enemies and destroyers of her peace and unity.

Ecclesiastical history presents us with a view of several considerable Schisms, in which whole bodies of men separated from the communion of the Catholic Church. Such were, in the IVth century, the Schisms of the *Donatists*, and the many heretics that sprung up in the Church, as the *Arians*, *Photinians*, *Appollinarians*, &c. the Schism of the Church of Antioch, occasioned by Lucifer, bishop of Cagliari in

in Sardinia : In the Vth century, the Schism of the Church of Rome, between Laurentius and Symmachus: In the IXth century, the separation of the Greek Church from the Latin : but particularly, the grand Schism of the Popes of Rome and Avignon, in the XIVth century ; which lasted till the end of the council of Pisa, *An.* 1409.

A pious writer, speaking of *Schism*, tells us : ‘ It is a *causeless separation* from such governors in the Church, as have received their authority and commission from Jesus Christ. If there be a *sufficient cause*, then there may be a *separation*, but no *Schism*. But if there be no sufficient ground for the separation, it is *Schism*, that is, a culpable separation, which was always reckoned a sin of a very heinous nature. For St Paul charges the Ephesians to *keep the unity of the Spirit in the bond of peace*, because *there is but one God, one faith, one baptism, and one body of Christ*. The same doctrine is taught in the writings of the first Fathers of the Church, particularly St Ignatius and St Cyprian ; and this was reputed a great sin by them, even before the Church and state were united, and when the meetings of the Schismatics were as much tolerated by the state, as the assemblies of the Catholics. For toleration does not alter the nature of Schism. Such laws only exempt the persons of Schismatics from any penal prosecution. Donatism, and Novatianism, were counted as damnable Schisms, under the reigns of those emperors, who granted toleration to them, as under the reigns of those, who made laws against them.’

NELSON'S
companion for
the festivals
and fasts.
p. 606.

The Romish Church bestows the name of the *English Schism* on the reformation of religion in England : and the Church of England applies the term *Schism* to the separation of the Presbyterians, Anabaptists, and Quakers.

SCHISMATICS. See the foregoing article.

SCHOOLS of the PROPHETS. See PROPHETS.

SCHOOL-MEN. In Ecclesiastical history, are those divines, who studied, and taught, what is called *Scholastic Divinity*.

DU-PIN, hist.
de l'Eglise,
Cent. 11, &c.

The study of divinity having, for some ages, been greatly neglected, began to revive in the XIth century. Several persons made public lectures upon it in the *Schools* of the cathedral churches and monasteries. At first, they were contented to follow the old method of relating the explications of the Fathers upon the Holy Scriptures ; and they treated of doctrines only occasionally. But towards the end of the century, they began to have Theological lectures on the doctrines of religion, to propose questions concerning the mysteries of Christianity, and to resolve them by logical and metaphysical reasonings. This was the original of the Scholastic Theology, which in a short time became the chief and almost only business of those, who studied matters of religion. But this method, which might have been useful, yet produced ill effects : for those, who followed it, trusting too much to their own reasoning, were led to forsake the manner of speaking used by the Fathers of the Church, and to advance and maintain erroneous and dangerous propositions. Here follows a short account of the principal School-men.

1. Albertus Magnus, a Dominican fryar, born in Suabia. He was educated in the university of Paris, and was Thomas Aquinas's master. Pope Alexander IV sent for him to Rome, where he officiated as Master of the sacred palace : And Urban IV forced him to accept of the bishopric of Ratisbon. He died at Cologne in the year 1280. Albert wrote a great number of books ; and, in those days of ignorance, was accused of magic, and of having a brazen head, which gave him answers.

2. St Bonaventure, surnamed the *Seraphic Doctor*, born at Bagnarea, a city of Tuscany, in 1221. He entered into the order of the Minims, in 1233, and followed his studies in the university of Paris, where he afterwards taught divinity, and took his doctor's degree with St Thomas Aquinas in 1255. Next year he was elected General of his order ; and Gregory X made him a Cardinal in 1272. He assisted at the first sessions of the general council of Lyons, held in 1279, and died before it was ended. His works are very numerous, and equally replete with piety and learning.

3. St Thomas Aquinas, surnamed the *Angelical Doctor*, was descended of the kings of Sicily and Aragon, and was born in the year 1224, in the castle of *Aquin*,

which is in the territory of Laboré in Italy. After having been educated in the monastery of Mount Cassino, he was sent to Naples, where he studied Humanity and Philosophy. In 1244, he went to Cologn, to study under Albertus Magnus. From thence he went to Paris, where he took his doctor's degree in 1255. He returned into Italy in 1263; and, after having taught Scholastic Divinity in most of the universities of that country, he settled at last at Naples. In 1274, being sent for by Gregory X, to assist in the council of Lyons, he fell sick on the road, and died in the monastery of Fossanova, near Terracina. Among the great number of his works, which make seventeen volumes in folio, his *Summa* is the most famous, being a large collection of Theological questions.

4. Scotus, or John Duns Scotus, surnamed the *Subtile Doctor*, was a Scotchman by birth, and came to Paris about the year 1300, where he took his degrees, and taught in that city. He particularly taught the immaculate conception of the blessed Virgin. From Paris he went to Boulogne, where he died soon after, in 1303. According to the custom of the times, he wrote many Philosophical and Theological works, in which he valued himself upon maintaining opinions contrary to those of Thomas Aquinas. This gave rise to the opposite sects of the *Scotists* and *Thomists*.

5. William Ocham, surnamed the *Singular Doctor*, was born in a village of that name, in the county of Surrey, in England. He was head of the sect called the *Nominalists*. He flourished in the university of Paris, in the beginning of the XIVth century, and wrote a book concerning the power of the Church and of the state, to defend Philip the Fair against Pope Boniface VIII. He was one of the grand adversaries of John XXII, who excommunicated him for taking part with the Antipope Peter of Corbario. He ended his days at Munich, the court of the Elector of Bavaria, who had received him kindly.

6. Raymond Lully, descended of an illustrious family in Catalonia, was born in the island of Majorca in 1236. He was of the order of the Minims, and had acquired a great knowledge of the Oriental languages. He invented a new method of reasoning, but could not obtain leave from Honorius IV to teach it at Rome. Then he resolved to execute the design he had long formed of endeavouring the conversion of the Mohammedans. Having gone to Tunis, he had a conference with the Saracens, in which he run the risque of his life, and escaped only upon condition he would go out of Afric. He came to Naples, where he taught his method till the year 1290. At Genoa he wrote several books. From thence he went to Paris, where he taught his art. After several travels and adventures, he returned to Majorca, from whence he went over into Africa, where he was imprisoned by the Saracens, and so ill treated, that he died of his wounds. He had found out the secret of making a jargon proper to discourse of every thing, without learning any thing in particular, by ranging certain general terms under different classes.

7. Durandus, surnamed the *most resolving Doctor*, was of St Pourcain, a village in the diocese of Clermont, in Auvergne, and flourished in the university of Paris from 1313 to 1318, in which year he was named by the Pope bishop of Puy, from whence he was transferred to the bishopric of Meaux, which he governed to the time of his death.

8. To these may be added, Giles, archbishop of Bourges, surnamed the *doctor who had a good foundation*: Peter Aureolus, archbishop of Aix, styled the *eloquent Doctor*: Augustin Triumphus, of Ancona, who wrote the *Milleloquium* of St Augustin: Albert of Padua: Francis Mairon, of Digne in Provence: Robert Holkot, an English Divine: Thomas Bradwardin, an Englishman, surnamed the *profound Doctor*, author of a treatise *de Causa Dei* against Pelagius: and Gregory of Rimini, author of two commentaries on the first and second books of Sentences.

I shall subjoin our Poet Butler's ridicule on the School-men.

HUDIBRAS,
Part I. Canto
1. v. 151.

*In school-divinity as able
As he that bight Irrefragable:
Profound in all the nominal
And real ways beyond them all;
And with as delicate a hand
Could twist as tough a rope of sand,*

And

And weave fine cobwebs, fit for skull
 That's empty when the moon's at full ;
 Such as take lodgings in a head
 That's to be let unfurnished.
 He could raise scruples dark and nice,
 And after solve 'em in a trice,
 As if divinity had catch'd
 The itch, on purpose to be scratch'd ;
 Or, like a mountebank, did wound
 And stab her self with doubts profound,
 Only to shew with how small pain
 The sores of faith are cur'd again ;
 Altho', by woful proof, we find
 They always leave a scar behind.
 He knew the seat of paradise,
 Could tell in what degree it lies ;
 And, as he was dispos'd, could prove it
 Below the moon, or else above it :
 What Adam dreamt of, when his bride
 Came from her closet in his side :
 Whether the devil tempted her
 By a High-Dutch interpreter :
 If either of them had a navel ;
 Who first made musick malleable :
 Whether the serpent, at the Fall,
 Had cloven feet, or none at all.
 All this, without a gloss or comment,
 He could unriddle in a moment ;
 In proper terms, such as men smatter,
 When they throw out and miss the matter.

SCIERIA [Gr.] An antient Greek festival, solemnized at Alea, in Arcadia, PAUSAN. in
 in honour of Bacchus, whose image was exposed ἐπὶ τῇ σκιάδι, under an *umbrella* ; Arcadicis.
 whence it is probable the name of this festival was derived.

At this time, the women were beaten with scourges, in the same manner as the
 Spartan boys were at the altar of Diana Orthia ; which discipline they underwent
 in obedience to a command of the Delphian oracle.

SCIRROPHORIA [Gr.] An antient Athenian festival, observed an- ARISTOPH.
 nually, on the 12th day of the month *Scirrophorion*, in honour, either of Mi- Scholiast.
 nerva, or Ceres, or Proserpine. SUIDAS.

The name of the festival is derived either from *Sciras*, a town between Athens
 and Eleufis, where there was a temple dedicated to Minerva, firnamed *Sciras*
 from that place ; or from one *Scirus*, an inhabitant of Eleufis ; or from *Sciron* of
 Salamis ; or from σκίρος, i. e. *chalk*, of which the statue, dedicated to Minerva
 by Theseus, when he returned from Crete, was composed ; or, lastly, from
 σκίον, i. e. an *umbrella*, which was at this time carried in procession by Erec-
 theus's priest.

At this festival, there was a race, called ὄρχοφóρεια, because the young men, who
 contended therein, carried vine-branches loaden with grapes.

SCOOUBIAH [Arab.] The name of a Mohammedan sect, whose dis- D'HERBE.
 tinguishing tenet is, that the *Sonnites* are not to be preferred to the *Schiites*, that LOT. Bibl.
 is, the Orthodox to the Heterodox : for they look upon them both equally good Orient.
 Mussulmans. However the *Schiites* consider this sect as meer Pagans or Gentiles,
 as their name imports.

There are a great number of Mohammedans, who secretly make profession of
 this sect. See SCHIITES and SONNITES.

SCOTISTS. See THOMISTS.

SCRIBES. See PHARISEES and RABBINS.

SEBARIM.

BUXTORF,
Bibl. Rabbin.

SEBARIM. [Hebr.] Or, *Opiniative Doctors*. So the Jews called those Rabbins, or Doctors, who taught soon after the finishing of the Talmud. The word is derived from the Hebrew *Sebara*, *Opinion*.

The reason of this appellation was, that the Talmud being published and received in the Jewish schools, the Doctors had nothing to do but to dispute for and against it's decisions: or, according to some, because their sentiments were not received as laws or decisions, as those of the Misnic doctors were, but were held as meer opinions.

The first and chief of the *Sebarim* was Rabbi Josi, who began to teach in the year of the world 4236, and was 38 years president of the Jewish academy. The last was Rabbi Simona. This race of the Jewish Doctors did not continue more than 50 or 60 years. They were succeeded by the *Gaons* or *Geonim*.

ZOSIM. Hist.
l. 2.
LIV. DION.
HALICAR-
NASS. &c.

SECULAR GAMES. In Latin, *Ludi Seculares*. One of the most solemn festivals, observed by the antient Romans. It was so called, because it was celebrated once in every century (*Seculum*) or rather once in every 110 years. This was done in obedience to an oracle, contained in the books of the Sibyls, which prescribed the ceremonies, sacrifices, &c. to be performed in the celebration of the Secular Games. The oracle was as follows:

' Roman, remember every 110th year, which is the longest period of man's life, to offer sacrifice to the immortal gods, in the field that is watered by the Tiber. When the sun is set, offer goats and sheep to the destinies: afterwards sacrifice to Lucina, who presides over child-bearing; and next offer a hog and a black sow to the earth. This done, offer white oxen on Jupiter's altar: but let this be in the day-time; for sacrifices at that time best please the celestial gods. Offer to Juno a young cow that has a good hide; and the like sacrifices shalt thou make to Phœbus Apollo, the son of Latona. Let the Roman youths and maidens sing hymns in the temples, the girls on one side, and the boys on the other. Let married women fall on their knees before the altar of Juno, and beseech that goddess to hear the public vows, and theirs in particular. Let every one, according to his ability, offer first-fruits to the gods, to render them propitious; and let there be a great number of people night and day at the resting-places of the gods; and there let serious and diverting things be agreeably intermixed. See, O Roman, that these injunctions be always kept in mind by thee; and thus the country of Italy, and that of the Latins, will always be subject to thy power.'

When the time of celebrating the Secular Games was come, Heralds were sent every way, to invite people to be present at a feast, which they never had seen, nor ever would see again. Some few days before the Games began, the *Quindecemviri* or *fifteen priests*, sitting before the temple of Apollo Palatinus and Jupiter Capitolinus, distributed to the people certain lustral things, as torches, pitch, and sulphur; which is expressed in antient medals by these words, *SUF. P. D. i. e. suffimenta populo data*, or these three letters *P. P. P. i. e. piamina populo præbita*. The people, when they came to this temple, took care to bring with them grain and beans, which had been given them in the temple of Diana on Mount Aventine: this is marked on medals by these words, *FRUG. AC. i. e. Fruges acceptæ*. In these temples they passed whole nights and days, with great devotion, in honour of the Destinies.

The celebration of the Secular Games lasted three days and three nights; during which the people assembled in the *Campus Martius*; where various sacrifices were offered, according to the directions of the oracle. Then they marked out a certain space of ground for a kind of theatre, which was illuminated with an infinite number of torches. Here they sung hymns made on purpose for the occasion, and celebrated all sorts of games. Afterwards the matrons went in procession to the Capitol, where they sung hymns to Jupiter. And on the last day of the festival, twenty-seven young lads, and as many girls, sung hymns in Greek and Latin, in the temple of Apollo Palatinus, to implore the protection of all those gods, to whom they had just been offering sacrifices. Horace has left us one of these *Secular Hymns*, which he composed by order of Augustus, in the year of Rome 736. The poet mentions the Sibylline Oracle, which enjoined this solemnity, in the following verses:

Quo Sibyllini monuere verſus
Virgines lectas, puerosque caſtos,
Diis, quibus ſeptem placuere colles,
Dicere carmen.

*Our boys and virgins, chaſte and young,
(For ſo the Sibyls have ordain'd)
Shall to the gods begin a ſong,
The gods, the guardians of our land.*

CREECH.

And the time, and duration, of the feſtival, in theſe verſes :

Certus undenos decies per annos
Orbis ut cantus referatque ludos,
Ter die claro, totieſque grata,
Nocte frequentes.

Ibid. v. 21.

*Thus, when the age comes round again,
Our ſongs, and ſports, and ſolemn rites,
The crowding Romans ſhall detain
Three glorious days, and happy nights.*

Id.

Authors are not agreed as to the year, when the Secular Games began firſt to be ſolemnized. The moſt general opinion is, that it was the very ſame year in which the Tarquins were expelled, namely, the year of Rome 245 : for, the city being afflicted with a great plague, Valerius Publicola the Conſul ordered the Sibylline books to be conſulted, and from thence was taught the inſtitution of this ſolemnity ; by which means Rome was freed from the plague.

SEFATIANS. So the Mohammedans call thoſe divines of their religion, who hold different ſentiments concerning the attributes of the Deity, called in Arabic *Sefat Allab*. D'HERBE-
LOT, Bibl.
Orient.

One ſect of the *Sefatians* diſtinguiſhes between the attributes of God and his eſſence ; and there are ſome among them, who aſcribe a body to the Deity.

Others of the *Sefatians* reject all ſorts of attributes in God, and maintain, that he is not juſt by his juſtice, nor knowing by his knowledge, but both by his pure and ſimple eſſence.

All the ſchool-divinity of the Mohammedans is full of theſe kind of diſputes. See ASCHARIANS, MOTAZALES, &c.

SEIVIAS. The name of a ſect of the Eaſt-Indian Bramins. They are diſtinguiſhed principally by acknowledging *Eſwara* to be the Sovereign God, and making him ſuperior to *Viſtnou*. See BRAMINS, ESWARA, and VISTNOU. A. ROGER,
Diſſert. on
the Bramins;
P. 1. c. 3.

The *Seivias* are known by three or four ſtreaks, which they make upon their heads with the aſhes of cow-dung. Some wear about their necks a ſtone of a certain ſhape, called *Lingam*, as a teſtimony of their being entirely devoted to the ſervice of *Eſwara*.

SELAH. See PSALMS.

SEMENTIVÆ FERIÆ [Lat.] The *Feaſt of ſeed-time*. A feſtival, among the antient Romans, obſerved by the farmers, after they had ſowed their ground.

Villice, da requiem terræ ſemente peracta :
Da requiem, terram qui coluere, viris.
Pagus agat feſtum : pagum luſtrate, coloni ;
Et date paganis annua liba focis.

OVID, Faſt.
l. 1. v. 667.

*The ſeed is ſown : now let the land have reſt,
And let the plowman keep his annual feaſt.*

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With

*With mirth and pastime let the village smile,
And throw the cakes into the rustic pile.*

At this time they offered sacrifices to *Tellus* and *Ceres* :

Ibid.

Placentur matres frugum Tellusque Ceresque
Farre suo, gravidæ visceribusque suis.
Officium commune Ceres & Terra tuentur :
Hæc præbet causam frugibus, illa locum.

*Ceres and Earth with sacrifice appease,
And offer corn to their divinities.
Ceres and Earth unite their common care,
To bless the products of the teeming year.*

SEMI-ARIANS. Christian heretics, so called ; being a branch of the *Arian Heretics*. See **ARIANS**.

The Semi-Arians were thus denominated, because, in profession, they condemned the errors of the heresiarch Arius, but, in reality, maintained his principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the Catholics, that the Son was *ὁμοούσιος*, of the *same* substance, but only *ὁμοιούσιος*, of a *like* substance, with the Father : and thus, tho', in expression, they differed from the orthodox in a single letter only, yet, in effect, they denied the divinity of Jesus Christ, and placed him in the rank of creatures.

SEMI-PELAGIANS. Christian heretics, so called ; being a branch of the *Pelagians*. See **PELAGIANS**.

They were so called, because they pretended to keep a medium between the *Pelagians* and the Orthodox, yet in fact agreed with neither of them. With the Orthodox, they allowed of original sin ; but denied, that the liberty of the will could be so impaired thereby, that men could not of themselves do something, which might induce God to afford his grace to one more than another. They taught, that the grace, whereby men are saved, is not given them by the mere will of God, but according to his eternal prescience, by which he foresaw who they were that would believe in him. As to election, they held, that it depended on our perseverance ; God chusing only such to eternal life, as continued stedfast in the faith.

Cassian, who had been a deacon of Constantinople, and was afterwards a priest of Marseilles, was the chief of the Semi-Pelagians. St Prosper, in a letter to St Augustin, calls them *Reliquias Pelagii*.

SEMINARIES. In Popish countries, are certain colleges, appointed for the instruction and education of young persons, destined for the sacred ministry. The first institution of such places is ascribed to St Augustin. And the council of Trent decrees, that children, exceeding twelve years of age, shall be brought up, and instructed in common, to qualify them for the Ecclesiastical state, and that there shall be a Seminary of such belonging to each cathedral, under the direction of the bishop.

In the Seminaries of France, none are taken in but young persons ready to study Theology, and be ordained. And for the maintenance of these Seminaries certain benefices are allotted ; or else the clergy of the diocese are obliged to maintain them. These colleges are furnished with halls for the public exercises, and little chambers or cells, where each student retires, studies, and prays apart. Such is the seminary of St Sulpitius at Paris.

SAUNDERS,
de Schismate
Anglicano.

In the reign of Queen Elizabeth, the Roman-Catholics projected the founding English Seminaries abroad ; that from thence they might be furnished with Missionaries, to perpetuate and increase their communion. Accordingly the college of *Douay* was founded in 1569, at the expence of Philip II king of Spain ; and Dr William Allen, an Englishman, was made head of it. In the year 1579, a college was founded at Rome, for the same purpose, by Gregory XIII, who settled 4000 crowns *per annum* for the subsistence of the society. The famous Robert Parsons, an English Jesuit, was rector of this college. King Philip founded another
of

of these nurseries at Valladolid in the year 1589, and one at Seville in 1593. The same prince founded St Omers in Artois *An.* 1596. In the next century, more Seminaries were established, at Madrid, Louvain, Liege, and Ghent.

The two colleges of Douay and Rome received such great encouragement, that some hundreds of priests were sent off from thence into England. And to engage the members of these societies more firmly, they obliged them, at their admission, to take the following oath: ' I A. B. one bred in this English college, considering
' how great benefits God hath bestowed upon me, but then especially when he
' brought me out of my own country, so infected with heresy, and made me a
' member of the Catholic Church; as also desiring with a thankful heart to improve
' so great a mercy of God; have resolved to offer my self wholly up to divine service,
' as much as I may, to fulfil the end for which this our college was founded.
' I promise therefore and swear, in the presence of Almighty God, that I am pre-
' pared from mine heart, with the assistance of divine grace, in due time to re-
' ceive holy orders, and to return to England, to convert the souls of my country-
' men and kindred, when, and as often as, it shall seem good to the superior of
' this college.' As a farther encouragement, Pope Pius V sent his brief to the students of these colleges, for undertaking the mission into England. And that they might act without clashing, and with the better harmony, he put them all under the direction of Dr Alan, afterwards Cardinal.

By a statute of Queen Elizabeth it is made a *Præmunire* to contribute to the maintenance of a Popish Seminary. And by one of King James I, no persons are to go, or be sent, to Popish Seminaries, to be instructed or educated, under divers penalties and disabilities mentioned in the statute. 27 Eliz. c. 2.
1 Jac. I. c. 4.

The houses of the society *de propaganda fide*, established for the preparing Ecclesiastics for missionaries among infidels and heretics, are also called *Seminaries*. The principal of these is that at Rome, called *The Apostolical College* or *Seminary*, or the *Seminary de propaganda fide*.

SEMO-SANCUS. See FIDIUS.

SENECTUS [*Lat.*] *Old-age*. An imaginary deity of the Pagans, supposed to preside over the decline of life. The *Gaditani*, a people of Spain, erected an altar to this god. Virgil places *old-age* in the entrance of hell, in company with sorrow, care, diseases, &c. PHILOSTR. in
vit. Apollon.
c. 1.

Vestibulum ante ipsum, primisque in faucibus orci,
Luctus, & ultrices posuere cubilia curæ,
Pallentesque habitant morbi tristisque Senectus, &c.

Æn. l. 6.
v. 273.

*Just in the gate, and in the jaws of hell,
Revengeful cares, and sullen sorrows dwell,
And pale diseases, and repining age, &c.*

DRYDEN.

SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA, and QUADRAGESIMA *Sundays*. Four Sundays in the year, so called. The most probable account of the origin of these names is as follows.

The first Sunday in Lent, being forty days before Easter, was for that reason styled Quadragesima-Sunday, which in Latin signifies *forty*: and fifty being the next round number to forty, as sixty is to fifty, and seventy to sixty; therefore the Sunday immediately preceding Quadragesima-Sunday, being farther from Easter than that was, was called Quinquagesima (or fifty) Sunday; and the two Sundays preceding Quinquagesima, being still farther distant from Easter, were therefore called Sexagesima and Septuagesima (sixty and seventy) Sundays.

The observation of these days, and the weeks following, are as antient as the times of Gregory the Great. The design of them is, to call us back from the mirth and feasting of Christmas, in order to prepare our selves for fasting and humiliation in the approaching season of Lent.

SEPTUAGINT. The name given to a Greek version of the books of the Old Testament. It is so called, because the translation is supposed to have been made by *seventy-two* Jews, who are usually called the *Seventy Interpreters*, 70 being

being a round number. This version was in use at the time of our blessed Saviour, and is that, out of which all the citations in the New Testament, from the original Greek of the Old, are taken. It was the ordinary and canonical translation, made use of by the Christian Church in the earliest ages; and it still subsists in the Churches both of the east and west. The history of this version is expressly written by Aristeas, an officer of the guards to Ptolemy Philadelphus, in whose reign, and by whose encouragement, it was performed. The substance of this author's account of the *Septuagint* is as follows.

A. M. 3727.
Ante Chr.
277.

Ptolemy, having erected a very fine library at Alexandria, took care to fill it with the most curious and valuable books from all parts of the world. Being informed, that the Jews had one, containing the laws of Moses, and the history of that people, he formed the design of getting it translated out of Hebrew into Greek, to enrich his library therewith. To this purpose it was necessary to apply to the high-priest of the nation: but this was attended with a great difficulty. There was in Egypt a great number of Jews reduced to slavery by his father Ptolemy Soter, in the invasions he had made into Judea. It was represented to the king, that it was in vain to expect from the Jews a copy, or a faithful translation of their law, whilst he detained so great a number of their country-men in servitude. Ptolemy, who was extremely generous, and had very much at heart the improvement of his library, immediately set at liberty all the Jews in his dominions. After such a step, he easily obtained what he desired of the Jewish high-priest, named Eleazar, who sent back his ambassadors with an exact copy of the Mosaic Law written in letters of gold, and six elders of each tribe, in all seventy-two, to translate it into Greek. These deputies were received with all the marks of respect by the king, and then conducted into the isle of Pharos, and lodged in a house prepared for their reception, where they were supplied with every thing necessary in abundance. They set about the translation without loss of time, and finished it in seventy-two days. The whole was read, and approved, in the presence of the king, who admired the profound wisdom of the Laws of Moses, and sent back the deputies loaden with presents for themselves, the high-priest, and the temple.

De vit. Mosi,
l. 2.

Connect. P. 2.
B. 1.

The historian has added many other circumstances, which, because they appear to be less probable, I omit. But it must not be dissimulated, that this work of Aristeas is thought by many learned men to be spurious; and that the writers, whether Jews, as Aristobulus, Philo, and Josephus; or Christians, as Justin Martyr, Clemens Alexandrinus, Irenæus, Hilary, Augustin, and some others, who have reported the fact of the version of the *Septuagint*; have done it upon the single authority of Aristeas. Some of these writers have added circumstances, which are too marvellous to deserve any credit. Thus Philo tells us, that each of them translated the whole Bible separately, and yet there was not the minutest difference either in sense or expression between their several translations. Whence he concludes, that they were all directed by the Spirit of God. And Justin Martyr, and the other Fathers, assure us, that they worked in separate cells, and had no communication with each other; notwithstanding which, their translations were found to be exactly uniform and agreeable to each other. The reader may consult the learned Dr Prideaux, who has fully treated of this subject. What is certain is, that there was a Greek translation of the Scriptures made in Egypt, in the time of the Ptolemies, and that this very version is extant among us under the title of the *Septuagint*.

Philo tells us, that the Jews of Egypt were so transported upon the making this translation of the Scriptures into Greek, that they kept an annual feast in memory of it; at which time they went into the isle of Pharos, and performed their devotions, out of respect to a place, which had been sanctified by the presence of the seventy interpreters. On the contrary, the Jews of Palestine conceived so much contempt and abhorrence for this version, that they fasted on the eighth day of Thebet, to shew how much they disapproved the liberty that had been taken in translating the Law into a foreign and impure language.

Hist. Anci-
enne. T. 7.
p. 392.

I shall subjoin M. Rollin's reflexion on this translation of the Bible into Greek. ' This version, which made the Scriptures intelligible to an infinite number of people, was one of the most considerable fruits of the Grecian conquests: and it appears plainly to have been a part of the principal design, which God had in delivering all the East into the hands of the Greeks, and supporting them therein, notwithstanding

‘ notwithstanding the divisions, jealousies, battles, and the frequent revolutions that happened among them. God by this means prepared an easy way for the preaching of the gospel, which was near at hand, and more readily united so many nations, different both in language and manners, in one society, in the same worship, and in the same doctrine, by one language, the most elegant, copious, and correct that was in the world, and which became common to all the countries conquered by Alexander.’

S. SEPULCHRE (*Regular Canons of*). A religious order, formerly instituted at Jerusalem, in honour of the Holy Sepulchre. Hist. des Ord. Relig. T. 2. c. 17.

The original of this order is usually ascribed to the famous Godfrey of Boulogne, who, they say, upon his taking Jerusalem in the year 1099, established canons in the Patriarchal church of the Holy Sepulchre. This is indeed true; but these canons were not Regulars. Others therefore tell us, that Arnoul, archdeacon of the Church of Jerusalem, being elected Patriarch thereof, about the year 1114, first obliged his canons to live in community, and follow the rule of St Augustin.

Many of these canons were brought from the Holy Land into Europe; particularly into France by Lewis the younger, into Poland by Jaxa a Polish gentleman, and into Flanders by the counts thereof: many of them likewise came into England.

Pope Innocent VIII suppressed this order, and gave its revenues and effects to that of our Lady of Bethlehem: which likewise becoming extinct, they were bestowed on the Knights of St John of Jerusalem. But the suppression did not take place in Poland, where they still subsist: as also in several provinces of Germany.

SERAPIS. An antient deity, worshipped by the Egyptians. The most probable account of the origin of the worship, paid to Serapis by that people, is as follows.

A little before the death of Ptolemy Soter, whilst that prince was busied in fortifying and adorning the city of Alexandria, there appeared to him in a vision a young man of great beauty, who commanded him to send to Pontus, and fetch from thence his image to Alexandria, promising him that his doing this should make that city famous and happy. The king thereupon having consulted Timotheus an Athenian, who was then at Alexandria, was informed by him, that in Pontus there was a city called Sinope, near which was a temple of Jupiter, in which was the image of that god, and another of a woman standing nigh him, which was taken to be Proserpine. Whereupon Ptolemy sent ambassadors to the king of Sinope to demand the image. They being ordered in their way to consult Apollo at Delphi, were commanded by the oracle to bring away his father, but to leave his sister. But neither these ambassadors, nor others that were sent after them, could obtain what they were sent thither for; till the people of Sinope, being grievously afflicted with a famine, were content, upon Ptolemy's relieving them with a fleet of corn, to part with the image of their god. Thus the image was brought to Alexandria, and set up in one of the suburbs of the city, called *Rhacotis*, where it was worshipped by the name of *Serapis*. And this was the first time this deity was either worshipped or known in Egypt. TACIT. Hist. l. 4. c. 83, 84.

Many learned men, however, carry the origin of this Egyptian deity much higher. Some of the antients, as Julius Firmicus, Ruffinus, and others, fancied that Serapis was no other than the Patriarch Joseph: but all the reason they give for it is, that this god was usually represented by an image with a bushel on his head, which they think denoted the bushel, wherewith Joseph measured out corn to the Egyptians, in the time of famine. But it might as well signify the corn, with which Ptolemy purchased this deity of the Sinopeans. Others, as Vossius and Spencer, will have *Serapis* to be the same as *Apis*, another Egyptian deity; and pretend, that *Serapis* is no other than *Apis* *ἐν Σόφῳ*, *Apis* in his coffin. But the misfortune is, the antient Egyptians did not speak Greek, that language being first introduced among them by the Ptolemies. To which may be added, that Herodotus, who is so large in his account of the Egyptian gods, makes no mention of *Serapis*. And when his image was first set up in Alexandria, Nicocreon, king of Cyprus, sent to know what god he was; which he would not have done, had he been a deity antiently worshipped by the Egyptians. MACROB. Sat. l. c. 20.

MARCEL-
LIN. l. 22.
c. 16.

ABULPHA-
RAG. Hist.
Dynast. 9.

MACROB.
ibid.

In the suburb *Rbacotis*, where the image of Serapis was set up, was afterwards built, by Ptolemy Soter, a very magnificent temple to that idol, called *Serapeum*; within the verge of which was a library, of great fame in after ages for the number and value of the books it contained. This was the famous Alexandrian library, which was burnt and destroyed by the Saracens, when they made themselves masters of that city, in the year of Christ 642.

As Serapis was a new god, so he brought in with him among the Egyptians a new way of worship. For 'till the time of the Ptolemies, the Egyptians never offered any bloody sacrifices to their gods, but worshipped them only with prayers and frankincense. But the tyranny of these princes having forced upon them the worship of two foreign deities, Saturn and Serapis, this introduced the custom of bloody sacrifices. However they always continued so averse hereto, that they would never suffer any temple to be built to either of those gods within any of the walls of their cities; but they were always built without, in the suburbs.

S E R M O N S. Are orations, or discourses, delivered by the clergy of the Christian Church, in their religious assemblies.

BINGHAM,
Orig. Eccles.
B. 14. c. 4.

In the antient Church, immediately after the reading of the Psalms, and lessons out of the Scriptures, before the Catechumens were dismissed, followed the Sermon, which the bishop, or some other appointed by him, made to the people. This being done in the presence of the Catechumens, was therefore reckoned a part of the *Missa Catechumenorum* or Ante-Communion service. Such discourses were commonly termed *Homilies*, from the Greek *ὁμιλίας*, which signifies indifferently any discourse of instruction to the people. Among the Latins they were frequently called *Tractatus*, and the preachers *Tractatores*.

POSSID. vit.
August. c. 5.

Preaching, antiently, was one of the chief offices of a bishop; insomuch that, in the African Churches, a Presbyter was never known to preach before a bishop in his cathedral church, till St Austin's time. In the Eastern Church, Presbyters were indeed allowed to preach before the bishop: but this was not to discharge him of the duty; for still he preached a Sermon at the same time after them. In the lesser churches of the city and country, the office of preaching was devolved upon the Presbyters: but deacons never were allowed to perform it. There are numberless passages in the writings of the Fathers, which speak of preaching as a duty indispensibly incumbent on a bishop. Many canons of councils either suppose, or enjoin it. And in the Imperial Laws, there are several edicts of the secular power to the same purpose. Particularly in the Theodosian Code, there is one jointly made by the three Emperors Gratian, Valentinian, and Theodosius, which bears this title, *De munere seu officio episcoporum in prædicando verbo Dei*, of the duty and office of bishops in preaching the word of God.

Lib. 16. tit. 2.

It has been a question, whether lay-men were ever allowed by authority to make Sermons to the people. It is certain, they did it in a private way, as Catechists, in their catechetical schools at Alexandria, and other places: but this was a different thing from public preaching in the church. Sometimes the monks, who were only lay-men, took upon them to preach; but this was censured, and opposed, as an usurpation of an office that did not belong to them. Yet in some cases a special commission was given to a lay-man to preach; as in the case of Origen, who was licensed by Alexander bishop of Jerusalem to preach and expound the Scriptures in the church, before he was in orders. As to women, whatever gifts they could pretend to, they were never allowed to preach publicly in the church; agreeably to the apostolical rule, *let your women keep silence in the churches, &c.* But they might teach those of their own sex, as private catechists, and to prepare them for baptism. And this was the office of the deaconesses. The Montanists were a noted sect for giving the liberty of preaching to women, under pretence of inspiration by the Spirit: for they had their prophetesses, their women-bishops, and women-presbyters.

EUSEB. l. 6.
c. 19.

1 Cor. xiv. 34.

Next to the persons, the manner, in which the office of preaching was executed, comes to be considered. And first, it is observable, that they had sometimes two or three Sermons preached in the same assembly, first by the presbyters and then by the bishop. When two or more bishops happened to be present in the same assembly, it was usual for several of them to preach one after another, reserving the last place for the most honourable person. In some places, they had sermons every day, especially in Lent, and the festival days of Easter. St Chrysostom's homilies were

were evidently preached in Lent, one day after another; and, in St Austin's homilies, there are frequent references to the Sermon made *heri* and *hesterno die*. In many places, they had Sermons twice a day for the better edification of the people. But this is chiefly to be understood of cities and large churches. For in the country parishes there was not such frequent preaching.

The next thing to be observed is, their different sorts of Sermons, and different ways of preaching. These are distinguished into four kinds. 1. Expositions of Scripture. 2. Panegyric discourses upon the Saints and Martyrs. 3. Sermons upon particular times, occasions, and festivals. 4. Sermons upon particular doctrines, or moral subjects. There are examples of all these kinds in St Chrysostom's and St Austin's homilies, the two great standards of preaching in the Greek and Latin Churches. But tho' most of these were studied and elaborate discourses, penned and composed before hand, yet some were also *extempore*, spoken without any previous composition, and taken down in short-hand from the mouth of the preacher. Origen was the first that began the way of extempore-preaching in the church. The catechetical discourses of St Cyril are thought to be of this kind; most of them being entitled *ὑποδιαλέξεις*, which the critics translate an *extempore discourse*. Instances of this sort were very frequent among the Fathers of the antient church. And in regard to this, they are wont frequently to mention the assistance of the Spirit in composing and preaching their Sermons; by which they did not mean any kind of enthusiasm, but only the concurrence of the Spirit of God with their honest endeavours, as a blessing on their labours and studies.

EUSEB. 1. 6.
c. 36.

CHRYSOST.
Homil. 23.

AUGUST. Ho-
mil. 46.

CHRYSOST.
Homil. 28.
Constit. 1. 8.
c. 5.

CHRYSOST.
Homil. 3, 4,
5, 6.

Orat. 1.

De Doctrina
Christ. 1. 4.

GEORG. AL-
EX vit. Chrys.

Upon this account it was usual for the preacher to usher in his discourse with a short prayer for such divine assistance. In this sense we are to understand St Chrysostom, when he says, we must first pray, and then preach. Sometimes, before they began to preach, they used the common salutation *Pax vobis, Peace be with you*, to which the people answered, *And with thy Spirit*. And sometimes they prefaced the Sermon with a short form of benediction, especially in times of calamity and distress, or of happy deliverances out of them. Sometimes they preached without any text, and sometimes upon more texts than one. Neither did they entertain their auditory with light and ludicrous matters, or fabulous and romantic stories, such as those with which preaching so much abounded in the age before the Reformation. Their subjects, as Gregory Nazianzen describes the choice of them, were commonly such as these: of the world's creation, and the soul of man: of angels; of providence; of the formation of man, and his restoration; of Christ's first and second coming, his passion, &c. of the resurrection and judgment, &c.

And as they were careful in the choice of their subjects, so were they in the manner of dressing it up, and delivering it, that they might answer the true ends of preaching. St Austin has laid down excellent rules for the practice of Christian eloquence; and if we will take his character of the antient preachers, it was in short this; that their discourses were always upon weighty and heavenly matters, and their style answerable to the subject, being plain, elegant, majestic, and nervous; fitly adapted to instruct and delight, to convince and charm their hearers. It was no part of the antient oratory, to raise the affections of the auditory either by gesticulations, or the use of external shews and representations of things in their Sermons, as is now very common in the Romish Church. As to the length of their Sermons, scarce any of them would last an hour, and many not half the time. And among those of St Austin there are many, which a man may pronounce distinctly, and deliver decently, in eight minutes. They always concluded their Sermons with a doxology to the holy Trinity. And it is farther observable, that the preacher usually delivered his Sermon sitting, and the people heard it standing; tho' there was no certain rule about this, but the custom varied in different Churches.

It was a peculiar custom in the African Church, when the preacher chanced to cite some remarkable text, in the middle of his Sermon, for the people to join with him in repeating the close of it. St Austin takes notice of this in one of his Sermons, where having begun those words of St Paul, *The end of the commandment is,*— the people all cried out, *charity out of a pure heart*. But it was a much more general custom for the people to testify their esteem for the preacher, and approbation of his Sermon, by public applauses and acclamations in the church. Thus we are told, the people applauded St Chrysostom's Sermons, some by tossing their

garments,

AUGUST. in
Psal. 51.

ALET's Ri-
tual.

MISSON, Tra-
vels into Italy.

Delices de l'
Espagne.

garments, others moving their plumes, others laying their hands upon their swords; and others waving their handkerchiefs, and crying out, thou art worthy of the priesthood, &c. Many of the auditors practised the art of Notaries, and took down the Sermons of the most eminent preachers, word for word, as they delivered them. By this means some of their *extempore* discourses were handed down to posterity, which else would have died with the speaking.

The Roman Catholics call the Sermon the *Prone*. After the Gospel, the preacher goes to the bottom of the steps of the altar, on the epistle side, where he kneels down, and offers to God for the action he is going about. Then he ascends the pulpit; where he first bows to the cross, and then to the chief of the congregation. He likewise crosses himself; and whenever he pronounces the name of Jesus and Mary, he takes off his cap and bows. In Italy, he does the same thing, whenever the reigning Pope is named in the Sermon. Before the bishop, or when the holy sacrament is solemnly exposed on the altar, it is usual to preach bare-headed.

The manner of preaching in Italy is very indecent, the behaviour of the preachers being like that of stage dancers. They are extravagant in their gestures; they strike with their hands and feet, rowl their eyes, and walk from one end of the pulpit (which is very long and wide) to the other, with immoderate and ridiculous vivacity. Their finest Sermons (says a celebrated traveller) are those that raise the most laughter. 'The Capuchins (adds he) never preach but on terrible subjects: they seize their own beards, clap their hands, and scream enough to fright one. The other day, I heard a Carmelite, who was preaching to the repentant nuns of the holy cross, on the subject of Mary Magdalen. In order to raise a more exalted idea of the sacrifice his penitent had made of the pleasures of the world, he spent a whole quarter of an hour in painting her out as the most charming creature under heaven. Not one feature in the most perfect body was omitted, and he talked more like a most accomplished painter, than a preacher.' In Italy there are seldom any Sermons but in the time of Advent and Lent. The Fryars preach in their convents upon topics, which we may call eternal: for they seldom lose sight of their founders, or of some particular practices which they are fond of, such as the Rosary, and Scapulary, and St Francis's girdle. In some cities of Italy, are Itinerant preachers, who carry about with them little moveable pulpits.

In Spain they often preach in the public squares and high streets, and seldom fail of a numerous audience. The preachers take great pains to affect their hearers, and to this end they frequently strike their breast or face, and the whole congregation does the same thing. They who draw most tears, are thought the best preachers.

M. Dellon, in his travels, has given us the fragment of a Sermon, made on Easter-Sunday by a Portuguese preacher, which is very extraordinary. 'You know (said he, crossing himself) that this Sermon is appointed for three reasons: the first is, to wish my auditors a happy Easter. And, gentlemen, in order to comply with this duty, I wish you in general all sorts of blessings and prosperity these holy days. The second motive is, to demand the Easter eggs, a present usually sent to the preacher at the end of Lent; and to the performance of this article I must exhort you. The third reason, gentlemen, for this day's Sermon is, as you know, to give the audience a little diversion, who perhaps are too much afflicted and cast down with the austerities and mortifications they have practised during Lent. In order to succeed herein, I am to tell you, that yesterday morning I met a great tun-bellied fellow, who did not seem to be fasting, &c.' Then he told them a ridiculous story, more proper to excite their pity, than their good humour.

The Greek Christians seldom have any Sermons. Preaching, as Tournefort assures us, is so far abolished, that there is scarce a pulpit to be seen in all their churches. However when a Father does attempt to mount the Rostrum, he delivers himself in the most awkward manner imaginable, and has two crowns for his discourse, which consists only of a tedious train of empty words, without the least order or coherence, and which the preacher himself (says our author) understands no more than the people.

S E R P E N T (B R A Z E N). An image of Brass, in the form of a Serpent, erected by Moses in the wilderness, and afterwards worshipped by the idolatrous Israelites. The Origin of this Idolatry is as follows.

The children of Israel, being tired with eating Manna, and having often rebelled against God, were plagued with a great number of Serpents, whose stings destroyed a multitude of people. Moses therefore, by the command of God, set up the figure of a Serpent in brass, whose virtue was such, that those, who were bit by the Serpents, and looked upon this image, were presently cured. Num. xxi.

Our blessed Saviour has applied this, in a figurative sense, to himself, telling us, *that, As Moses lifted up the Serpent in the wilderness, even so should the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.* Joh. xiii. 14.

The Brazen Serpent was preserved among the Israelites, down to the time of Hezekiah, who being informed, that the people paid a superstitious worship to it, caused it to be broken in pieces, and gave it the contemptuous name of *Nebushtan*, that is, a brazen bawble or trifle.

Serpents were worshipped by the Pagans, and afterwards by certain Christian Heretics. See OPHITES.

S E R V I C E (D I V I N E). Among Christians, is the public performance of divine worship, in their churches, or religious assemblies.

To begin with the antient Christians. At their first coming into the congregation, they began with Prayer. After this followed the reading of the Scriptures both of the Old and New Testament. How much of each was read at one meeting, in the first times, is not known, it being then unfixed and arbitrary; because their assemblies were often disturbed and broken up by the sudden interruption of the heathens. Afterwards there were set portions assigned; and these were called *Lectiões, Lessons.* See LESSONS. CAVE'S Primitive Christianity. P. 1. c. 9.

Besides the Lessons, they read many of the writings of such persons as were eminent for piety and learning: such was the famous Epistle of St Clement to the Corinthians; Hermas's Pastor; and the works of St Ephrem, deacon of Edeffa. EUSEB. 1. 4. c. 23.

About this part of the service it was, that they sung hymns and Psalms, a considerable part of their divine service, and so essential to it, that Pliny reports it as the main part of the Christians worship, that they met together before day, to join in singing hymns to Christ, as God. See PSALMODY. Lib. 10. ep. 97.

Prayer, Lessons, and Psalmody being over, the bishop, or some presbyter, made a sermon by way of instruction, and exhortation to the imitation and practice of those excellent things they had heard. See SERMONS.

Sermon being ended, Prayers were made with and for the Catechumens, Penitents, and possessed, according to their respective capacities and qualifications; the persons of each rank departing, as soon as the prayer that particularly concerned them was done. For none that had not yet received baptism, or were under penance, were allowed to communicate, or partake of the Eucharist, which was the last and most solemn part of their Divine Service. See CATECHUMENS, ENER-GUMENS, PENITENTS, EUCHARIST, and MISSA.

In the discharge of these solemn duties, the Christians behaved with singular reverence and devotion. The men prayed with their heads bare, as not ashamed to look up to heaven for what they begged of God; and the women covered, as a sign of the modesty of that sex. They not only lifted up their hands towards heaven, but likewise expanded and spread them abroad, to shadow out an image of Christ hanging on the cross. They always prayed towards the East; for which custom various reasons are assigned. Some say it was, because the East is accounted the most excellent part of the creation: others tells us, it was done with respect to Paradise, which was planted in the East. Lastly, others say, it respected Christ, who dispelled the darkness of ignorance and error, as the Sun, which rises in the East, dispels the night. TERTULL. Apol. c. 39.

For a full account of the divine service of the antient Christians, see the articles LITANY, LITURGY, LORD'S-PRAYER, &c.

Divine Service, in the Church of Rome, is called *Canonical hours*, because it consists of prayers and lessons, appointed by the *canons* of the Church, to be read every day by the clergy at certain *hours*. The whole office is contained in a book called the *Breviary*. See BREVIARY.

It consists of eight hours, *viz.* *Matins* for night; *Laudes* for the beginning of the day; *Prime*, *Tierce*, *Sexte*, and *None* for the day; *Vespers* for the evening; and *Complines* for the entrance of the night. *Matins* and *Laudes* are often incorporated, and are said together just about day-break. The *Prime* is said immediately after sun-rising. *Tierce* is for the third hour of the day, or nine in the morning: *Sexte* for the sixth hour of the day, or twelve at noon; and *None* is for the ninth hour of the day, or three in the afternoon. *Vespers* is said towards the evening, and *Complines* after sun-set.

See the article *MASS*.

Hist. des Ord.
Relig. T. 3.
c. 39.

SERVITES. A religious order in the Church of Rome, so called from their peculiar attachment to the blessed Virgin.

This order was founded by seven Florentine merchants, *viz.* Bonfils Monaldi, John Manetti, Benêt de Lantella, Bartholomey Amidei, Ricouere Lippe Uguccion, Gerardin Softegni, and Alexis Falconieri. These gentlemen, with the approbation of the bishop of Florence, renounced the world, and lived together, in a religious community, on mount Senar, two leagues from that city. When they first appeared in the black habit, given them by the bishop, the very children at the breast cried out *See the servants of the Virgin*; and this miracle determined them to take no other name than that of *Servites*, or *Servants of the Virgin*.

Some time after, finding the distance of their solitude from Florence too inconvenient, on account of the necessity they were under of subsisting by alms, they procured a little Hospital or Monastery to be built without one of the gates of the city: and this was the humble origin of the famous Monastery of the *Annuntiado* at Florence.

This order increasing, by the daily admission of new members, they obtained another settlement at Sienna. And now Pope Alexander IV approved the order, permitting the Servites to have Convents and Churches. This was in the year 1255. Under the government of Philip Benizi, the Order made a great progress: for that General founded several monasteries, and sent some of the Religious into Poland, Hungary, and even into the Indies. Pope Innocent V would have abolished the Order of the *Servites*, on pretence that they were included in the Decree of the Council of Lyons, *An.* 1274, which forbade the establishment of any new religious Orders: but the Pope's death prevented the execution of this design.

In length of time, this Order encreased to such a degree, that it became divided into twenty-seven Provinces, and enjoyed several privileges by grants from the Popes. Formerly they eat no flesh-meat, and observed several other austerities, which afterwards they dispensed with. They boast of having produced several Cardinals and other eminent persons, especially men of learning, among whom was the famous Father Paul, who wrote the *History of the Council of Trent*.

Of all the Monasteries of the *Servites*, that of the *Annuntiado* at Florence is the most considerable. It was so called from a picture of the Annuntiation of the blessed Virgin, now to be seen in the church. Fifty silver lamps are constantly burning before the Altar, which is illuminated with a great number of wax candles, and adorned with the images of our Saviour and the blessed Virgin, set off with a multitude of diamonds and pearls.

There are likewise Nuns of this Order, who have several monasteries in Germany, Italy, and Flanders.

EPIPH. Hæ-
ref. 39.

SETHIANS. Christian Heretics, so called, because they paid divine worship to *Seth*, whom they looked upon to be Jesus Christ the son of God; but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge.

These Heretics appeared in Egypt in the II^d century, about the year 190. As they were addicted to all sorts of debauchery, they did not want for followers, and continued in Egypt above two hundred years.

SEXAGESIMA. See *SEPTUAGESIMA*.

SEXTÉ. See *SERVICE (DIVINE)*.

SEXTON. An inferior Church-Officer, so called, by corruption, from the word *Sacristan*, which signifies one, who has the care of *sacred things*.

The *Sexton*, or *Sacristan*, of the Pope's chapel, is usually a bishop, and always of the order of St Augustin. He has the keeping of the vessels of gold and silver, the relics, &c. When the Pope says mass, the Sexton first tastes the bread and wine. When the Pope dies, he administers to him the sacraments, and enters the Conclave in quality of the first Conclavist.

The Office of Sexton, among us, is well known, and therefore need not be described. He is usually chosen by the minister only.

SHASTER. A sacred book, containing the religion of the Banians, an idolatrous people of India.

The Banians divide the duration of the world into a certain number of ages; the first of which, for the wickedness thereof, being destroyed by a flood, the world was repopled: and God, to restrain men from evil, bethought himself of giving them a book of laws. Accordingly (say the Banians) descending on a mountain, he called Bremaw (one of the three perfect persons, who began the second age) and out of a dusky cloud, with certain glimpses of his glory, delivered to him a book, commanding him to acquaint the people with the things contained therein.

This book, called the *Shaster* or *Written Word*, consisted of three tracts. The first contained their moral law; the second, the ceremonial: and the third divided them into Castes or Tribes, with peculiar observances for each of them.

Their Moral Law is comprized in eight commandments. The first forbids the killing any living creature. The second enjoins them to make a covenant with all the five senses, and lay proper restraints on them. The third prescribes the due observation of times of devotion, washings, &c. The fourth forbids lying, and all manner of fraud. The fifth commands charity and hospitality. The sixth forbids violence and oppression. The seventh enjoins the observation of certain fasts and festivals. And the eighth forbids theft.

Their Ceremonial Law contains a great number of precepts relating to their washings, anointings, offerings under green trees, prayers, pilgrimages, invocations, adorations, together with the forms of their baptizings, marriages, and burials customary among them.

SHEBET. The eleventh month of the Jewish Ecclesiastical Year, tho' but the fifth of the Civil. It answers nearly to our month of January.

The tenth of the month *Shebet* was a fast for the death of the Elders, who succeeded Joshua in the government of the people. The twenty-third was observed as a fast in memory of the resolution that was taken by the Israelites to make war against Benjamin, to revenge the outrage that was done to the wife of the Levite. On the thirteenth of the same month Simon Maccabeus was assassinated. The Jews began from this month to number the years of the trees they planted, the fruits of which were esteemed profane and impure till the fourth year. See MONTHS.

Judg. ii. 7, 10.
Judg. xix. 20.
1 Maccab. xvi.

SHECHINAH. [*Hebr.*] By this word the Hebrews meant the visible manifestation of the divine presence in the temple of Jerusalem. It was a bright cloud, resting over the Propitiatory or Mercy-Seat; from whence God gave forth his oracles, with an articulate voice, when he was consulted by the high-priest in favour of the people. Hence God is often said, in Scripture, to sit upon the Cherubims, or between the Cherubims, because the Cherubims shadowed with their wings the Mercy-Seat, over which the *Shechinah* resided.

The Rabbins tell us, that the *Shechinah* first resided in the Tabernacle prepared by Moses in the wilderness, and that it descended therein on the day of its consecration. From thence it passed into the sanctuary of Solomon's Temple, on the day of its dedication by that prince; where it continued to the destruction of Jerusalem, and the Temple, by the Chaldeans, and was never after seen.

The Mohammedans pretend, the *Shechinah* was in the shape of a leopard, and that, in time of war, when the Ark of the Covenant, over which it resided, was carried into the field of battle, it raised it self up, and sent forth such a dreadful cry, as threw the enemy into the utmost confusion. Others of them imagine it to have had the figure of a man, and say, that, when it was carried into the army, it stood up upon its feet, and came forth like a vehement wind, which rushing upon the enemy put them to flight. See ARK OF THE COVENANT.

S H E C K S-

MAUNDREL,
Journey from
Aleppo, &c.
p. 10.

SHECKS-HOUSE. Among the Turks, is a kind of Oratory, erected over the graves of some eminent *Shecks*, that is, such persons as, by their long beards, prayers of the same standard, and a kind of Pharisaical superciliousness, have purchased to themselves the reputation of learning and sanctity.

These buildings are usually of stone, six or eight yards square, and roofed with a cupola. They are commonly situated upon the most eminent and conspicuous ascents. To these little oratories the people repair with their vows and prayers, in their several distresses, as the Romanists do to the shrines of their saints; but with this difference, that, tho' they make the Saint's shrine their house of prayer, yet they always make God alone, and not the saint, the object of their addresses.

SHEW-BREAD. The name given to those loaves of bread, which the Hebrew priests placed, every Sabbath-day, upon the golden table in the Sanctuary. The Hebrew literally signifies *Bread of faces*, these loaves being square, and having, as it were, four faces, or four sides. They are called *Shew-bread* by the Greek and Latin Interpreters, because they were exposed to public view, before the Ark. The table, on which they were placed, was called *The Table of Shew-Bread*.

Exod. xxv. 23.

Levit. xxiv.
5-9.

Matth. xii. 4.

The Shew-Bread consisted of twelve loaves, according to the number of the tribes. These were served up hot on the Sabbath-day, and at the same time the stale ones, which had been exposed during the whole week, were taken away. It was not lawful for any one to eat of these loaves, but the priests only. David indeed, compelled by urgent necessity, broke thro' this restriction. This offering was accompanied with salt, and frankincense, which was burnt upon the table, at the time when they set on fresh loaves.

Authors are not agreed as to the manner, in which the loaves of Shew-bread were ranged upon the table. Some think there were three piles of them, of four in each. Others say, there were but two piles, of six loaves in each. The Rabbins tell us, that, between every two loaves, there were two golden pipes, supported by forks of the same metal, whose ends rested upon the ground, to convey air to the loaves, to hinder them from growing mouldy.

SHIGGAION [*Hebr.*] This word is found in the inscription of the seventh Psalm; as follows:

Shiggaion of David, which he sang unto the Lord, &c.

and in the third chapter of the Prophet Habakkuk, thus:

A Prayer of the Prophet Habakkuk upon Sigionoth or Shiggaion.

The Septuagint translate it by the word *Psalm* or *Canticle*: but Aquila and Symmachus render it *Ignorance* or *Sins of Ignorance*. Theodotion, on the contrary, renders it *voluntary sins*. Others translate it the *Error of David*; others, the *Secret of David*; others, the *delight of David*; and others, the *disquiet of David*. Lastly, Others understand by it an instrument of music, or a certain air or tune, to which the seventh Psalm was set. See PSALMS.

SHROVE-TUESDAY. In the Christian Church, is the Tuesday after Quinquagesima Sunday. It is so called from the old Saxon word *shrive*, which signifies to *confess*: it having been a custom formerly in the Romish Church, to confess their sins on that day, in order to receive the Eucharist, and thereby qualify themselves for a more religious observation of Lent.

In process of time, this custom was changed into that of mutual invitations, in order to take leave of flesh-meat and other dainties; and this made way for sports and other merriments, which at present make up the whole business of the Carnival, or season immediately preceding Lent.

SHOSHANNIM [*Hebr.*] This word is found in the title, or inscription, of the 69th Psalm:

To the chief Musician upon Shoshannim.

and in that of the 80th Psalm:

To the chief Musician upon Shoshannim Eduth.

The Septuagint translate it by *those that shall be changed*: St Jerom and Aquila by *the Lilies*: Symmachus by *the Flowers*. But others understand by it an instrument of music, or a tune. See PSALMS.

SIBYLS. In Latin, *Sibyllæ*. Among the Pagans, were certain women, said to have been endued with a prophetic spirit, and to have delivered oracles foreshowing the fates and revolutions of kingdoms. We have in the writings of the antients mention made of ten of them, the eldest of whom being named *Sibylla*, all the rest of the same sex, who afterwards pretended to the like fatidical Spirit, were called from her *Sibyls*. The most eminent of the ten, mentioned in history, was she, whom the Romans called *Sibylla Cumæa* or *Erythræa*. She was born at *Erythræ* in Ionia, from whence she removed to *Cumæ* in Italy, and there delivered all her oracles from a cave or subterraneous vault digged out of the main rock. This is the Sibyl, who conducted Æneas to hell, and whom Virgil has so beautifully and poetically described.

LACTANT.
de falsa relig.
l. 1. c. 6.

SERVIVS, in
Virg. l. 6.

Huc ubi delatus Cumæam accesseris urbem,
Divinosque lacus, & Averna sonantia sylvis;
Insanam vatem aspicias: quæ rupe sub ima
Fata canit, foliisque notas & nomina mandat.
Quæcunque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere faxis,
Nec revocare fitus, aut jungere carmina curat.

Æn. l. 3.
v. 441.

*Arriv'd at Cumæ, when you view the flood
Of black Avernus, and the sounding wood;
The mad prophetic Sibyl you shall find,
Dark in a cave, and on a rock reclin'd.
She sings the Fates, and in her frantic fits
The notes and names inscrib'd to leaves commits.
What she commits to leaves, in order laid,
Before the cavern's entrance are display'd.
Unmov'd they lye; but if a blast of wind
Without, or vapour issue from behind,
The leaves are born aloft in liquid air,
And she resumes no more her Museful Care:
Nor gathers from the rocks her shatter'd verse;
Nor sets in order what the winds disperse.*

DRYDEN.

And again, describing her under the power of inspiration:

Excisum Euboicæ latus ingens rupis in antrum;
Quo lati ducunt aditus centum, ostia centum:
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, cum Virgo, poscere fata
Tempus, ait: Deus ecce, deus! Cui talia fanti
Ante fores subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque videri,
Nec mortale sonans: afflata est numine quando
Jam propiore dei. - - - - -

lb. l. 6. v. 42.

At Phœbi nondum patiens, immanis in antro
Bacchatur Vates, magnum si pectore possit
Excussisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia jamque domus patuere ingentia centum
Sponte sua, vatisque ferunt responsa per auras. - - - - -

Vea. 77.

Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea fræna furenti
Concutit, & stimulos sub pectore vertit Apollo.

*A spacious cave, within its foremost part,
Was hew'd and fashion'd by laborious art,
Thro' the hill's hollow sides: before the place
A hundred doors a hundred entries grace:
As many voices issue, and the sound
Of Sibyl's words as many times rebound.
Now to the mouth they come: Aloud she cries,
This is the time, enquire your destinies.
He comes, behold the god! Thus while she said,
And shiv'ring at the sacred entry staid,
Her colour changed, her face was not the same,
And hollow groans from her deep spirit came.
Her hair stood up; convulsive rage possess'd
Her trembling limbs, and heav'd her lab'ring breast.
Greater than human kind she seem'd to look,
And with an accent more than mortal spoke.
Her staring eyes with sparkling fury rowl,
When all the god came rushing on her soul. - - - - -
Struggling in vain, impatient of her load,
And lab'ring underneath the pond'rous god,
The more she strove to shake him from her breast,
With more, and far superior force he press'd;
Commands his entrance, and without controul,
Usurps her organs, and inspires her soul.
Now, with a furious blast, the hundred doors
Ope of themselves; a rushing whirlwind roars
Within the cave, and Sibyl's voice restores. - - - - -
Thus, from the dark recess, the Sibyl spoke,
And the resisting air the thunder broke;
The cave rebellow'd, and the temple shook.
Th' ambiguous god, who rul'd her lab'ring breast,
Some truths reveal'd, in terms involv'd the rest.*

DRYDEN.

In Cohortat.
ad Græcos.

ΘΝΥΦΗΡ. de
Sibyllis.

DIONYS. Ha-
licarn. l. 4.

A. GELLIUS,
l. 1. c. 19.

TACIT. Hist.
l. 3. c. 72.

PLUT. in
Sylla.

Justin Martyr, who had been upon the place, speaking of it, and the Sibyl, tells us, it was reported, that this Sibyl was a Babylonian by descent, and the daughter of Berosus, who wrote the Chaldaic history: but how she came into Italy, no one could tell. As to the cave, where she delivered her oracles, he tells us, it was a kind of chapel, or oratory, hewn out of the main rock. Here he was shewn three hollow places, in which she used to wash herself, and a high advanced seat, from which (they pretended) she delivered her oracles. This place continued to be seen many hundred years after, till the year 1539, when a violent earthquake utterly destroyed this chapel of the Cumæan Sibyl. But travellers are still shewn a vault, which they call the *Grotto of the Sibyl* to this day.

The *Sybilline Oracles*, of which we hear so much in the Roman history, had their origin as follows. In the reign of Tarquin the II, a certain woman came to Rome, and brought with her nine books of Oracles, which she offered to the king, demanding for them three hundred pieces of gold. Tarquin refusing to give her that price for them, she burnt three of the nine, and then offered him the remaining six at the same price. Being again rejected by the king, who thought her mad, she burnt three more of them, and then offering him the remaining three, persisted in demanding the same price for these, as she did at first for all the nine. At which strange procedure Tarquin being moved, consulted the Augurs thereupon, who earnestly advised him to purchase the books. Hereupon the money being paid, and the books delivered to the king, the woman gave him strict charge to keep them safely, as containing Oracles relating to the future state of Rome: after which she disappeared, and was never more seen. Tarquin, putting these books into a stone coffin, laid them up in a vault under the Temple of Jupiter Capitolinus, and

and appointed two of the principal nobility to keep them, with strict orders to let no one peruse them.

After the dissolution of the regal power, the common-wealth made these books a main engine of state, for quieting the people in all disturbances. For, whenever any great misfortune befel them, or any prodigies affrighted them, these books were ordered to be consulted, and the keepers of them always reported such answers as served the purposes of the government. These Guardians of the Sibylline books were at first but two, and were then called *Duumviri*: afterwards they were increased to ten, and were then called *Decemviri*: lastly their number was augmented to fifteen, and then they had the name of *Quindecemviri*. They were always chosen out of the Patrician families, and held the office for life, being exempted from all burthens of the state both civil and military.

These books were carefully kept, till the civil wars of Sylla and Marius; when the capitol being accidentally set on fire, and burnt down to the ground, the Sibylline Oracles were burnt with it. This was 83 years before Christ. Seven years after, the capitol being rebuilt, the Senate resolved, if possible, to restore these Oracles. Accordingly they sent ambassadors to Erythræ in Ionia, where the Cumæan Sibyl was born, and where many of that Sibyl's Oracles were said to be preserved, to take copies of as many as they could find. These deputies, having collected together, from the papers of several private persons, about a thousand verses in the Greek language, pretended to be the prophecies of this and other Sibyls, brought them to Rome; and at the same time enquiry being also made at Samos, Ilium, and other cities in Greece, Sicily, Africa, and Italy, for the like Oracles and prophecies of the Sibyls, great numbers that pretended to be such were gathered together, and laid up in the capitol, to supply the place of those that were burnt. But the use, which the Romans proposed to make of these Oracles, being much defeated by their being vulgarly known, and in the hands of many persons, a law was made that all, who had any copies of them, should bring them in to the Pretor of the city, and all were prohibited under pain of death to retain them. Notwithstanding this, many, that had transcripts of these Oracles, still kept them privately in their hands, and their number increased daily. For this reason, Augustus, when he took upon him the high-priesthood, revived the above-mentioned law: whereupon so many copies of these pretended prophecies being brought in, as amounted to a great multitude of volumes, he ordered them to be strictly examined, and having burnt and destroyed all that were disapproved, repositied the rest for the use of the state. These afterwards Tiberius caused to be re-examined, and burnt many more of them, preserving only such as were of moment, and useful to the state.

SUETON. in Octavio.

DION CASS. l. 57.

To these Sibylline Oracles, as long as Rome continued Heathen, great recourse was had. And they continued in use to the year of our Lord 399, when they were utterly destroyed. For, not long before that time, a prophecy being given out by the heathen Romans, pretended to be taken from the Sibylline writings, which imported, that Peter having by magic founded the Christian Religion to last for the term of 365 years only, it was at the end of this time wholly to vanish, and be no more professed in the world, and this term expiring in the year of our Lord 398; Honorius the Roman Emperor, taking the advantage hereof to convict these writings of manifest forgery and imposture, ordered them all to be destroyed; and accordingly, the next year, Stilico, by virtue of the imperial decree, burnt the Sibylline books, and demolished the Temple of Apollo, in which they were repositied.

AUGUST. de Civit. Dei. l. 18. c. 53. 54.

It was out of the Sibylline books that Virgil took that famous prophecy, which makes the subject of his IVth Eclogue; as is evident from the introduction:

Ultima Cumæi venit jam carminis ætas:
Magnus ab integro sæclorum nascitur ordo.
Jam redit & virgo, redeunt Saturnia regna
Jam nova progenies cælo demittitur alto.

Ver. 4.

*The last great age, foretold by sacred rhimes,
Renews its finish'd course; Saturnian times*

Rowl

Rowl round again, and mighty years, begun
 From their first orb, in radiant circles run.
 The base degenerate iron-offspring ends ;
 A golden progeny from heav'n descends.

DRYDEN.

In Vespas.

This prophecy the poet, with fine address, applies to the birth of the Son of Pollio : but the antient Christian writers generally understood it to be a direct prediction of the coming of the Messiah. And it was from the same source, that Suetonius derived what he says, that ' in the time of Vespasian a constant and general opinion prevailed throughout the whole East, that Fate had decreed, that about that time should come forth out of Judea those, who should obtain the empire of the world.' Which prediction is likewise ascribed by the Christian writers to the birth of Christ, and the propagation of his religion over the whole world. Thus the Sibyls are supposed to have foretold the Messiah, and the establishment of the Christian religion.

Antiq. l. 1.
 c. 5.

Josephus the historian quotes, in his history, a passage from the Sibyls, which mentions the deluge. Clemens Alexandrinus assures us, that St Paul, in his preaching, often quoted the Sibylline books, and referred the Gentiles to them. And the antient Fathers of the Church, as Justin Martyr, Athenagoras, Theophilus of Antioch, Tertullian, Lactantius, Eusebius, St Jerom, St Austin, and others, made good use of them against the Pagans ; which occasioned these writers to be distinguished by the name of *Sibyllists*.

ORIG. contr.
 Cels. l. 7.

There is still preserved, in eight books of Greek verses, a collection of Oracles pretended to be the Sibylline. This collection must have been made after the year 138, because mention is made in it of the Emperor Antonnius Pius ; and before 167, because Justin Martyr several times quotes it. But whether this was a true collection of the Sibylline Oracles, or a forgery occasioned by the pious fraud of some over-zealous Christian of those times, is a question among learned men. The generality of the Critics look upon it as spurious, because it contains such an abstract of the doctrines of the Old and New Testament, as none but a Christian could write. Besides which, it carries several other marks of imposture ; such as the notion of the Millenarians, which was not broached till the II^d Century ; and a succession of all the Roman Emperors from Julius Cæsar to Antonnius Pius, in such a manner as shews it to have been written rather as a history of things past, than as a prophecy of future events. The learned author of the *Connection of the Old and New Testament* has sifted this matter to the bottom, and given his opinion concerning the Sibyls and their books at large. And the substance of what he says upon this subject is as follows.

PRIDEAUX,
 Connect. P. 2.
 B. 9.

1. Who, or how many the Sibyls were, or when, or where they lived, various authors as to these particulars write variously of them ; and most that they say concerning them is manifestly fable and fiction.

2. How much soever they might pretend to prophecy, they could not have it by divine inspiration. For most of the Oracles, that were produced from them, when consulted by the Romans, directed to the most idolatrous and abominable rites, such as human sacrifices.

3. Therefore, if they had the gift of prophecy, they must have received it from diabolical or evil spirits. Or, the world being too fond of prophecies, they might take advantage of this weakness, to impose false pretences under this name. That some of them were found to be such by the heathens themselves, appears from hence, that Augustus burnt two thousand volumes of these pretended oracles, and Tiberius many more of them.

4. The story of the three books of the Sibyls sold to Tarquin was, most probably, a state-trick, or fetch of politics.

DION CASS.
 l. 39.

5. None being allowed to inspect the Sibylline Oracles, excepting only the sacred college, the members thereof were enabled thereby to counterfeit such answers as best suited the exigences of the government. Thus, when the Romans found it inconvenient for the state, to restore Ptolemy Auletes to his kingdom, tho' they had engaged to do it, an Oracle was produced out of the Sibylline books to forbid the thing.

6. The burning of the first Sibylline books, and the earnest desire of the Senate to restore them, was a fruitful source of forgeries of this sort.

7. The

7. The prophecies, which so plainly point out the coming of the Messiah, might come originally from the Jews themselves. For it is well known, that the Jews, at the time of the destruction of Jerusalem by the Romans, expected a temporal Messiah or Deliverer. After the ruin of their city, being dispersed among the heathens, and talking much about those prophecies, which seemed to promise them such a prince, these predictions might grow into reputation among the heathens, and be insensibly ingrafted among the Oracles of the Sibyls, as if they had come from them. And God might permit this, that the coming of his Son might be foretold to the heathens.

8. A collection being made of the Sibylline Oracles, and by some Grecian digested into Greek verses, about the time of our Saviour, and the above-mentioned prophecies having been found therein; this operated much to the advantage of Christianity in the earliest times. And this is the reason why the Christian writers, in their disputes with the Pagans, so often appeal to the Sibylline Oracles.

S I G A L I O N. See HARPOCRATES.

S I L E N C E. An imaginary goddess of the antient Romans, called in Latin *Dea Tacita* or *Dea Muta*. So Ovid:

Forſitan a nobis, quæ ſit Dea Muta, requiris.

Fast. l. 2.
v. 583.

The same poet tells us, she had been one of the *Naidæ*, or Nymphs of the Waters, and that her name was *Lara*.

Forte fuit Nais, Lara nomine.

Ib. v. 599.

This Nymph was a great babbler, and never could hold her tongue, tho' her father had often advised her to it:

-----ſæpe illi dixerat Almo,
Nata, tene linguam; nec tamen illa tenet.

Ib. v. 601.

Her loquacity proved of fatal consequence to her. For Jupiter being in love with the nymph Juturna, Lara could not forbear discovering the intrigue to Juno:

*Illa etiam Junonem adiit, miſerataque nuptam,
Naida Juturnam vir tuus, inquit, amat.*

Ib. v. 605.

Jupiter was very angry, and punished her by depriving her of her tongue:

*Jupiter intumuit, quaque eſt non uſa modeſte
Eripuit linguam.*

Ib. v. 607.

After which, he ordered Mercury to conduct her to hell, and leave her in those mansions of oblivion and silence.

Duc hanc ad manes: locus ille ſilentibus aptus.

Ib. v. 609.

At the festival of the *Feralia*, which the Romans kept sacred to the *Manes* or infernal gods, the ceremony was always closed with some magical superstitions in honour of the goddess *Tacita* or *Muta*. These are described by Ovid, who tells us, that the care of the ceremony was committed to an old woman, who, sitting in the midst of a company of girls, took three grains of incense, and placed them in a mouse-hole under the door. Then, having rolled three black beans in her mouth, made libations of wine, and performed some other ceremonies of the like nature, she assured the company, that it was not in the power of malice or envy to hurt them, she having by these incantations conquered the slanderous tongues of their enemies.

S I L

*Ecce anus in mediis residens annosa puellis
 Sacra facit Tacitæ: vix tamen ipsa tacet:
 Et digitis tria thura tribus sub limine ponit,
 Qua brevis occultum mus sibi fecit iter.
 Tum cantata ligat cum fusco licia rhombo;
 Et septem nigras versat in ore fabas.
 Quodque pice adstrinxit, quod acu trajecit abena,
 Obsutum mænæ torret in igne caput.
 Vina quoque instillat: vini quodcunque relictum est,
 Aut ipsa, aut comites, plus tamen ipsa, bibit.
 Hostiles linguas, inimicaque vinximus ora,
 Dicit decedens; ebriaque exit anus.*

SILENUS. A ridiculous, drunken god, usually placed, by the poets, in the retinue of Bacchus and the Bacchanalians. He is generally described riding upon an ass. Thus Ovid:

Art. Ama-
 tor. l. i.
 v. 543.

*Ebrius ecce fenex pando Silenus asello
 Vix sedet, & pressas continet arte jubas.*

*Silenus on his ass did next appear,
 And held upon the main: the god was * clear.*

* drunk:

DRYDEN.

In Virgil, two young shepherds find Silenus asleep, and having bound him, oblige him to sing the song he had so often promised them.

Ecl. vi. 13.

----- Chromis & Mnasyllus in antro
 Silenum pueri somno videre jacentem,
 Inflatum hesternis venas, ut semper, Iaccho.
 Serta procul tantum capiti delapsa jacebant;
 Et gravis attrita pendebat cantharus ansa
 Aggressi (nam sæpe fenex spe carminis ambo
 Luserat) injiciunt ipsis ex vincula fertis.

----- Two shepherds, on the ground,
 Stretch'd at his ease, the god Silenus found.
 Dox'd with his fumes, and heavy with his load,
 They found him snoring in his dark abode,
 And seiz'd with youthful arms the drunken god.
 His rosy wreath was dropp'd not long before,
 Born by the tide of wine, and floating on the floor.
 His empty Can, with ears half worn away,
 Was hung on high, to boast the triumph of the day.
 Invaded thus, for want of better bands,
 His garland they unstring, and bind his hands:
 For, by the fraudulent god deluded long,
 They now resolve to have the promis'd song.

DRYDEN.

Silenus was usually represented with a bald pate, large forehead, and flat nose; which denoted the physiognomy of a person addicted to drunkenness. In one hand he held a pot, and in the other a basket of fruits.

It is very uncertain, whom the ancients meant by *Silenus*. Diodorus Siculus says, he was the first king of Nyssa, but that his birth and descent, thro' length of time, were utterly unknown. Justin Martyr, and after him Bochart, pretend, that the Messiah was concealed under the fable of Silenus. The principal point of resemblance is the *riding on an ass*: and as to the drunkenness of Silenus, it is construed to mean an abundance of wisdom. And this notion (they think) is countenanced by the above-mentioned fable of Silenus, in Virgil; where that god makes a very serious and learned discourse concerning the creation of the world.

S I M C H A

SIMCHA TORA. In English, *Rejoicing for the Law*. So the Jews call the ninth and last day of the Feast of Tabernacles, because on this day they have gone thro' all the lessons of the Pentateuch, according to the divisions made for every week. This festival falls on the 23d of September.

LEO of Mode-
na, Cerem.
Jud.

BUXTORF,
Syn. Jud.
c. 27.

The night on which it commences, after a few prayers, all the books of the law are brought out of the Arc or Chest, and carried in procession round the desk. Then the beginning and conclusion of the Law are read by two persons, who are called *Spouses of the Law*. This is done amidst the loud acclamations of the people; and the Rabbins pretend, it is an excellent preservative against the calumnies of the devil.

On this day all ecclesiastical officers are appointed, and chiefly such as relate to the Law. These offices are sold to the best bidder, and the money arising thereby is applied to the maintenance of the poor, and the repairs of the Synagogue. The Sabbath succeeding this festival is called the Sabbath *Berehith* or *in the beginning*, that word being the beginning of Genesis.

SIMONIAN S. A sect of Heretics, so called from their founder *Simon Magus* or the *Magician*.

Simon Magus was a Samaritan, born in the village of Gitton. St Philip the Deacon, coming to preach at Samaria, converted several persons there, and among the rest this Simon, who believed, and was baptized. When the apostles St Peter and St John came to Samaria, and had conferred the Holy Ghost on such as had been baptized by Philip, Simon, full of amazement at seeing the wonderful effects of the Apostles imposition of hands, offered them money, on condition they would give him the same power: for which he received a very sharp and severe rebuke from St Peter. The author of the *Acts of the Apostles* adds, that Simon had before addicted himself to the practice of Magic, and by his impostures and enchantments had seduced the people of Samaria, who all followed him as a person endowed with a divine and supernatural power.

EPIPH. Hæ-
ref. 21.
JUSTIN, A-
pol. 2.
Acts viii.
IREN. l. i.
c. 20.
THEOD. Hæ-
ret. Fab. l. i.
c. 1.
TILLEM.
Hist. Ecclef.
T. 2. art.
SIMON.

After St Peter's reproof, and refusal to sell him the power of imparting the Holy Ghost, Simon fell into much greater errors and abominations, applying himself to magic more than ever, and taking a pride in withstanding the Apostles. For this purpose he left Samaria, and travelled thro' several provinces, seeking out such places where the Gospel had not yet been preached, that he might prejudice the minds of men against it. At Tyre in Phœnicia, he bought a public prostitute, named *Selene* or *Helene*, whom he carried about with him wherever he went, pretending she was that *Helen*, who had occasioned the Trojan war.

Having run thro' several provinces, and gained the admiration of a vast number of persons, he came to Rome, in the time of the Emperor Claudius, about the year of Christ 41. It is said, he was honoured as a god by the Romans, and that the Senate decreed a statue to be erected to him in the isle of the Tyber, inscribed **TO SIMON THE HOLY**. The fact however is disputed by the best critics, who think that Justin Martyr mistook an image of *Semo Sanctus*, a Pagan deity, for one erected to Simon Magus.

St Peter, coming to Rome, some time after the arrival of Simon Magus, soon reversed all that the impostor had been doing there. However Simon did not quit that city, but continued to spread his errors, and, under the reign of Nero, again acquired a great reputation by his enchantments. He pretended to be the Christ, and that he could ascend into heaven. And we are told, he raised himself up into the air in a fiery chariot, by the assistance of art magic. But St Peter and St Paul at the same time betaking themselves to prayer, his charms failed him, and falling to the ground he broke his legs. Being carried to Brundisium, he there threw himself from the top of the house where he lodged, and died on the spot.

The heresies of Simon Magus were, principally, his pretending to be *the great power of God*, and thinking that the gifts of the Holy Ghost were venal, and to be purchased with money. He is said to have invented the *Æons*, which were so many Persons, of whom the Godhead was composed (*See ÆONS*). His concubine *Helen* he called the first intelligence, and mother of all things; and sometimes he called her *Minerva*, and himself *Jupiter*.

Simon Magus had gained a great number of followers, who embraced all the principles of their master, and indulged themselves in all sorts of vices and irregularities.

EUSEB. Hist.
Ecclef. l. 2.
c. 13.

larities. They paid divine worship to Simon and Helen, offering to them victims and libations of wine. There is no doubt that, when St John, St Peter, and St Paul, in their Epistles, warn the Christians against heretics, false apostles, and false teachers, the *Simonians* are principally intended. And indeed, as they were the earliest heretics, so were they the source of most of the other heretics, which soon after sprung up in the Church.

Contr. Celf.
l. 5.
Ibid. l. 1.

The sect of the *Simonians* continued down to the IVth century. Origen tells us, they were reduced to about thirty persons; and elsewhere, that they were quite extinct. *See the next article.*

S I M O N Y. In Ecclesiastical law, is the crime of buying and selling spiritual gifts, or spiritual preferments. This offence has its name from Simon the Magician, who would have purchased the power of conferring the Holy Ghost, for which he offered the apostles a sum of money. *See the foregoing article.*

BINGHAM,
Orig. Ecclef.
B. 16. c. 6.
§. 28, &c.
Can. Apost.
29.

In the antient Christian Church, this crime was always thought to be committed, when men either offered or received money for ordinations. The apostolical canons lay a double punishment, both of deposition and excommunication, on such of the clergy as were found guilty of it. Indeed this kind of Simony was esteemed a crime of the highest nature, and always punished with the severest censures of the Church; as appears by the canons of a great number of councils. This was the first sort of Simony, and that which was most properly so called. And to this the antients reduced the exacting of any reward for administering the Eucharist or Baptism, or for any spiritual offices.

Novel. 123.
c. 1.

A second sort of Simony consisted in purchasing the spiritual preferments of the Church. This was punished with deposition in any bishop, who promoted any church-officer for the sake of filthy lucre: and the persons so promoted were to be degraded from their office. By the laws of Justinian, every elector was to depose upon oath, that he did not chuse the person elected for any gift or promise, or friendship, or any other cause, but only because he knew him to be a man of the true Catholic faith, unblameable life, and good learning.

CYPR. Ep.
52.

The last sort of Simony was, when men, by ambitious arts and undue practices, got themselves invested in any office or preferment, to which they had no regular call, or legal title: or when they intruded themselves into other mens places, which were legally filled before. Thus Novatian got himself clandestinely and simoniacally ordained to the bishopric of Rome, to which Cornelius had been legally ordained before him. Such ordinations were, by the laws of the Church, declared void, and both the ordainers and ordained prosecuted as criminals, and degraded.

F. PAUL, of
Ecclef. Bene-
fic. c. 51.

The Casuists of the Church of Rome maintain, that all compacts or bargains, in which benefices are concerned, are simoniacal, when it is done without the Pope's concurrence: but that once obtained gives a sanction to the thing. Which they found upon this universal proposition, that the Pope cannot commit Simony in beneficiary matters, since he hath a power so absolute over all ecclesiastical goods and benefices, that he can unite, divide, and bestow them in what manner he pleaseth.

Against the corruption of Simony there have been many canons made in our own Church, which punish the offender with deprivation, disability, &c. And by a statute of Q. Elizabeth, An. 31, it is enacted, that if any person, for any sum of money, reward, gift, profit, or benefit, or by reason of any promise, agreement, grant, bond, covenant, or other assurance, shall present, or collate, any person to any benefice, with cure, dignity, or living ecclesiastical; every such presentation or collation, and every admission or induction thereupon, shall be utterly void, and the crown shall present for that turn: And the person that shall give, or take, any sum of money, &c. shall forfeit double the value of one whole year's profit of any such benefice; and the person so corruptly taking any such benefice shall from thenceforth be disabled to have and enjoy the same.

S. SIMON AND S. JUDE'S DAY. A Festival of the Christian Church, observed on the 28th of October, in memory of the Apostles Simon and Jude.

HIERON. in
Matth. c. 10.
Luke vi. 15.

S I M O N was surnamed the *Canaanite*, which some derive from *Cana* a town of Galilee; but others, with more probability, from a Hebrew word, which signifies *zealous*: for St Luke expressly calls him Simon *Zelotes* or the *Zealot*. This name was given him, either to denote the warmth of his temper, and the earnestness

ness of his zeal for the Christian faith; or because, before his conversion, he was of the sect of the *Zealots*. See ZEALOTS.

After our Lord's passion, Simon continued with the other Apostles at Jerusalem, till the feast of Pentecost, and the descent of the Holy Ghost. Upon the dispersion of the Apostles to preach the Gospel, it is said he went into Egypt, Cyrene, and Africa, and from thence into Libya and Mauritania, to plant the Christian faith. He is said also to have passed into Britain, where, after having converted many persons, and suffered much persecution, he was crucified by the Infidels, and there buried. Some of the Martyrologies say, the idolatrous priests put him to death at *Suanir*, a city of Persia: but there is no mention of any such city in history.

JUDE was of the Lord's kindred, being brother to James the Less, who is styled the *brother* of Jesus Christ. Some of the antients understood by this term Cousin-German: but the general opinion is, that by *brethren of our Lord* is to be understood the children of Joseph by a former wife. Jude is likewise called *Thaddeus* and *Lebbeus*: the former, according to St Jerom, signifies a zealous person, and the other one of prudence and understanding. And these names were given him, both as a commendation of his wisdom and zeal, and to distinguish him from the traitor *Jude* or *Judas*.

This Apostle, it is most probable, preached in Judæa and Galilee, and from thence went thro' Samaria into Idumea; and from thence into Arabia, Syria, and Mesopotamia. He is said also to have travelled into Persia, where, after great success in his ministry, he was cruelly put to death, for having too openly and freely re-proved the superstitious rites of the *Magi*.

Two of this Apostle's grand-children bore evidence to the truth of Christianity before the Emperor Domitian, who, being jealous of any rival in the empire, summoned them before him, as some of the remains of the posterity of David, and of those who were related to Christ. Being interrogated concerning their family, they answered with great sincerity, owning themselves to be of the race of David; but that they were very poor, and lived by husbandry, as was manifest by the hardness of their hands; and that, as to the Messiah, tho' he was a king, yet it was in heaven, and not on earth, where his kingdom should not appear till the end of the world. Domitian despised their poverty and meanness, and dismissed them without any severe usage.

St Jude left behind him one epistle, inscribed at large to all Christians; *concerning which, see S. JUDE'S EPISTLE*.

S I N A I. A famous mountain in Arabia Petræa, upon which God gave the Law to Moses. It stands in a kind of Peninsula, formed by two arms of the Red-sea, one of which stretches out to the North, and is called the Gulph of *Kolsum*; the other extends towards the East, and is called the Gulph of *Elan*. Exod. xix.

The wilderness of Sinai, in which the Israelites continued encamped almost a year, and where Moses erected the Tabernacle of the Covenant, is considerably elevated above the rest of the country; and the ascent to it is by a very craggy way, the greatest part of which is cut out of a rock: then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is near twelve miles. Towards the extremity of this plain, on the north side, stands Mount Sinai. COPPIN'S Voyage to Egypt. c. 10.

Near Sinai, to the west, stands Mount *Horeb*. The tops of both these mountains have a very steep ascent. That of Sinai is one third higher than that of Horeb; insomuch that, at sun-rising, the shadow of the former quite covers the latter. Upon the very top of Sinai stands a monastery of Greek Monks, who have a small chapel dedicated to St Catherine; where it is pretended the body of that Saint rested three hundred and sixty years, but was afterwards removed into a church, which is at the foot of the mountain. Near this chapel issues a fountain of very good fresh water; which is looked upon as miraculous, it not being conceivable how water can flow from the brow of so high and barren a mountain. Five or six paces from Sinai, they show a rock, out of which, they say, Moses made the water to flow.

The Mohammedans call Mount Sinai *Gibel Mousa*, the *mountain of Moses*. And Mohammed begins one of the chapters of the Koran with this oath: *I swear by the fig, by the olive, by Mount Sinai, and by the sure and faithful city*. D'HERB. Bibl. Orient. P. 501.

KÆMPFER,
Hist. of Ja-
pan. B. 3.

SINTOISTS. A religious sect among the Japanese, so called because they profess the *Sinto-religion*. *Sin*, in the language of that country, signifies Heroes, Genii, or Demi-gods. The Sintoists are perfect Epicureans, placing their whole happiness in present and sensual enjoyments. Notwithstanding which, they have a confused idea of the immortality of the soul, and a future state of happiness or misery. They acknowledge a supreme Being, who dwells in the highest heavens, and several inferior or subordinate deities, who reside in the stars: but they pay no divine adoration to them, since, in their opinion, they never concern themselves with human affairs. As to divine worship, they content themselves with paying it only to some particular deities, who preside over the elements, and the various works of nature. They imagine, that, as the employment of these gods obliges them to sojourn but at a small distance from mankind, they are more ready and able to assist or hurt them.

The Sintoists require great purity both of mind and body. The former consists in a strict obedience to the laws both of nature and their country: The latter in abstaining from blood, from all manner of flesh, and from touching the dead. Whoever violates these precepts is excluded from their pagods. The least spot of blood renders a person polluted for seven days together. And they are so extremely rigid in this respect, that they imagine another's impurity may be communicated to them by the organs of hearing or sight: for which reason they will not converse with, or so much as look upon, such persons as are polluted. This excess of purity is represented in their temples by the emblem of three apes, one having his paws over his eyes, another upon his mouth, and the third upon his ears.

They are religious observers of the solemn festivals instituted in honour of their gods. At this time they wash and purify themselves, and put on a ceremonial habit called *Kamishino*. Then they go into their pagods with an air of gravity and sedateness. As soon as they enter the outward court, there is a large reservoir of water, in which they are obliged to wash their hands before they proceed any farther. After this ablution, they approach the Temple with downcast eyes, and an air of contrition. Then they present themselves before a large looking-glass, which is an emblem of the deity, who sees all things, as in a glass. Here they kneel down, and say their prayers. Then they make certain oblations; after which they ring a bell three times, as a testimony of their affection for the gods, who, as they imagine, take great delight in such sounds.

The Sintoists look upon Pilgrimages as an essential article of their religion. The principal of these is that of *Isie*, called *Sanga*. *Isie* is a famous Temple of the god *Ten-sio-dai-sin*, and is surrounded with several little chapels, dedicated to the inferior deities. Near this temple is established a religious order, who assume the title of ministers and messengers of the gods, whose province it is to accommodate with lodgings all the pilgrims, who resort to this sacred place.

They are obliged, at least once in their lives, to perform the *Sanga*. For which purpose the priests present each pilgrim with an *Ofaray*, which is a kind of certificate, or an absolution, entitling him to appear before the gods. As soon as the pilgrims set out for the *Sanga*, their friends, who stay at home, hang up a cord at their doors, and twist white paper round it, to keep such persons from the house, as are in the highest degree of pollution: for should any such enter their doors, it would expose the poor pilgrim to the most dreadful calamities, and frightful dreams. During his whole journey, he must abstain from all carnal pleasures, and even from the lawful embraces of his own wife.

As soon as the pilgrims arrive at *Isie*, they are conducted by one of the priests to the temple, where they are shewed the images of the gods, and acquainted with their awful and illustrious titles. After this visitation, they repair to a cave, which they call the region of the heavens, because *Ten-sio-dai-sin*, having retired thereinto, deprived the sun and stars of their light, and spread darkness over the face of the whole earth, to demonstrate that he is the supreme being, and source of light. Not far from this cave is the chapel of a *Cami*, or image of the sun, mounted on a black cow; in which the pilgrims perform their devotions. After this, they are re-conducted to the temple of *Ten-sio-dai-sin*, to whom they open all the secrets of their hearts.

The pilgrims usually carry a staff in their hands, and wear at their girdles a small bucket, which serves them to drink out of. They likewise wear hats made of reeds, on the brims of which are written their names, and the places of their nativity

nativity and residence. On their return from this pilgrimage, they wear over their common dress a little white vestment, without sleeves, whereon their names are embroidered both before and behind. The Grandees of Japan, and the tributary kings, perform this pilgrimage by proxy. And the emperor discharges himself of this duty by annually sending embassadors to the pagod of Iſie.

The idea, which the Sintoists entertain of the origin of nature, is, that, in the beginning, the Chaos floated, as a fish skims along the surface of a river: from whence arose something like a thorn or prickle, which being capable of motion and variation became a soul or spirit.

SOCINIAN S. A sect of Christian Heretics, so called from their founder Faustus Socinus, a native of Sienna in Italy.

HORNBECK.
Sum. Controv.
de Socin.

This Herefiarch, from his youth, gave proofs of a fine and extensive genius: but the misfortune he had of imbibing very early the doctrines of Michael Servetus gave a wrong bias to his judgment. Being afraid lest his opinions should expose him to the severities of the Inquisition, he left Italy, and retired into France. About the year 1574, he began openly to declare against the Catholic Faith. At first he joined himself with Blandratus in Transylvania; and they both endeavoured to establish, in that country, the doctrines of Servetus against the mystery of the Holy Trinity, and all the other errors of that Sectarist. The applauses Socinus received from all the heretics, who at that time infested Transylvania, flattered his vanity, and inspired him with a design of establishing a religion entirely new. He began with publishing, that Luther, Calvin, and other reformers, had indeed purged religion from many superstitions, which had been introduced into it, but that they had not entirely purified it. Afterwards he openly declared against the doctrine of the Trinity, and taught;

SPONDANUS.

BAYLE, Dict.
Hist. Crit.
Art. SOCINUS.

I. That the Eternal Father was the one only God; that the *Word* was no more than an expression of the Godhead; and had not existed from all eternity: And that Jesus Christ was God no otherwise than by his superiority above all creatures, who were put in subjection to him by the Father.

II. That Jesus Christ was not a Mediator between God and men, but sent into the world to serve as a pattern of their conduct; and that he ascended up to heaven only, as it were, to take a journey thither.

III. That the punishment of hell will last but for a certain time, after which both body and soul will be destroyed. And,

IV. That it is not lawful for Princes to make war.

These four tenets were what Socinus defended with the greatest zeal: in other matters, he was a Lutheran or a Calvinist. The truth is, he did but refine upon the errors of all the Anti-Trinitarians, who had gone before him.

The Socinians spread extremely in Poland, Lithuania, and Transylvania. Their chief school was at Racow, and there all their first books were published. Their sentiments are explained at large in their Catechism, printed several times under the title of *Catechesis Ecclesiarum Polonicarum unum Deum patrem, illiusque filium unigenitum, una cum Sancto Spiritu, ex sacra scriptura consententum*. They were exterminated out of Poland in 1655; since which time they have been chiefly sheltered in Holland: where, tho' their public meetings have been prohibited, they find means to conceal themselves under the names of Arminians and Anabaptists.

SOLOMON'S TEMPLE. See **TEMPLE OF JERUSALEM**.

SOLOMON'S SONG. See **CANTICLES**.

SOMMONACODOM. The principal deity of the Siamese, a people of India.

According to the theology of that people, Sommonacodom was born a god, and immediately after his birth, without any master to instruct him, acquired a perfect knowledge of every thing relating to heaven, earth, paradise, hell, and the most impenetrable secrets of nature. At the same time he recollected every thing he had done in the different lives he had passed through, and, having taught the people these great things, he left them in writing for the instruction of posterity. In these books he relates of himself, that, being become a god, he was desirous of manifesting his divinity to men by some extraordinary prodigy. Immediately he found

TACHARD,
Voyage de
Siam, l. 1.

found himself lifted up into the air in a throne glittering with gold and precious stones, which came forth out of the earth in the place where he then was; and, at the same instant of time, the angels descending from heaven paid him the honour and worship due to him. He relates farther, that, from the time he began to aspire to divinity, he had returned into the world five hundred and fifty times under different figures; and that, in each transmigration, he had always been the chief, and as it were prince, of those animals, under whose figure he was born: that, being an Ape, he had delivered a city, which was infested by a dreadful monster: that he had been a very powerful king, and that, seven days before he should have obtained the sovereign dominion of the universe, he had retired, in imitation of a certain Anchorite, with his wife and two children, to a distant solitude, where he died to the world and his passions. He had travelled all over the world, teaching men the true religion, which he left in writing to his posterity. He had gained many disciples, who, in quality of priests, made it their particular profession to imitate him, wearing the same kind of habit, and observing the same rules of life. Being arrived at the 82d year of his age, he died of a violent cholic, and his soul ascended to the eighth heaven. His body was burnt; but his bones were preserved, part of which are still kept in the kingdom of Pegu, and the other part in that of Siam.

Sommonacodom, they say, had a brother, named *Thevathat*, who passed thro' as many transmigrations as his brother, and was always born at the same time with him. Thevathat aspired likewise to divinity, but was always inferior to his brother. However, having a great deal of wit and address, he found means to set up a new sect, and engaged several nations and princes to follow his doctrine. And this divided the world into two parties, the one following the doctrines of Sommonacodom, the other those of Thevathat. This opposition to his brother drew a very severe punishment on Thevathat. For when Sommonacodom was become a god, he beheld his brother in the eighth region of hell, nailed to a cross, crowned with thorns, and suffering the cruellest torments. Hereupon, taking pity on him, he proposed to him, as a condition of his release, three words, to be adored by him; namely, *Phuthang*, *Thamang*, *Sangkhang*; that is, say the Siamese, God, the Word of God, and the Imitator of God. Thevathat consented to adore the two first words; but would not comply as to the third, because it signified a priest or Imitator of God, protesting that priests were sinful men, and therefore deserved no respect. For this reason, say they, he still suffers, and will continue to suffer, many thousand years, in hell.

Sommonacodom left the print of his feet in three several countries, viz. in the kingdoms of Siam and Pegu, and in the island of Ceylan. These places are frequented by multitudes of pilgrims, and many miracles are said to be wrought there. This deity had two favourite disciples, whose statues stand behind him on his altars. They relate of one of them, that once upon a time he turned the earth upside down, at the earnest solicitation of the damned, and took in the hollow of his hand all the fire that was in hell; but notwithstanding he used his utmost endeavours, he could never extinguish it. Whereupon he humbly entreated Sommonacodom, that he would undertake this charitable office. But the god refused to comply with his request, saying, *Should mankind once shake off the fear of punishment, they would grow abandoned, and most desperately wicked.*

The Siamese live in constant expectation of a second *Sommonacodom*, whose coming, they say, was foretold by the first. This expectation makes them very easy of belief, and superstitious. And hence they have been deluded by several impostors, pretending to be this second *Sommonacodom*. Particularly we are told of a young Siamese, whom the Bonzes dressed up in this fictitious character. After they had carried on the cheat as long as it would yield them any profit, they gave out, that the god intended to burn himself; and accordingly they burnt him in reality, after having stupified his senses by some soporiferous potion.

S O M N U S. *Sleep.* An imaginary deity of the Greeks and Romans. This god, and the place of his residence, are beautifully described by Ovid, in the following verses:

Metam. l. 11.
v. 592.

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus & penetralia Somni:

I

Quo

Quo nunquam radiis oriens mediufve cadensve
 Phœbus adire potest : nebulae caligine mistæ
 Exhalantur humo ; dubiæque crepuscula lucis.
 Non vigil ales ibi cristati cantibus oris
 Evocat Auroram ; nec voce silentia rumpunt
 Solicitive canes, canibusve sagacior anser.
 Non fera, non pecudes, non moti flamine rami,
 Humanæve sonum reddunt convicia linguæ.
 Muta quies habitat : saxo tamen exit ab imo
 Rivus aquæ Lethes ; per quem cum murmure labens
 Invitat somnos crepitantibus unda lapillis.
 Ante fores antri fœcunda papavera florent,
 Innumeræque herbæ, quarum de lacte soporem
 Nox legit, & spargit per opacas humida terras.
 Janua, quæ verso stridorem cardine reddat,
 Nulla domo tota ; custos in limine nullus.
 At medio torus est, ebeno sublimis in atra,
 Plumeus, atricolor, pullo velamine tectus ;
 Quo cubat ipse Deus, membris languore solutis.
 Hunc circa passim varias imitantia formas
 Somnia vana jacent totidem, quot messis aristas,
 Sylva gerit frondes, ejectas littus arenas.

*Near the Cimmerians, in his dark abode,
 Deep in a cavern, dwells the drowzy god :
 Whose gloomy mansion nor the rising sun,
 Nor setting, visits, nor the lightsome noon ;
 But lazy vapours round the region fly,
 Perpetual twilight, and a doubtful sky.
 No crowing cock does there his wings display,
 Or with his horny bill provoke the day ;
 Nor watchful dogs, nor the more wakeful geese,
 Disturb with nightly noise the sacred peace ;
 Nor beast of nature, nor the tame are nigh,
 Nor trees with tempest rock'd, nor human cry :
 But safe repose, without an air of breath,
 Dwells here, and a dumb quiet next to death.
 An arm of Lethe, with a gentle flow
 Arising upwards from the rock below,
 The palace moats, and o'er the pebbles creeps,
 And with soft murmurs calls the coming sleeps.
 Around it's entry nodding poppies grow,
 And all cool simples that sweet rest bestow :
 Night from their plants their sleepy virtue drains,
 And passing sheds it on the silent plains.
 No door there was, th' ungarded house to keep,
 On creaking hinges turn'd, to break his sleep.
 But in the gloomy court was rais'd a bed,
 Stuff'd with black plumes, and on an Ebon-sted :
 Black was the covering too, where lay the god,
 And slept supine, his limbs display'd abroad.
 About his head fantastic visions fly,
 Which various images of things supply,
 And mock their forms ; the leaves on trees not more,
 Nor bearded ears on fields, nor sands upon the shore.*

DRYDEN.

The reasons of the worship, paid to the god of Sleep, namely, the benefits mankind receives from his influence, are expressed in that address of *Iris* to *Somnus* :

Somne, quies rerum, placidissime, somne, deorum,
 Pax animi, quem cura fugit ; qui corda diurnis
 Fessa ministeriis mulces, raparasque labori !

Ibid. v. 623.

----- O sacred rest,
 Sweet pleasing sleep, of all the pow'rs the best !
 O peace of mind ! repairer of decay,
 Whose balms renew the limbs to labours of the day :
 Care shuns thy soft approach, and sorrow flies away !

} DRYDEN.

Sleep was said to be the son of *Erebus* or *Night*. He is generally represented as a child lying asleep, sometimes with wings, and sometimes without. He was father of *Morpheus*, *Icelus*, and *Phantafus*. See MORPHEUS.

SONNITES. Among the Mohammedans, are the Orthodox Mussulmans, or true believers, in opposition to the several heretical sects, particularly the *Schiites*, or followers of *Ali*. See SCHIITES.

The *Sonnites* are so called, because they believe in the *Sonna*, or book of Mohammedan traditions; which the *Schiites* reject, as an apocryphal book, and not derived to them from their legislator.

The *Sonna* is, among the Mohammedans, what the *Misna* is with the Jews; and there is the same opposition and enmity between the *Sonnites* and *Schiites*, as between the *Rabbinists* and *Caraites*. See MISNA, CARAITES, and RAB-BINS.

Othman
 Hist. P. 1.
 B. 3.

The Turks assume the name of *Sonnites*, in opposition to the Persians, who are *Schiites*. The former think it unlawful to detain as slaves any who are *Sonnites*, tho' taken in war: if any such are rebels, they must either be punished with death, or released. But this law is not observed by the Tartars, tho' they are Mohammedans of the same sect with the Turks.

PAUSAN. in
 Eliac.

SOSIPOLIS. A deity, antiently worshipped by the people of Elis, in the Peloponnesus. The name signifies *Saviour of the city*. The origin of this god, and the worship paid to him, is as follows.

The Eleans being at war with the Arcadians, and the two armies being ready to engage, a woman, carrying a young child in her arms, appeared in the camp of the Eleans, and promised them a powerful assistance: then, laying her child down upon the ground, she disappeared. Whereupon, when the battles joined, a prodigious serpent was seen fighting for the Eleans, in the same place where the infant had been deposited. The Arcadians, terrified at this sight, fled away, and left the Eleans victorious; who placed the woman and her child in the number of the gods, calling the former *Ilithia*, and the latter *Sosipolis*.

The Eleans built a temple to these deities, wherein were two altars, one for the mother, and the other for the son. The statues of *Sosipolis* represented a young child, dressed in a robe spangled with stars, and holding in his hand a *Cornu Copia* or horn of plenty.

The name *Sosipolis* was frequently given to Jupiter, in those places, of which he was more particularly accounted the preserver or tutelary deity.

SPONSORS. Among Christians, are those persons, who, in the office of Baptism, answer, or are sureties for, the persons baptized.

BINGHAM,
 Orig. Eccles.
 B. II. C. 8.

In the antient Church, they reckoned three sorts of Sponsors. 1. For children, who could not renounce, or profess, or answer for themselves. 2. For such adult persons, as by reason of sickness or infirmity were in the same condition as children, incapable of answering for themselves. 3. For all adult persons in general.

AUGUST.
 Ep. 23.

The Sponsors for children were obliged to answer to all the interrogatories usually made in Baptism, and then to be the Guardians of their Christian education. In most cases, parents were Sponsors for their own children: and the extraordinary cases, in which they were presented by others, were such, where the parent could not, or would not, perform that kind office for them; as when slaves were presented for baptism by their masters; or children, whose parents were dead, were brought by any charitable persons, who would take pity on them; or children, exposed by their parents, who were sometimes taken up by the holy Virgins of the Church, and by them presented unto baptism. In these cases, where strangers became sureties for children, they were not obliged, by virtue of their suretiship, to maintain them; but the Church was charged with this care, and they were supported

ported out of the common stock. All that was required of such Sponsors was, first, to answer to the several interrogatories in baptism; and, secondly, to take care, by good admonitions and instructions, that they performed their part of the covenant they engaged in.

The second sort of Sponsors were to answer for such adult persons, as were incapable of answering for themselves. These were such as were suddenly struck speechless, or seized with a phrenzy thro' the violence of some distemper, and the like. And they might be baptized, if their friends could testify, that they had before-hand desired baptism. In which case, the same friends became Sponsors for them, making the very same answers for them, that they did for children.

The third sort of Sponsors were for such adult persons, as were able to answer for themselves. For these also had their sureties, and no persons antiently were baptized without them. It was no part of the office of these Sponsors to answer to the interrogatories made in baptism: the adult persons were to answer for themselves, according to that plain sentence of the Gospel, *He is of age, let him answer for himself*. The only business of Sponsors, in this case, was, to be Guardians of their spiritual life, and to take care of their instruction and morals both before and after baptism. This office was chiefly imposed upon the Deacons for the men, and the Deaconesses for the women.

Antiently, there was no prohibition of any sorts of men from performing this charitable office; excepting only Catechumens, Energumens, Heretics, and Penitents; that is, persons who as yet were never in full communion with the Church, or such as had forfeited the privileges of baptism and Church-communion by their crimes or errors; such persons being deemed incapable of assisting others, who stood in need of assistance themselves. In the time of Charles the Great, the Council of Mentz forbade fathers to be Sponsors for their own children: and this was the first prohibition of this sort.

It is observable, that antiently no more than one Sponsor was required, namely a man for a man, and a woman for a woman. In the case of infants, no regard was had to the difference of sex: for a virgin might be Sponsor for a male child, and a father for his children, whether male or female. This practice was confirmed by the council of Metz, upon a reason, which is something peculiar. For they concluded, that, because there is but one God, one Faith, and one Baptism, therefore an infant ought to have but one Sponsor.

In the modern Christian Church, the office of Sponsors, or sureties in Baptism, is better known, than practised. We call them *Godfathers* and *Godmothers*.

See the article BAPTISM.

STATIONS or STATIONARY DAYS. In the Christian Church, are the weekly-fasts on Wednesdays and Fridays, otherwise called half-fasts, and fasts of the fourth and sixth days of the week, in Latin *Feria quarta* and *sexta*.

These fasts are certainly as antient as the time of Clemens Alexandrinus and Tertullian, who both mention them. And the reason of their institution was, because on the fourth day of the week the Jews took council to kill our Lord; and on the sixth day our Lord suffered. These fasts being in continual use every week throughout the year, except in the fifty days between Easter and Whitsuntide, were not kept with that rigour and strictness, which was observed in the time of Lent, for they held no longer than till three in the afternoon; whereas the Lent-fasts continued till evening. Prudentius describes one of these Stations or weekly fasts in the following verses:

Nona submissum rotat hora solem,
Partibus vix dum tribus evolutis
Quarta devexo superest in axe
Portio lucis.

Cathemerin.
Hymn. 8.

Nos brevis voti dape vindicata,
Solvimus festum, fruimurque mensis
Affatim plenis, quibus imbuatur
Plena voluptas.

i. e. *It is now near the ninth hour, or three o'clock in the afternoon. We now offer up our prayers, and receive the Eucharist; and then we break off our fast, and go to our ordinary refreshments.*

The Montanists were for having these Fasts observed with the utmost rigour, and continued from morning till evening, not as ordinary usages and customs of the Church, but as necessary and indispensable injunctions, lately given to the world by the new inspiration of the Holy Ghost, speaking in their great prophet Montanus. This was the dispute between them and the Church, as appears by Tertullian's book *De Jejuniis adversus Pſychicos*. And upon this they made a schism, and set up a new communion, and conventicles in opposition to the Church. See MONTANISTS.

AUGUST.
Ep. 86.

About the time of the council of Eliberis, Saturday was made a Fast in some of the western Churches. So that for some time they observed three Fasts in a week. But in length of time the Saturday-Fast grew more in repute, than the Wednesday; which by degrees came to be neglected or omitted, till at last, in all Churches, which embraced the Saturday-Fast, Wednesday was wholly laid aside.

Station, in the Church of Rome, is a word used to denote certain Churches, where indulgences are to be had on certain days. Thus, for instance, in the Roman Kalendar, we find;

Monday in Rogation-week. Station at S. Maria Maggiore's.

Tuesday. Station at St John Lateran's, and St Maria Novella's.

Wednesday. Station at St Peter's.

And after the same manner in other parts of the year. It was St Gregory that fixed the stations at Rome, and marked them down in his *Sacramentary*, as they now stand in the Roman Missal.

Station is also a ceremony in the Romish Church, wherein the priests or canons go out of the choir, to sing an anthem before the crucifix, or the image of our Lady.

S. STEPHEN'S DAY. A festival of the Christian Church, observed on the 26th of December, in memory of the first martyr St Stephen.

Acts vi.

The Scripture gives us no particular account of the country or kindred of St Stephen. That he was a Jew, appears from his apology, *Acts vii*. And antiquity reckons him, and that probably enough, among the seventy disciples. As to his character, he is described as a man *full of faith and the holy Ghost*. He was one of the first deacons of the Church, instituted by the Apostles to superintend the necessities of the poor, and to keep and distribute the treasures of the Church.

Acts vii.

This holy man was violently opposed by several members of five synagogues, of which there were many at Jerusalem, established for expounding the Law, and for prayer. These often disputed with Stephen: but, notwithstanding their subtilty and learning, they were not able to *resist the wisdom and the spirit by which he spake*. Being baffled in this attempt, they suborned certain profligate persons, to undermine him by false accusations, and to charge him with *blaspheming against Moses and against God*. St Stephen made his defence before the people; in which he represented to them, 'that if they would look back to their forefather Abraham, ' they would find, that God chose him to be a father of the faithful, and that he ' served God acceptably without those external rites they laid so great stress upon: ' that, when he entered into covenant with him, he used no ceremony but that ' of circumcision; and that, without any other fixed rite but this, the succeeding ' patriarchs worshipped God for several ages, till the time of Moses: that, when ' their fathers lapsed into idolatry, God commanded Moses to set up a Tabernacle, ' as a place of publick worship; which, after some years, gave place to a standing ' Temple, designed by David, but built by Solomon; which however was not ' absolutely necessary, considering the nature of that infinite Being whom they ' worshipped: that therefore there could be no necessity for the Mosaic rites, as ' they pretended; especially since they were designed to last but for a time.' He added ' that it was their refractory humour, as it had been their ancestors, *to resist the holy Ghost*, and to persecute and slay those prophets, who foretold the coming ' of the Messiah; the *holy One*, of whom they had so lately been the *betrayers and murderers*.' This defence so exasperated his judges, that they immediately

condemned

condemned him to death. Accordingly St Stephen was stoned, a punishment inflicted by the Jews for the greatest crimes, such as blasphemy, idolatry, &c. The witnesses, whose hands were to be first upon him, putting off, according to custom, their upper garments, laid them down at the feet of *Saul*, afterwards the great Apostle St Paul; whilst the holy martyr prayed for his murderers in the very article of death. His body was carried to be buried by devout men, who, from a sense of the loss of so pious and good a man, *made great lamentation for him*.

STOORJUNKARE. An inferior deity, or idol, of the Laplanders. He is supposed to act only as vicar, or vice-gerent, of the god *Thor*. The word, in their language, signifies a *Ruler* or *Governor*. See **THOR**. SCHEFFER'S
History of
Lapland.

Stoorjunkare is a kind of domestic deity: for every family has an idol of him peculiar to itself. He is represented under the form of a large stone, hewn in a very artless manner. Sometimes they have no sculpture of him at all, but content themselves with such unpolished stones as they meet with in the mountains; and they imagine, it is not nature or chance, but *Stoorjunkare* himself, that directs them in their search after him. This stone-god is likewise frequently supplied with a numerous family; that is, they range several other stones round about him, one of which they call his wife, others his sons and daughters, and the rest his domestic servants.

The Laplanders pretend, that all the blessings they enjoy are derived to them thro' the wise administration of *Stoorjunkare*. He is the guardian and protector of the beasts of the field; and consequently it is to him they must make their application for success in the chase. They believe, they cannot serve him in a more acceptable manner, than by resorting to those places, where he chuses to reside. These are rocks, marshes, and caverns, where, it is said, he frequently honours his votaries with his personal appearance.

STYLITÆ. [*Lat.*] Or, *Pillarists*. A particular sort of Monks in the ancient Christian Church, so called from their taking up a singular way of living perpetually upon a *pillar*.

Simeon, surnamed *Stylites*, was the first who introduced this sort of life among the monastic orders. And the novelty of it at first was so offensive to the Egyptian Monks, that they sent anathematizing letters against him; but afterwards they greatly approved it. The severity of this way of living was not very inviting, and therefore it made but few proselytes. We read of another Simeon, in the time of Mauricius, who lived sixty years upon a pillar, and is commonly called *Simeon Stylites junior*, to distinguish him from the former. We are also told of one Alippius, bishop of Adrianople, who renounced his See, to live upon a pillar, where (the story says) he continued seventy years, having two choirs of Virgins, and one of Monks attending him, with whom he sung psalms night and day. EVAGR. l. i.
c. 13.
Id. l. 6. c. 23.

STYX. One of the rivers of Hell, according to the poetical system of Theology. It has its name from the Greek *στυγῶ* to *hate*. Hence our poet Milton:

Abhorred Styx, the flood of deadly hate.

Paradise lost.
B. 2. v. 577.

It is frequently confounded with the other infernal rivers, namely *Acheron*, *Cocytus*, and *Phlegethon*. Thus, in Virgil, when *Æneas* approaches the river, where *Charon* ferried over the dead, the poet says;

Hinc via, Tartarei quæ fert Acherontis ad undas.

Æn. l. 6.
v. 295.

And presently after;

Navita quos jam inde ut Stygia prospexit ab unda.

Ibid. 385.

The gods, particularly Jupiter, used to swear by the river *Styx*; and this was thought to be the most binding and irrevocable oath. Ovid indeed tells us, Jupiter frequently broke this oath to Juno:

Art. Amator.
l. i. v. 633.

Jupiter ex alto perjuria ridet amantum,
Et jubet Æolios irrita ferre Notos.
Per Styga Junoni falsum jurare solebat
Jupiter : exemplo nunc favet ipse suo.

*Jove sits above, forgiving with a smile
The perjuries that easy maids beguile.
He swore to Juno by the Stygian lake :
Forsworn, he dares not an example make ;
Or punish falsehood, for his own dear sake.*

} DRYDEN.

See ACHERON, COCYTUS, and PHLEGETHON.

SUB-DEACONS. An inferior order of clergy in the Christian Church, so called from their being employed in subordination to the *Deacons*.

BINGHAM,
Orig. Ecclef.
B. 3. c. 2.
CYPR. Ep. 8,
&c.

Constit. A-
post. l. 8.
c. 21.

Conc. Laod.
c. 21.
Ib. c. 22.

Conc. Carth.
4. c. 5.

EUSEB. l. 6.
c. 43.

ALET's Ri-
tual.

The first notice we have of this order, in any writers, is about the middle of the III^d Century, when Cyprian lived, who speaks of Sub-deacons as settled in the Church in his time. The author of the *Constitutions* refers them to an apostolical institution, and brings in St Thomas the Apostle giving directions to bishops for their ordination. But in this he is singular ; it being the general opinion, that Sub-deacons are meerly of Ecclesiastical institution.

As to their office, it was, to fit and prepare the sacred vessels and utensils of the altar, and deliver them to the Deacons in the time of divine service. But they were not allowed to minister as Deacons at the altar ; no not so much as to come within the rails of it, to set a patin or cup, or the oblations of the people, thereon. Another of their offices was, to attend the doors of the church during the Communion-service. Besides which offices in the church, they had another out of the church, which was, to carry the bishop's letters or messages to foreign Churches. As to their ordination, it was performed without imposition of hands, and the ceremony consisted in their receiving an empty patin and cup from the hands of the bishop, and an ewer and towel from the archdeacon.

The singularity of the Church of Rome was remarkable, in keeping up to the exact number of seven subdeacons : whereas in other Churches the number was indefinite.

The employment of the Sub-deacons, in the Romish Church, is to take care of the holy vessels, to prepare and pour water upon the wine in the chalice, to sing the epistle at solemn masses, to bring and hold the book of the gospels to the Deacon, to give it the priest to kiss, to carry the cross in processions, and to receive the oblations of the people. The bishop, when he confers the order of Sub-deacon, causes the candidate to lay his hands on a cup and patin, both empty, saying to him at the same time, *videte cujus ministerium vobis traditur, &c. take care of the ministry which is committed to your charge, and present yourself unto God in such a manner as may be agreeable to him.* After which, the candidate lays his hand on the Epistles, and the bishop says, *receive this book, and the power of reading the Epistles in the holy Church of God.* The person to be ordained must present himself clothed in a white Albe, and holding a lighted taper in his right hand. After the litanies, &c. the bishop cloaths him with the Amict, saying, *accipe amictum, per quem designatur castigatio vocis, that is, receive the Amict, which denotes the bridle of speech.* He then puts the Maniple on his left arm, telling him, that it signifies *the fruit of good works* ; and cloaths him with the Dalmatica, letting him know that it is *the garment of joy.*

The office of sub-deacon does not subsist in the Church of England.

PLIN. l. 53.
VARRO.

SUCCESS. An imaginary deity of the antient Romans, who had recourse to this god, to implore an happy event of any business they took in hand.

The famous Praxiteles made a curious statue of Success, which was placed in the Capitol. It represented the figure of a man, holding a cup in one hand, and in the other an ear of corn and a poppy-stalk : the cup signified the joy procured by this god ; the ear of corn the benefits he bestowed ; and the poppy the ease and quiet of mind, which good success brings along with it.

S U C C O T H.

SUCCOTH-BENOTH. An idol, or false god, of the antient Babylonians. For thus we read: *Howbeit every nation made gods of their own, &c.* ^{2 Kings xvii. 29, &c.} *And the men of Babylon made Succoth-Benoth, &c.* These Babylonians were those, who had been settled in the country of Samaria by Salmanassar or Esarhaddon, kings of Assyria, and who continued to worship the same gods they had served in their own country. The Rabbins pretend, that Succoth-Benoth was worshipped under the figure of a hen and chickens.

Some learned men understand by *Succoth-Benoth*, not an idol, but an idolatrous and wicked custom, and translate the word by *Tents of the young women*, or places of prostitution, where all young women once in their lives prostituted themselves to strangers, in honour of the goddess *Milytta*, or Venus: a custom, which (as Herodotus informs us) was practised at Babylon. ^{SELDEN, de Diis Syris, Synt. 2. c. 7. Lib. 1.}

SULFI. Certain deities, antiently worshipped by the Gauls; as appears from the following inscription, copied from a marble dug up at Maley near Laufanne. ^{F. MONT-FAUCON. Antiq. in Supplem. T. 2. B. 8. c. 7.}

BANIRA. ET. DONINDA. I.
DÆDALUS. ET. FATO. ICARI. FIL
I. SULFIS. SUIS. QUI. CURAM.
VESTRA. AGUNT. IDEN.
CAPPO. ICARI. F.

The bad style of this inscription is supposed to be that of the IVth or Vth Century; and it is no improbable conjecture, that the *Sylphs* of the Count de Gabalis might be borrowed from these antient *Sulphs* or *Sulfi*. What these deities were, and how they were worshipped, is a thing quite unknown.

The S U N. This glorious luminary was the principal, and earliest, object of idolatrous worship in the heathen world. After the deluge, men having lost the knowledge of the true God, and natural reason prompting them to look out for, and adore, a deity; they found nothing more worthy their admiration, and consequently their adoration, than this great and noble Star. For, observing the regularity of it's motions, and the great benefits the world received from it's light and heat, they could not conceive that these wonderful effects could be produced, without it's being animated and informed by some vast intelligence. This was the opinion, not only of the vulgar Pagans, but even of the philosophers, and is expressly ascribed by Cicero to the Stoics. It was also the sentiment of Plato's school. And the same notion prevailed likewise in relation to the moon and the rest of the stars. ^{De natura deorum, l. 1.}

The Sun was, for a long time, adored, in the Eastern nations, without temples, or altars: afterwards they erected both, in honour of this god. From the Syrians and Phœnicians the Hebrews borrowed the idolatrous worship of the Sun, and built temples to him, called *Chamanim* or *Hamanim*. These were demolished by the good king Josias, when he put a stop to the idolatry of the Israelites, and restored the worship of the true God. ^{2 Chron. xxxiv. 4.}

Macrobius, and other learned men, have endeavoured to shew, not without a good deal of probability, that most of the Pagan deities were only the Sun, worshipped under different disguises. Therefore, for a complete account of this god, and the worship paid to him, see the articles of the Pagan deities, particularly APOLLO, ADONIS, BAAL, BACCHUS, MITHRA, OSIRIS, &c. See also the articles IDOLATERS and MOON.

SUNDAY or THE LORD'S DAY. A solemn festival, observed by Christians on the first day of every week, in memory of our Saviour's resurrection.

This is the principal and most noted of the Christian festivals, and was observed, with great veneration, in the antient Church, from the time of the Apostles, who themselves are often said to have met, on this day, for divine service. It is likewise called the *Sabbath-day*, as being substituted in the room of the Jewish Sabbath. The antients retained the name *Sunday*, or *Dies Solis*, in compliance with the ordinary ^{BINGHAM, Orig. Eccles. B. 20. c. 2. Acts xx. 7. 1 Cor. xvi. 2.}

ordinary forms of speech ; the first day of the week being so called by the Romans, because it was dedicated to the worship of the Sun.

Cod. Theod.
l. 2. tit. 8.

Besides the most solemn parts of Christian worship, which were always performed on Sundays ; this day was distinguished by a peculiar reverence and respect expressed towards it in the observation of some special laws and customs. Among these we may reckon, in the first place, those imperial laws, which suspended all proceedings at law on this day, excepting only such as were of absolute necessity, or eminent charity, such as the manumission of slaves, and the like. This was the same respect, that the old Roman laws paid to the heathen festivals, which were exempted from all other juridical business, except in cases of necessity or charity. Neither was it only business of the law, but all secular and servile employments, that were superseded on this day, still excepting acts of necessity and mercy. Constantine indeed allowed works of husbandry, as earing and harvest, to be done on Sundays : but this permission was never well approved of by the Church ; which endeavoured to observe a just medium in the observation of the Lord's day, neither indulging Christians in unnecessary works on that day, nor wholly restraining them from working, if a great occasion required it.

Cod. Theod.
l. 15. tit. 5.

Another thing, which the Christian laws took care of, to secure the honour and dignity of the Lord's day, was, that no ludicrous sports or games should be followed on this day. There are two famous laws of the two Theodosius's to this purpose, expressly forbidding the exercises of gladiators, stage-plays, and horse-races in the Circus, to be exhibited to the Christians. And by the Ecclesiastical laws these sort of diversions were universally forbidden to all Christians, on account of the extravagancies and blasphemies that were committed in them. But all such recreations and refreshments, as tended to the preservation or conveniency of the life of man, were allowed on the Lord's day. And therefore Sunday was always a day of feasting, and it was never allowable to fast thereon, not even in Lent.

TERTULL.
de coron. mil.
c. 3.

The great care and concern of the primitive Christians, in the religious observation of the Lord's day, appears, first, from their constant attendance upon all the solemnities of publick worship, from which nothing but sickness, imprisonment, banishment, or some great necessity, could detain them : secondly, from their zeal in frequenting religious assemblies, on this day, even in times of the hottest persecution, when they were often beset, and seized, in their meetings and congregations : thirdly, from their studious observation of the vigils, or nocturnal assemblies, that preceded the Lord's day : fourthly, from their eager attendance on Sermons, in many places, twice on this day ; and their constant resorting to evening-prayers, where there was no sermon : lastly, from the severe censures inflicted on those, who violated the laws concerning the religious observation of this day ; such persons being usually punished with excommunication, as appears from the Apostolical Constitutions, and the Canons of several Councils.

In the Romish Breviary, and other offices, we meet with a distinction of Sundays into those of the first and second class. Sundays of the first class are, Palm-Sunday, Easter-day, Advent, Whitsunday, &c. Those of the second class are the common Sundays of the year.

Othman
Hist. P. 1.
B. 3. c. 2.
not. 3.

S U N N E T. A name of distinction, which the Turks give to those precepts of their religion, the observance of which may on some occasions be dispensed with.

For instance, *Salavat* or confession of faith, and *Zekkiat* or yearly bestowing the fiftieth part of their goods upon the poor, are duties which oblige every Muselman indispensably, and cannot be omitted without forfeiture of salvation. But circumcision, and other ecclesiastical rites, are *Sunnet*, that is, may be omitted without incurring damnation : nay, upon any pressing necessity, the omission of them is held to be no sin at all. They therefore never circumcise till the seventh year, and think a child dying uncircumcised before that time will nevertheless be admitted into paradise. Thus likewise, if, of the five prostrations in the noon prayers, three only are performed, which are the immediate command of God, and the other two, which are only institutions of the prophet, and authorized by ecclesiastical practice, are omitted, the omission is indeed a sin, but not a mortal one.

S U O V E T A U R I L I A [*Lat.*] An antient Roman sacrifice, so called, because it consisted of a Pig (*Sus*), a Sheep or rather Ram (*Ovis*), and a Bull (*Taurus*). They were all males, to denote the masculine courage of the Roman people. FESTUS.

It was likewise called *Solitaurilia*, because the animals offered up were always (*solida*) whole or uncut.

S U P P L I C A T I O [*Lat.*] *Supplication.* A religious solemnity of the antient Romans, used, either in times of public calamity, to appease the anger of the gods; or in times of public rejoicing, by way of thanksgiving for blessings received. It was most commonly employed upon this latter account; namely, to thank the gods for a victory, or the success of any enterprize, which had proved advantageous to the republic. ROSIN. Ant. Rom. l. 10.

Upon this occasion, the temples were opened, and all orders of men visited them, with great ceremony. The whole city rung with joyful acclamations. Nothing was heard on all sides but hymns sung to instruments of music. The altars streamed with the blood of victims; and the festival ended with sports and public rejoicings. In a word, the courts of justice were shut up, and it was thought an offence against religion, to do any servile work on these days.

To give an instance or two of these *Supplications*. In the year of Rome 304, when Marcus Valerius and Marcus Horatius were Consuls, a thanksgiving of one day only was ordered for a victory over the Sabines. Camillus, when he had taken the city of *Veii*, obtained a thanksgiving of four days. Pompey, upon finishing the Mithridatic war, was honoured with a supplication of twelve days. Julius Cæsar, in his expedition against the Gauls, had one of fifteen, and afterwards of twenty days. Hirtius Panfa and Octavius Cæsar had the honour of fifty days thanksgiving, for raising the siege of Modena. Lastly, Cicero takes care to acquaint us, that one of these public thanksgivings was decreed him, for suppressing Catiline's conspiracy. LIVIVS, & Hist. Roman. passim.

This ceremony is adopted into the Christian religion, and is practised in the Romish Church, under the name of *Processions*. See PROCESSION.

S U R K H R A G. A Dæmon, or Genius (according to the Oriental traditions) who reigned in the mountain of Caf, at the time when the whole earth was under the power of the *Ginn* or *Genii*. These *Genii* were not pure spirits, but had bodies, and were subject to death. God (they say) being exasperated against them, on account of their frequent rebellions, resolved to take the government of the world out of their hands, and give it to another sort of creatures. Accordingly he created Adam, and ordered the *Genii* to be subject to him. But *Eblis*, their chief, refused to submit; for which he and his followers became devils. See EBLIS. D'HERBE-LOT. Bibl. Orient.

But *Surkhrag* obeyed God, and paid his homage to the first man. He even embraced his religion and law, and defended them against the insults of *Eblis* and his followers. After the death of Adam, *Surkhrag* entered himself in the service of his son Seth, who was now become Monarch of mankind, and sovereign Pontiff of the law of God. And he desired Seth to give him *Rokhail*, surnamed Ben Adam, the son of Adam, a great man and versed in all sorts of sciences, to govern his kingdom under him, in quality of his first minister.

S U R P L I C E. A white linnen garment, worn by the Christian clergy in the celebration of divine offices.

This habit seems to have been originally copied from the vestments of the Jewish priests, who, by God's own appointment, were to put on a *white linnen ephod*, at the time of public service. And its antiquity in the Christian Church may be collected from Gregory Nazianzen, who advised the priests to purity, because *a little spot is soon seen in a white garment*: but more expressly from St Jerom, who, reproving the needless scruples of such as opposed the use of it, says, 'what offence can it be to God, for a bishop or priest to proceed to the communion in a white garment?' The antients called this garment, from its colour, *Alba*, the *Albe*. Exod. xxviii. 4. 1 Sam. ii. 18. GREG. NAZ. Orat. 31. Hieron. ad Pelag. l. 1. c. 9.

The Surplice is white, to represent the innocence and righteousness, with which God's ministers ought to be clothed. As for the shape of it, it is a thing so perfectly indifferent, that no reason need be assigned for it; tho' Durandus has found Rational Divin. Offic.

out one : for that author observes, that, as the garments, used by the Jewish priesthood, were girt tight about them, to signify the bondage of the Law ; so the looseness of the Surplices, used by the Christian priests, signifies the freedom of the Gospel.

It is objected, by the Dissenters from the established Church, against the use of the Surplice, that it is a *rag of Popery*, and has been abused by the Papists to superstitious and idolatrous uses. But this is no just objection against it : for, if the Surplice, or some such white garment, was in use among the primitive Christians, the Church is justified in following their example, notwithstanding the abuses thereof by those of the Romish or any other communion.

SUSANNAH (THE HISTORY OF). An apocryphal book (or rather chapter) of the Bible, containing the story of one Susannah, daughter of Chelcias, and wife of Joachim, of the tribe of Judah ; who lived at Babylon, being carried thither captive with her husband, probably at the same time with Daniel, that is, in the year of the world 3398, before Christ 604. The story is well known, being allowed to be read, among other apocryphal books, for the instruction of manners.

HIERON.
Apol. Rufin.
l. 2. & Præf.
ad Dan.
Epist. ad Jul.
Afric.

This history makes part of the book of Daniel in the Greek, but is not found in the Hebrew. Many therefore have disputed, not only the canonicalness, but even the truth of it ; imagining it to be no more than a pious fable, invented as an example of a chaste and loyal wife. Julius Africanus was of this opinion ; and St Jerom in some places censures it as a meer fable ; tho', in others, he tells us, that not only the Greeks and Latins, but the Syrians and Egyptians also, received and admitted it as scripture. Origen wrote expressly in defence of it. The Church of Rome allows it to be of equal authority with the book of Daniel.

SUSPENSION. In the government of the Christian Church, is a kind of censure or punishment, inflicted on delinquent Ecclesiastics. It is of two sorts :
1. *Suspensio à beneficio*, that is, suspension from the revenues of their benefices ;
2. *Suspensio ab officio*, that is, suspension from their office.

Ep. 28.

We find both these punishments inflicted on offending clergy-men in the antient Church. Thus Cyprian, speaking of some of the inferior clergy, who had offended, says ; ' Let them be with-held, or suspended, from their monthly division (*divisio mensuræ*) but not be deprived of their ministerial office in the Church.'

The Suspension *ab officio*, that is, when they were prohibited from the exercise of their function, was either temporary and limited, or perpetual and without restriction. The first only deprived them of the execution of their office for a season, after which they resumed it as before. But the perpetual Suspension was a total deprivation of them from all power and dignity belonging to the clerical office, and a reduction of them to the state and condition of lay-men, without any prospect of recovering their antient station. This kind of Suspension is likewise called Deposition or Degradation.

Can. 3.

The first kind of Suspension was for lesser crimes. Thus the Council of Epone decreed, that if a bishop, presbyter, or deacon, were detected keeping dogs for hunting, or hawks for fowling, the bishop should be suspended for three months, the presbyter for two, and the deacon for one. The last kind of Suspension, or Degradation, was for crimes of a very flagrant and scandalous nature.

There was likewise a Suspension inflicted on the offending laity : and this consisted in excluding obstinate sinners from the participation of the Eucharist for a time. This was likewise called the *Lesser Excommunication*.

SYLVANUS. A rural deity of the antient Pagans, as his name imports. He is often described by the poets. Thus Virgil :

Eclog. 10.
v. 24.

Venit & agresti capitis Sylvanus honore,
Florentes ferulas & grandia lilia quassans.

*Sylvanus came : his brows a country crown
Of fennel, and of nodding lillies, drown.*

DRYDEN.

He

He was the god of boundaries or land-marks. So Horace :

----- & te, pater
Sylvane, tutor finium !

Epod. 2. v. 21

----- and thee,
Father Sylvanus, guardian of our bounds !

His offerings were sometimes milk :

----- Sylvanum lacte piabant.

Id. Ep. 1.
l. 2. v. 143

And milk from large brown bowls to Sylvan flow'd. CREECH.

And sometimes a hog :

Cædere Sylvano porcum.

JUVEN. Sat.
6. v. 466

Sylvanus is usually represented with his right hand stretched out, and holding the branch of some tree in his left. His head is crowned with the leaves of trees.

S Y N A G O G U E. Among the Jews, is the place, where they assemble for the performance of divine service, or religious worship. The word is of Greek original, and signifies *domus congregationis*, the *house of assembling together*.

The origin of Synagogues is not very well known, and many learned men have thought them a late institution. That the Jews had no such places of public worship before the Babylonish captivity, is plain, among other reasons, from the silence which is of them in all the Scriptures of the Old Testament. And it is most probable, that Ezra's reading the Law to the people, and their being convinced of the necessity there was of having it oftner read among them for their instruction therein, gave occasion to the erecting these public edifices, where they might assemble to pray, and hear the reading of the Scriptures. And after this time, Synagogues became so frequent among the Jews, that there were some in almost every place in the country.

PRIDEAUX,
Connect. P. 1.
B. 6.

BUXTORF,
Synag. Jud.

It was a rule, that a Synagogue was to be erected in every place, where there were ten *Batelnim*, that is, ten persons of full age, and free condition, always at leisure to attend the service of it. For less than ten such did not make a congregation; and where no congregation was, the service of the Synagogue could not be performed.

The service, to be performed in the Synagogues, consisted of prayers, reading the Scriptures, and preaching and expounding upon them. For their prayers, they had liturgies, in which were all the prescribed forms of their Synagogue-worship. These at first were very few, but are since increased to a very large bulk, which makes their service very long and tedious. See PRAYER.

The second part of their Synagogue-service is the reading of the Scriptures, which is of three sorts: 1. The *Kiriath Shema*; 2. The reading of the law; 3. The reading of the prophets. The *Kiriath Shema* consists in the reading of three portions of Scripture. The first is from the beginning of the fourth verse of the sixth chapter of *Deuteronomy*, to the end of the ninth verse: the second, from the beginning of the thirteenth verse of the eleventh chapter of *Deuteronomy*, to the end of the twenty-first verse; and the third, from the beginning of the thirty-seventh verse of the fifteenth chapter of *Numbers*, to the end of the chapter. And because the first of these portions begins with the word *Shema*, that is, *hear*, they call all these three together *Shema*, and the reading of them *Kiriath Shema*.

The third part of the Synagogue-service is the expounding the Scriptures, and preaching to the people from them. And in reverence to the Law and the Prophets, they stood up when they read them; but in regard to themselves, as teachers, they sat down when they expounded them.

The times of their Synagogue-service were three days in a week, besides festivals; and thrice on every one of those days, that is, in the morning, in the afternoon, and at night. Their ordinary Synagogue-days were Monday, Thursday, and Saturday, which last was their Sabbath.

As

As to the ministration of the Synagogue-service, it was not confined to the sacerdotal order; these being consecrated only to the service of the temple, which was of quite another nature, as consisting only of sacrifices and oblations. Any person, qualified by learning for it, was admitted to serve in the Synagogue. But, for the preservation of order, there were in every Synagogue some fixed ministers, to take care of the religious duties. The first of these were the elders of the Synagogue, who governed all the affairs relating to it. These are, in Scripture, styled Ἀρχισυναγωγοί, *rulers of the Synagogue*. How many of these were in each Synagogue, is no where said. Next to these was the minister of the Synagogue, who was the mouth of the Congregation, in offering up their prayers to God. This officer was styled *Sheliach Zibbor*, that is, *Angel of the Church*. And hence it is, that the bishops of the seven Churches of Asia are, in the *Revelations*, by a name borrowed from the Jewish Synagogue, called the *Angels* of those Churches. Next to the *Sheliach Zibbor*, were the deacons, or inferior ministers of the Synagogue. These had the care of the books of the Law, the sacred utensils, and all other things belonging to the Synagogue. The last fixed officer of the Synagogue was the *Interpreter*, whose business was, to interpret into Chaldee the lessons, as they were read in Hebrew to the congregation.

The Jewish Synagogues were built either within or without the cities, and generally in an elevated place. They were covered, and thereby distinguished from the *Proseuchæ*, or *houses of prayer*, which were built in the fields, and open to the heavens. See PROSEUCHÆ.

In the midst of the Synagogue was a desk, or pulpit, from whence the book or roll of the Law was solemnly read. At the east end of the Synagogue was the chest, or press, in which was kept the book of the Law, wrapped up in a piece of embroidered cloth. The women were seated distinct from the men in a gallery inclosed with a lattice, so that they might see and hear, but not be seen.

After the return from the Babylonish captivity, *Ezra* established a council or assembly, consisting of an hundred and twenty persons, of which himself was head or president. This company is usually called *The Great Synagogue*, and was instituted to take care of restoring the observation of the Law, according to the practice of the Hebrews before the captivity; and to collect the sacred books into a body, and compose what is called the canon of the holy Scriptures.

MICRÆL.
Synt. Hist.
Ecclef.

SYNERGISTS. A name given to those German Divines, in the VIth Century, who, perceiving that Luther had made the *Will* too insignificant, asserted, that God's Grace did not so far over-rule the conversions of men, as not to take in the co-operation of humane endeavours. The name is taken from the Greek συνεργον *cooperari*.

This was a breach in the Lutheran communion, and occasioned by the writings of Melancthon, in which were observed several phrases and expressions, which allowed a considerable force to the Will. George Major, Paul Eber, Paulus Crellius, and Piperinus, were the chief of the Synergists.

SYNECIA. [Gr.] An antient Athenian festival, observed in honour of Minerva Patroness of Athens. Its rise and institution is thus related.

THUCYD. I. I.

During the reigns of Cecrops, and all the kings down to Theseus, Attica was divided into several towns or distinct corporations, in which they had courts proper to each town, and a sort of independent magistracy; so that no application was made to the king, excepting in cases of danger. But Theseus, when he came to the crown, suppressed the courts and magistracy of the other cities, and transferred all the business of justice and government to Athens: so that the inhabitants of Attica were obliged, if they had any business of law, to resort to Athens. And, as Minerva was supposed to have suggested this design to Theseus, for the benefit of her favourite city, therefore the Athenians celebrated this anniversary festival in honour of their tutelar goddess.

SYNODS or COUNCILS. In Ecclesiastical history, are, meetings, or assemblies, of the bishops, or governors of the Church, to rectify abuses in faith or discipline, to enact laws or canons for the government of the Church, and to regulate all matters relating to the state of religion.

Of these Ecclesiastical assemblies, some are *provincial*, others *national*, and others *Oecumenical* or *general*. Provincial Synods, or councils, are those in which the bishops of one province only meet: national; those in which the bishops of one nation are assembled; and oecumenical or general, those in which the bishops from all parts of the Christian world are assembled.

It was part of the office of metropolitan bishops, in the antient Church, to call Provincial Synods, and preside in them. And this they did by circular letters, called *Synodica* and *Tractoria*, which no bishop of the province might disobey under pain of suspension, or some such canonical censure, at the discretion of the Metropolitan and the Council. The canons appointed, that two such Synods should be held yearly in each province, besides such as might be called upon extraordinary occasions. And one reason assigned for it is this; that if any clergyman chanced to be unjustly censured by the passion of his bishop, he might have recourse to a superior court, and there have justice done him.

Every bishop had, at first, the privilege of ordering the affairs of his own diocese, independently of all other bishops. But when the world became divided into several kingdoms, it was found necessary, that all the Churches of such or such a nation should, for the sake of unity, and to avoid confusion, observe the same customs and usages. Hence National Synods or Councils were instituted, whose decrees were obligatory on all the Churches of particular nations or kingdoms. And the same may be observed with respect to General or OEcumenical Councils, in which bishops assembled from all parts of the world (*διεσπέρην*) to consult about such matters as related to the good of the universal Church.

The first Synod we read of, is that held by the Apostles themselves at Jerusalem, to deliberate whether the ceremonies of the Mosaic Law were to be observed. These assemblies were more rare in the three first centuries, and not so famous as in the following ages, as well because the persecutions of the Pagan Emperors hindered the bishops from assembling freely and publicly, as because, the traditions of the Apostles being yet new, it was not necessary to assemble Councils, to establish the truth and condemn error. In after ages, Councils were very frequent, both on account of the necessity of establishing discipline in the Christian Churches, which multiplied daily in all parts of the world, as also to condemn, and put a stop to, the numberless heresies, that were perpetually springing up, and disturbing the peace of the Church. Some Councils were held by the heretics themselves, where their power and influence were strong enough.

As the proceedings of these Ecclesiastical assemblies make a considerable part of the history of the Church, the reader will not be displeased to find here a short account of those, which go under the name of *General Councils*. I wave the dispute between the Roman Catholics and Protestants about the number of such Councils, only observing that the former reckon eighteen or more general Councils, the latter but six. I begin with

The FIRST GENERAL COUNCIL of NICE, A. D. 325.

This Council was held at Nice in Bithynia. It was the Emperor Constantine that called it, and it was composed of 318 bishops. The Legates of Pope Sylvester assisted at it. It is not certainly known who was president of this assembly; but 'tis probable it was Hosius bishop of Corduba.

This Council drew up a Creed, in which it declared, that the Son of God was consubstantial with his Father; and anathematized all such as should say, there was a time when the Son of God did not exist, that he was created out of nothing, that he is of a different substance from his Father, and that he is liable to change. It condemned Arius, who held that doctrine, with the bishops Secundus and Theonas. It made a decree, that Easter should be celebrated in all churches, on the Sunday after the fourteenth Day of the moon of March; and drew up twenty canons about discipline. The Emperor published the decisions of this Council to all the world, and the bishops directed a letter particularly to the Christians in Egypt, to inform them of what they had ordained, with relation to the Arians, and the feast of Easter.

The regulations, which this Council made in the twenty canons, which they drew up, are as follows. The first excludes from sacred orders all such as had made themselves eunuchs. The second forbids the advancing of persons, newly baptized,

to the priesthood; and ordains, that those, who shall be convicted of any crime, shall be deprived of Ecclesiastical offices. The third forbids bishops, priests, and deacons, and other clergymen, to have women with them: however it excepts mothers, sisters, and other persons that could not give ground for any suspicion. The fourth orders, that a bishop shall be ordained by all the bishops of the Province, if possible; if not, by three bishops, with the consent of the rest; and that the confirming of every thing, that is done in the province, shall depend upon the Metropolitan. The fifth orders, that such as have been separated from the Church by their bishops in each province, shall not be received or restored to communion any where else; and, in order to examine, whether their bishop has excommunicated them justly, two synods shall be held in each province every year, the one before Lent, and the other in Autumn. The sixth preserves to the bishop of Alexandria the power, which he had over Egypt, Libya, and Pentapolis: it also preserves the rights of the Church of Antioch, and those of the other Churches; and declares that if any one is ordained bishop, without the consent of the Metropolitan, his ordination is void. The seventh grants to the bishop of the Church of Jerusalem the prerogative of honour, or the first rank amongst the bishops of Palestine, yet without encroaching upon the rights of his Metropolitan. The eighth declares, that the Novatians, who return to the Church, may continue in their clericate, after they shall have received imposition of hands, and have made profession of observing the discipline of the Church. The ninth and tenth import, that those priests shall be degraded, who shall be found either to have sacrificed, or to have been guilty of other crimes, before their ordination. The eleventh imposes twelve years penance upon those, who voluntarily quitted the religion of Jesus Christ, without having been forced to do it, either by the loss of their fortunes, or the danger of their lives. The twelfth imposes thirteen years penance upon such as have apostatized, before they can enter upon any office. The thirteenth ordains, that dying persons shall not be deprived of the most necessary *viaticum*, i. e. Absolution; but shall be absolved, upon condition, that, if they recover, they shall be put in the rank of those, who assist only at prayers. This canon leaves it in the power of the bishop to give, or deny, the Eucharist to such as ask it at the point of death. The fourteenth puts those *Catechumens*, who have apostatized, in the rank of hearers. The fifteenth forbids the translations of bishops and priests. The sixteenth forbids priests, deacons, and the other clergy, to leave their churches, to go to others. The seventeenth orders, that such of the clergy who are Usurers, or make sordid gain, shall be deposed. The eighteenth forbids deacons to administer the Eucharist to priests. The nineteenth orders the *Paulianists* to be re-baptized and re-ordained. The last appoints, that, from Easter to Whitsuntide, Christians shall pray standing.

The decisions of the Council of Nice were received by all the Churches, and no bishops opposed them at first, excepting Secundus and Theonas, who were sent into exile. But some time after, the partisans of Arius endeavoured to overthrow the doctrine of the Council, by calling assemblies, in which they deposed its chief defenders, and published other different Confessions of Faith. In 330 they held one at Antioch, in which Eustathius bishop of Antioch, who had been one of the chief prelates of the Council of Nice, was deposed. St Athanasius, who was ordained bishop of Alexandria after the death of Alexander, one of the most zealous adversaries of Arius, was cited to the Council of Cæsarea in 333, and deposed in that of Tyre in 335. Marcellus of Ancyra, who wrote against the Arians, was condemned in 336, in the Council of Constantinople. Paul, bishop of that city, was deposed in another synod in 338. In the councils held at Antioch in 341, 342, and 344, the Eusebians drew up new articles of faith, different from those of the Council of Nice. On the other side, St Athanasius was declared innocent in a Council held at Alexandria in 340, and by a Council, which Pope Julius held at Rome in 341. The bishops of the West subscribed to the Nicene confession in a Council, assembled at Milan in 346.

The FIRST GENERAL COUNCIL of CONSTANTINOPLE, A. D. 381.

This Council was held in the beginning of the reign of Theodosius. It was made up of bishops from all parts of the Eastern Empire, except Egypt. Meletius, bishop of Antioch, presided in it, and established St Gregory Nazianzen in the
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see of Constantinople. It was in this Synod, probably, that the canon was made against Maximus, who designed to take possession of the see of Constantinople; and that, which granted the second rank to the bishop of Constantinople. Meletius died before the end of this synod.

Flavianus, who succeeded him in the beginning of the year 382, came to Constantinople with the bishops of the East, whither also came the bishops of Egypt. St Gregory Nazianzen was obliged to renounce the see of Constantinople; and Nectarius was put in his place. In the mean while the bishops of the West, being assembled at Aquileia, wrote to the Emperor to call a General Council of the Eastern and Western bishops at Alexandria, to regulate the affairs of the East. This letter was delivered to the Council of Constantinople, who did not think fit to remove elsewhere, and only wrote to the bishops of the West, and sent them three deputies, to assure them of their good dispositions towards peace, and to acquaint them with the sincerity of their doctrine. The bishops of the West complained to the Emperor, first, That they had ordained Flavianus in the place of Meletius, contrary to their promise made to Paulinus. Secondly, That they had put Nectarius in the see of Constantinople, and rejected Maximus. Thirdly, That they declined to assemble a General Council, on purpose to hold one at Constantinople, composed only of Eastern bishops. They demanded, that a General Council should be held at Rome, to regulate all matters.

This letter of the Western bishops was delivered to the Council of Constantinople. The bishops of this Council returned answer to the Western bishops, that they wished they could come to Rome, to regulate the affairs of the Church; but, not being able to come thither without abandoning their own churches, they thought it was sufficient to give them an account of what they had done. As to doctrine, they made profession of holding the faith of the Council of Nice; and as to the government of the Churches, they declared, that, according to the decrees of that Council, they were of opinion, that the ordination of bishops belonged to the province; and that the ordination of Nectarius, Flavianus, and St Cyril of Jerusalem, had been done conformably to that law. They exhorted the Western bishops to approve what they had done, and to prefer the public good of the Church to the inclinations they might have for particular men.

Besides the letters we have mentioned, this Council drew up a Creed, not very different from that of Nice, only adding to it more precise terms, to express the divinity of the Holy Ghost, who is there called *the quickening Lord, who proceeds from the Father, who ought to be worshipped with the Father and the Son, and who spake by the prophets*. They likewise profess to believe *one only Holy, Catholick, and Apostolical Church; one only baptism for the remission of sins; the resurrection of the body, and the life of a future state*.

We have likewise six canons of this Council. The first confirms the Nicene faith, and pronounces an anathema against all the hereticks of that age. The second contains a regulation about the government of Churches. Therein it is ordained, that the bishop of Alexandria shall have the sole government of Egypt; that the bishops of the East shall govern the East, preserving to the bishop of Antioch his privileges; that the bishops of Asia, Thrace, and Pontus, shall govern each the churches of their dioceses; that the bishops shall not go out of their own countries, to meddle with the affairs of other dioceses; that the affairs of each province shall be regulated by provincial Councils; and that the Churches among the Barbarians shall be governed according to their antient custom. The third canon grants to the bishop of Constantinople the first rank after the bishop of Rome. It gives him no jurisdiction over the dioceses of Asia and Pontus: but this rank of honour gave occasion to the bishops of Constantinople to extend their jurisdiction over Thrace, Asia, and Pontus. The fourth canon declares the ordination of Maximus void. The fifth canon approves the tome of the bishops of the West, sent to, and received at, Antioch. The sixth regulates the form of Ecclesiastical judgments. The last is concerning the manner of receiving hereticks.

The canons of this Council were rejected by the see of Rome, on account of that, which grants to the bishop of Constantinople the rank of honour immediately after him of Rome.

The GENERAL COUNCIL of EPHEBUS, A. D. 431.

The Emperor Theodosius summoned this Council. The time appointed for its meeting drawing near, St Cyril arrived at Ephesus, with fifty bishops from Egypt: Juvenal also came with the bishops of Palestine. But John of Antioch excused himself upon account of the distance, and wrote to St Cyril, that he would come in five or six days time. The Emperor sent the Count Candidianus, to maintain the safety and tranquillity of the Council. Fifteen days after the calling of the Council, St Cyril, Juvenal, and the bishops of Egypt and Asia, assembled in the great church of St Mary, the twenty second of June, altho' the legates of the holy See were not arrived.

The president of this Council was St Cyril: but some pretend it was in the name of the Pope. It is certain Celestin commissioned him to execute the judgment passed against Nestorius: but we have no ground to suppose, that he gave him charge to preside in his name at the Council of Ephesus; on the contrary he sent legates thither to represent himself: St Cyril however takes the title of Celestin's representative, in the subscriptions.

The number of bishops at this Council was almost 200, according to the testimony of the Council it self; the subscriptions give us a list of 160; altho' the Eastern bishops do not reckon above fifty from Egypt, thirty from Asia, and some others.

The day appointed for holding the Council, as also that which John of Antioch, and the Eastern bishops, had prefixed for their meeting, being passed, the bishops assembled. The Count Candidianus proposed, that they should wait for the Eastern bishops, who were shortly to arrive; but Memnon bishop of Ephesus remonstrating, that they had waited for them sixteen days, St Cyril, and the other bishops, proceeded, in the absence of Candidianus, who withdrew. Nestorius was cited thrice; but he answered, he would not appear till the Eastern bishops were come. The bishops, after having recited the Nicene Creed, and heard the extracts of his writings, and the testimonies, by which he was convicted of having taught, that Mary was not the mother of God, and that he who was man, and had suffered in the person of Jesus Christ, was a different person from God, declared him degraded from the episcopal dignity, and separated from the sacerdotal communion. The next day, this sentence was signified to Nestorius, and the Council wrote to the Emperor, and the clergy of Constantinople, what had passed.

This affair seemed to be terminated at one sitting: but it was very far from it; it had other consequences. Nestorius and Candidianus wrote to the Emperor against the proceedings of the bishops of the Council; and five days after, John of Antioch, and the bishops of the East arriving, and joining twenty six bishops that were for Nestorius, held a Council of about fifty bishops in his lodgings. Candidianus gave them an account of what had passed in the Council, and withdrew. Memnon of Ephesus was accused of having shut the gates of the churches against the bishops, and St Cyril of having maintained the errors of Arius and Apollinaris. The assembly pronounced a sentence of deposition against them, and excommunicated those, who had communicated with them, till they should anathematize the articles of St Cyril.

The first account of Candidianus having been received at Constantinople, Theodosius declared, that all that had been done by Cyril's Synod should be looked upon as null; and that the whole synod should proceed to a new judgment; commanding the bishops not to depart from Ephesus, till he had sent an officer to the synod to inform himself how matters went. Several persons were sent thither, several letters written, and several solicitations on both sides at court.

The Pope's legates were not yet come to Ephesus, when the Council first sat. Arcadius and Projectus, the bishops named, together with Philip the priest, by Pope Celestin, to assist in his name at the Council, did not arrive till the tenth of July. They joined with Cyril and his Synod. They took their seat the same day, and the Pope's letters were read. Next day, they assembled to read over again to the legates the acts of the first session. As soon as they had heard them, they approved them, and gave their sentence against Nestorius, and subscribed his condemnation. This Council wrote to the Emperor, that the Pope's legates had approved their judgment, and that so this matter was at an end.

The judgment of Nestorius being thus terminated, Cyril and Memnon presented their petition, at the fifth sitting, held the sixteenth of July, complaining of what John of Antioch had done against them. The Council cited John of Antioch twice; but he refusing to return any answer to the bishops that were sent to him, the Council pronounced void all that had been done against Cyril and Memnon, and ordered, that John of Antioch should be cited a third time, and that, if he would not come, he should be condemned. John of Antioch affixed an injurious paper against the Council; and the next day the Council cited him, and declared him, and all the bishops that were with him, separated from the communion of the Church. They wrote to the Emperor and Pope Celestin an account of what had passed. In the sixth session, held on the 22d of July, the bishops read over again the Nicene Creed, with the testimonies of the Fathers against the error of Nestorius, and condemned a creed that favoured his errors.

The Council having nothing more to regulate with relation to doctrine, did, in the seventh session, held on the last of July, regulate some differences about the rights of Churches. They maintained the independence of the bishops of Cyprus upon the Patriarch of Antioch, and in general confirmed all the old privileges of Churches. They drew up six canons in relation to the excommunication of the Nestorians and Pelagians. They approved the judgment of Sifinnius against the Meffalians, and terminated some differences among the bishops.

While these things were doing at Ephesus, the Emperor's court was very much disturbed about this affair. The Council sent thither three bishops, and the Eastern bishops Count Irenæus. This last persuaded the Emperor, that the Synod, held by St Cyril, could not be lawful. Theodosius approved both the deposition of Nestorius, and that of St Cyril and Memnon, because of their caballing; persuading himself, that, as to matters of faith, all the bishops held the Orthodox Doctrine, since they approved the Nicene Creed. Herein he followed the advice of Acatius of Beroëa, and sent Count John to Ephesus, to see this order executed, and to re-unite all the bishops in one Synod, after having removed Nestorius, Cyril, and Memnon. John, upon his arrival at Ephesus, sent for the bishops of both sides; but not being able to make them meet, he seized Cyril, Memnon, and Nestorius. Both sides wrote to court. The Emperor ordered, that Nestorius should return to his monastery, and that Cyril and Memnon should continue under arrest. The retreat of Nestorius, who obeyed, shewed, that he had nothing to hope for, as to his re-establishment, and that the cause of the others continued in suspense. At last, the Emperor was pleased to acknowledge, that Nestorius had been justly deposed, and to appoint another bishop at Constantinople; to leave St Cyril and Memnon in their sees; to allow all the bishops, that were at Ephesus, to depart, and return to their Churches; and to declare, that neither the one nor the other were hereticks.

The GENERAL COUNCIL of CHALCEDON, A. D. 451.

This Council was held in the great church of St Euphemia, in the presence of the commissioners, officers of the Emperor Martianus, and counsellors of state, who regulated every motion of it, and were seated in the middle of the assembly. At their left were Paschasius and Lucentius, bishops, and the priest Boniface, the Pope's Legates; then Anatolus of Constantinople, and after him Maximus of Antioch, and the bishops of the East. On the right was Dioscorus of Alexandria, Juvenal of Jerusalem, and the bishops of Egypt, Illyria, and Palestine. The holy Gospels were placed in the middle. The number of the bishops was about 600. However there are but 350 in the subscriptions.

Dioscorus, and Eusebius of Doryleum, appeared there as parties. Eusebius accused Dioscorus. Theodoret presented himself in order to be admitted; but the bishops of Egypt and Illyria opposed it. The commissioners ordered, that he should enter as an accuser. The acts of the Council of Dioscorus were read; upon which it was declared, That Flavianus, and Eusebius of Doryleum, had been unjustly condemned in that Council, and that the bishops, who had condemned them, deserved to be deposed. In the second session, they treated of matters of faith; the result whereof was, the approbation of the letter of St Leo to Flavianus, wherein the error of Eutychius was condemned. Dioscorus, being cited, in the third session, and refusing to appear, was deposed. In the fourth, they received

Juvenal of Jerusalem, Thalassius of Cæsarea, and the other bishops, who repented of having signed the judgment given against Flavianus, and who condemned Dioscorus and Eutychius. There was a particular meeting held upon the difference between Eustathius of Berytes, and Photius of Tyre, for the right of the metropolis. Photius gained the cause, and remained sole Metropolitan, notwithstanding the civil division of the province, which the Emperor had made. It was likewise decreed, that for the future the letters, which the cities should obtain of the Emperor, to be erected into Metropolies, should not prejudice the antient Ecclesiastical Metropolies.

In the fifth session, they drew up, and approved, a confession of faith, in which it is declared, That we must believe in one only Jesus Christ our Lord, the Son of God, perfect in his divinity and in his humanity, consubstantial with God according to his divinity, and with men according to his humanity; who has two united natures, without change, division, or separation; so that the properties of the two natures subsist and agree in one and the same person; which is not divided into two, but is one only Jesus Christ, the Son of God.

The Emperor assisted in person at the sixth meeting, held on the twenty fifth of November; at which time the confession of faith was read over again, and approved, and signed by all the bishops.

The affair of faith being ended; they regulated what regarded personal contests, and the disputes about discipline. They made up the difference between the bishops of Antioch and Jerusalem, leaving the two Phœnicia's and Arabia to the bishop of Antioch, and the three Palestines to him of Jerusalem. Theodoret was definitively absolved, after having pronounced the anathema against Nestorius. Ibas, bishop of Edessa, was declared Orthodox, after the reading of his letter. Domnus, nephew to John of Antioch, who had succeeded him, and had been deposed by Dioscorus, was not restored, but Maxentius, who had been ordained in his place, was continued. They deposed Basilianus and Stephen, who both pretended to be bishops of Ephesus. They confirmed to the bishop of Nicomedia the jurisdiction over all Bithynia, and reserved nothing to the bishop of Nice, but the honour of Metropolitan. They resolved, that Sabinianus had been lawfully ordained bishop of Peræa, and Athanasius unduly ordained by Dioscorus. In fine, they drew up several rules about discipline comprized in thirty canons, which principally concern clerks and monks. They forbid, that any clerk should be ordained without an Ecclesiastical title. The monasteries and monks are made subject to the bishops. The twenty eighth canon grants to the Church of Constantinople, which is the New Rome, the same privileges with that of Old Rome, because that city is the second city of the world. It adjudges to it, besides this, the jurisdiction over the dioceses of Pontus, Asia, and Thrace, and over the churches which are without the limits of the empire, and the right of ordaining Metropolitans in those dioceses.

The Pope's Legates, not being able to endure, without jealousy, the privileges granted to the Church of Constantinople, complained next day, that, after their and the commissioners departure, rules had been made, which they thought contrary to the canons and discipline of the Church. They demanded, that they might be read over again; which was accordingly granted. Paschasius and Lucentius opposed the right granted to the bishop of Constantinople. The other bishops of the Council persisted in what they had done. The commissioners concluded, that the bishop of Rome ought to have the primacy of honour; that he of Constantinople ought to enjoy the same prerogative of honour, and the right of ordaining such Metropolitans in the dioceses of Thrace, Asia, and Pontus, as were chosen by the bishops and clergy, and most considerable persons in the cities; That the election should be communicated to him, and that he should be consulted, whether the person elected should come and wait on him at Constantinople, there to be ordained, or whether he would allow him to be ordained in the province; and that, as to the bishops of every province, they should be ordained, according to the canons, by the Metropolitan and bishops of the respective provinces, without communicating the matter to the bishop of Constantinople. The Pope's Legates demanded, that the Acts of that regulation should be cancelled; or, if they would not do that, that their protest might remain joined to the acts. Notwithstanding this protestation, the bishops declared, that they persisted; and the commissioners,

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without taking any notice of what had been said by the Pope's Legates, decided, that the whole Synod had approved their resolution.

The SECOND GENERAL COUNCIL of CONSTANTINOPLE, A. D. 553.

The dispute about the *three Chapters* is one of those, which was debated with the greatest heat of any in the VIth Century. The origin and progress of it was briefly this.

Pelagius, Surrogate of the Church of Rome, residing in the East, in hatred to Theodorus bishop of Cæsarea, got Origen to be condemned by an edict of the Emperor Justinian, in the year 541. Mennas, patriarch of Constantinople, and the other bishops, approved and received that judgment. Theodorus was of the sect of the Acephali, or Eutychians, who did not receive the determination of the Council of Chalcedon. The Empress Theodora favoured that sect; but Justinian, who owned the authority of the Council of Chalcedon, resolved to condemn it. Theodora, to ward off that blow, and to be revenged for the condemnation of Origen, represented to the Emperor, that it was needless to publish any edict against the Acephali, who would all re-unite, and approve the Council of Chalcedon, if Theodorus of Mopsuesta and his writings were anathematized, the writings of Theodoret against St Cyril condemned, as also the letter of Ibas bishop of Edessa, which had been read in the Council of Chalcedon. The Emperor, imagining he should do a great benefit to the Church, in procuring the re-union of several persons, by the condemnation of three dead authors, whose reputation was doubtful, published an edict, condemning the three writings above-mentioned; which afterwards became so famous under the name of the *three Chapters*. This edict was published towards the end of the year 545. And to add a greater authority to this condemnation, the Emperor caused a Council to be assembled at Constantinople in 546, which condemned the person and writings of Theodorus bishop of Mopsuesta, the writings of Theodoret against the twelve articles of St Cyril, and Ibas's letter.

Stephen, Deacon and Surrogate of Rome, opposed the condemnation of the three Chapters. However, it was signed by Mennas, Patriarch of Constantinople, Zoilus Patriarch of Alexandria, Ephraim Patriarch of Antioch, Peter of Jerusalem, and all the bishops of the Council. Stephen immediately left the communion of Mennas; and Pope Vigilius, who was yet in Sicily, being offended that that decision was made without him, approved the opposition of his Deacon, and arriving at Constantinople the twentieth of January 547, separated himself from the communion of Mennas, and the other bishops, who had signed the condemnation of the three Chapters. Notwithstanding, three months after, he re-united with them, without approving the condemnation of the three Chapters; but the next year he made a decree, by which he condemned them himself, adding however, that he did not pretend to meddle with the determination of the Council of Chalcedon. This decree was very unacceptable to the bishops of Africa, Illyria, and Dardania, who for that reason broke off communion with Vigilius. Rusticus and Sebastianus, Deacons of Rome, disapproved the decision of their bishop, and accused him of having given a blow to the Council of Chalcedon. They drew over to their side Aurelianus bishop of Arles, and some other bishops of Gaul. Hereupon Vigilius wrote to the Emperor to assemble a General Council, and provisionally retracted the decree he had made in condemnation of the three Chapters. Whereby he set himself at liberty to do for the future what he should think fit, and drew the matter into length.

Justinian, wearied out by the delays of the Western bishops, published an edict, in 551, against the three Chapters. Vigilius and Dacius of Milan declared those excommunicated, who should receive it. It is easy to imagine how much Justinian was offended with the conduct of Vigilius. That Pope retired into St Peter's church, to avoid the effects of his anger. The Emperor sent an officer, who would have taken him out by force; but the people beat him back; and Vigilius would not go out of that church, till the Emperor had given his word that no harm should be done to him. When he had received that assurance, he returned to the palace of Placidius; but processes being carried on against him, and snares laid for him, he retired by night to Chalcedon, into the church of St Euphemia. The Emperor sent senators after him, to oblige him to return; but neither they, nor Peter, Referendary of the Church of Constantinople, could persuade him to comply

comply with the Emperor's desires. On the contrary, he published a sentence of excommunication against Theodorus of Cæsarea, and of interdict against Mennas, and sent a circular letter, in which he represented the wrongs he had suffered. This resolution of Vigilius astonished his adversaries, and made them think of handling matters with more tenderness. They brought him therefore a confession of faith, by which they approved the decisions of the four first General Councils, and the letter of St Leo, and consented that all the forms, made by the condemnation of the three Chapters, should be put into his hands. They disowned the bad treatment he had received, and asked him pardon. Vigilius, receiving this satisfaction, returned to Constantinople, about the end of the year 552, where he received a confession of faith from Eutychius, who had succeeded Mennas, who died the sixth of January 553. It was also signed by Apollinaris, who had been put in the place of Zoilus in the see of Alexandria, by the bishop of Antioch, and most of the Eastern bishops. Herein they professed themselves inviolably devoted to the faith, decided in the four first General Councils, and in the Pope's letters, and particularly those of St Leo; and desired, that the affair of the three Chapters might be decided in an assembly of bishops, among whom Vigilius should preside. Vigilius accepted this proposal by his letter of the sixth of January. He demanded, that a Council might be assembled in Italy or Sicily, and that the bishops of Africa and of the West might be obliged to come there. The Emperor refusing to grant this article, it was agreed, that a Council should meet at Constantinople, and that an equal number of the Eastern and Western bishops should be brought thither.

This project was not executed; for the Emperor being tired with waiting for the Western bishops, and having a mind to terminate this matter to his own advantage, assembled a Council, the third of May, in the palace of the Patriarch of Constantinople, consisting of the Eastern Patriarchs, and 147 bishops of their Patriarchates. In the first meeting, they read a letter of Justinian's, addressed to the Council, in which he required the condemnation of the three Chapters. The letter of Eutychius to the Pope, and the answer of Vigilius, in which he consented, that a Council should be held upon the affair of the three Chapters, were likewise read. The assembly deputed to him three Patriarchs, and the most considerable bishops, to invite him to come. Vigilius declared to them, he could give them no answer that day, but next day he would give them his thoughts of that assembly. He proposed to them, that the three Patriarchs should come, and wait on him, with a bishop; that he should have three Western bishops with him; and that they might order matters. The Emperor sent officers twice to him, to invite him to come to the Council; but he refused it. This refusal of Vigilius, was reported in the second meeting of the Council, the eighth of May; and the affair was delayed to next day. However, in the third conference, they did nothing in the affair of the three Chapters, and were contented only to profess, that they embraced the faith of the four General Councils, and followed the doctrine of the holy Fathers.

They did not begin to examine the affair of the three Chapters till the fourth meeting, held the twelfth of May, by reading the extracts drawn from the works of Theodorus bishop of Mopsuesta, and the creed that was attributed to him. When this reading was over, the bishops, without any further examination, all cried out Anathema against the writings, creed, and person of Theodorus of Mopsuesta. In the conference held next day, they continued the reading of several testimonies of Catholick authors against Theodorus, and agitated this question, Whether they could condemn persons, who had died in the communion of the Church. They quoted passages out of St Augustin upon this occasion, and produced some examples of this practice. They examined the testimonies, that seemed to favour Theodorus. And, in fine, they read an inquest, that had been made by a Council in 550, by which it appeared, that the name of Theodorus, which was in the Diptycs of the Church of Mopsuesta, was not that of the Theodorus in question, but another Theodorus of Galatia, who had been dead three years. In fine, they read, in that conference, extracts taken out of the books of Theodorus, which seemed the most favourable to the error of Nestorius. In the sixth conference, of the nineteenth of May, they read the letter of Ibas to Maris the Persian, which made the subject of the third chapter, and a letter of Proclus, Patriarch of Constantinople, against Ibas. After this, they gave an account of the

the judgment given against Ibas by two bishops, to whom the cause was remitted by Flavianus Patriarch of Constantinople, and the Emperor. They compared the letter of Ibas with the Council of Chalcedon's definition of faith. The conference ended with exclamations against the letter of Ibas, as heretical and blasphemous.

While the Council was thus preparing to condemn the three chapters, Pope Vigilius gave his opinion in writing to the Emperor, as he had promised him. He condemned the extracts out of the books of Theodorus, produced in the third conference of the Council, in the bad sense they might bear. He spared his person, and maintained, that it was unlawful to condemn a man, who died in the communion of the Church. As to the writings of Theodoret, he was of opinion, that, since the Council of Chalcedon had required nothing of him, but that he should anathematize Nestorius, it was not proper to do any thing more against him; and that it was enough to condemn in general the writings and doctrines favourable to the Nestorians. As to Ibas, he said, that the Fathers of the Council of Chalcedon having received and approved him, after reading his letter, which was orthodox, tho' by mistake he had condemned St Cyril; they could not, without striking at the judgment of the Council, condemn that letter as heretical. In fine, he exhorted the Emperor to let things go in the same terms, which that Council had left them in, and by his apostolical authority forbid any thing to be said, or advanced, contrary to what he had decided touching the three Chapters.

The deliberations of the Council were not stopped by this judgment of the Pope. The Emperor caused the examination of the affair to be continued; and, in order to oppose the authority of Vigilius to Vigilius himself, he caused three letters of Vigilius to be read in the seventh conference, in which he formally approves the condemnation of the three Chapters, and condemns them himself. In fine, in the conference of the second of June, after a recapitulation of what had been done, the Council professed, that they received the first four General Councils, and that they anathematized the errors, and the persons they had condemned; and thereto they joined the person and writings of Theodorus, the writings of Theodoret, and the letter of Ibas; which they anathematize, with those, who undertake to defend those three articles. This general decree is followed by fourteen anathemas against several particular errors, chiefly about the incarnation.

After this judgment, Justinian gave orders, that the name of Pope Vigilius should not be put in the Diptychs, and sent him into exile. This Pope, always inconstant, according to his custom, soon changed his opinion and resolution. On the ninth of December, he wrote a letter to Eutychius, in which he blames his own conduct in refusing to assist at the Council, and retracts what he had written in defence of the three Chapters, which he condemned in very strong terms, pronouncing an anathema against those, who defended them.

The THIRD GENERAL COUNCIL of CONSTANTINOPLE, A. D. 680.

This Council of Constantinople began in the thirteenth year of the Emperor Constantine Pogonatus, and was concluded in eighteen sessions. The Emperor held the first place in it, and assisted in person at the first eleven meetings, and at the last. He was attended with consuls and officers. The Patriarchs of Constantinople and Antioch assisted in person; those of Rome, Alexandria, and Jerusalem, by deputies; and all the Western bishops, by three deputies from the Council of Rome, with several Eastern bishops, whose number increased as they came to Constantinople: for at first there were only between thirty and forty present; but at last they amounted to above 160.

This was the order, observed amongst the Patriarchs of this Council. The Pope's Legates held the first rank; George, Patriarch of Constantinople, the second; a deputy from the Church of Alexandria the third; Macarius, Patriarch of Antioch, the fourth; the Patriarch of Jerusalem the fifth; and the deputies from the Council of Rome the sixth: after these were the deputies of the Church of Ravenna, and then the bishops and abbots.

At the first meeting, the Pope's Legates accused the Patriarchs of Constantinople and Antioch of having invented and maintained novelties, teaching, that there was but one will in Jesus Christ. Macarius, Patriarch of Antioch, undertook their defence. The acts of the Councils were ordered to be read; and in this session they read those of the Council of Ephesus; in the following, those of the Council of

Chalcedon; and in the third, held the thirteenth of November, those of the fifth General Council. At the fourth meeting, they read the letters of Pope Agathon, and those of the Council of Rome. Macarius produced, at the fifth and sixth meetings, several passages out of the Fathers, which he thought favoured his opinion. At the seventh meeting, held the thirteenth of February 681, Pope Agathon's deputies presented a collection of other passages out of the Fathers, to prove the doctrine of two wills. At the eighth meeting, held the seventh of March, the Patriarch of Constantinople, having examined Pope Agathon's letter, and the passages out of the Fathers, declared he was of the same sentiments with the Pope, and the other Western bishops. All the bishops of his patriarchate made the like declarations, excepting Theodorus bishop of Melitum, who desired that neither party might be condemned.

Macarius, bishop of Antioch, persisted in his opinion, and strenuously maintained, that there was but one operation, and one will in Jesus Christ. He was heard as a party; and at the ninth meeting, they examined the passages, upon which he founded his opinion. At the following meetings, they continued to examine the writings on both sides, and the authorities, which were alledged.

In fine, at the seventeenth meeting, held the sixteenth of September 681, at which the Emperor assisted, they published a decision, by which they approved Pope Agathon's letter, and the decision of the Council of Rome; importing, that there are two natural wills, and two operations, in Jesus Christ, in one only person, without division, mixture, or change; altho' those wills are not opposite, but the human will follows the divine, and is entirely subject to it. This decision was approved by all the bishops of the Council, who pronounced an anathema against the old and new heretics, and in particular against Honorius, who is always reckoned amongst the Monothelite Patriarchs, and comprized in the same condemnation. Macarius bishop of Antioch, and two other bishops, called Stephen and Polychronius, who persisted in their sentiments, were deposed.

The Eastern and Western Churches, that were united in the same faith and Communion, approved the decision of the Council, and the anathema, which was pronounced against the bishops, who had maintained the contrary error. The Emperor published an edict against the Monothelites, which entirely appeased the troubles of the Eastern Churches.

The SECOND GENERAL COUNCIL of NICE, A. D. 787.

The Emperor Leo Isaurus, resolving to abolish the use and worship of images, which were received in the East, published an edict, in 730, by which he ordered them to be taken out of the churches, and thrown into the fire. His son Constantine Copronymus followed the example of his father; and, the better to establish the discipline he had a mind to introduce, he caused a Council to be assembled at Constantinople, in 754, consisting of 338 bishops, who made a decree against the worship of images. This Council was not received in the Church of Rome; but the Emperor caused the decree to be executed in part of the Eastern Churches.

When Irene became mistress of the empire, she resolved to assemble a new Council, to which she invited Pope Adrian, who sent thither two priests as his deputies. The Council met at Constantinople in 786; but, being disturbed by the officers of the army and the soldiers, who were stirred up by the bishops that opposed the worship of images, it was transferred to Nice in 787. The Pope's Legates held the first place in it: Tarasus, Patriarch of Constantinople, the second; and the deputies of the bishops of the East the third; after them, Agapetus bishop of Cæsarea in Cappadocia, John bishop of Ephesus, Constantine metropolitan of Cyprus, with 250 archbishops and bishops, and above a hundred priests and monks. Two commissioners from the Emperor and Empress assisted at it.

The first meeting was held the fourteenth of September, in St Sophia's church. They received the bishops, who, changing their opinion, made profession of honouring images for the future. At the second meeting, held the twenty-eighth of the same month, Pope Adrian's letters to the Emperor Constantine, and Tarasus Patriarch of Constantinople, were read, in which that Pope approved the worship of images. Tarasus declared, that he approved the worship of the images of the virgin, of angels and saints, altho' he adored none but God alone with the sovereign worship

worship of *Latreia*, and put his trust in him only. All the bishops made the same declarations. At the third meeting, held the twenty eighth of September, they likewise admitted some bishops, who abjured the decree of the preceding Council. They read the synodical letter, which Tarasus had sent to the Patriarchs, in which he had added to his confession of faith, about the Trinity and Incarnation, the intercession of saints, of the virgin, of angels, and the worship of their images. They likewise read the letter of Theodosius of Jerusalem, which had been approved by the Eastern bishops, wherein the worship of images was likewise maintained. At the fourth meeting, Tarasus caused to be read the testimonies of the Scripture, and of the saints, which, he pretended, authorised the worship of images. At the fifth meeting, they continued to produce pieces, to shew, that the Iconoclasts had imitated the antient heretics in breaking down images. The sixth meeting, held the fifth or sixth of October, was employed in reading and refuting the acts of the Council of Constantinople, which had condemned the worship and use of images.

The question was decided in the seventh meeting, held the thirteenth of October, in which it was decreed, that the holy and venerable images, whether pictures or statues, might be exposed, as well as the cross; that they might be put up in churches, upon the holy vessels, upon the sacerdotal habits, upon the walls and tables, in houses, and on the highways; *viz.* the images of Jesus Christ, of the virgin, of angels and saints; for renewing of their memory, and testifying our veneration for them; that they might be kissed and respected, but not adored with real adoration, which is due to God only; that incense might be burned, and wax candles lighted before them, as is done before the cross; because the honour, addressed to them, goes to their object, and they, who respect them, respect those, whom they represent. This decision was followed by a letter from the Council to the Emperor and Empress, and a circular letter to all the bishops. The acts of the Council were carried to Constantinople by the bishops, who gave an account of them to the Emperor and Empress.

This Council made likewise twenty-two canons about Ecclesiastical discipline. In the first, they confirm the decisions and laws of former Councils. In the second, it is ordered, that when any one is to be made a bishop, he shall be examined, whether he knows the Psalter, the Gospels, the Epistles of St Paul, and the canons, and is capable of instructing the people. The third declares all elections of bishops and priests, made by princes, void, and orders bishops to be elected by bishops. The fourth is against bishops, who take money to depose or excommunicate. The fifth confirms the canon laws against Simoniacs. The sixth renews the canon of the first Council of Nice about holding of provincial Synods. The seventh orders, that relicks of saints shall be put into those churches, that have been consecrated without their being placed there; and that none shall be consecrated for the future, without depositing relicks of saints in them. The eighth forbids admitting or baptizing of Jews, unless they are thoroughly converted. The ninth orders, that the writings against the worship of images shall be shut up in the Patriarch's palace, with the heretical books. The tenth forbids receiving of clerks into chapels or churches. The eleventh orders *OEconomi*, or stewards, to be in all churches, and even allows the bishop of Constantinople to put them into the churches of Metropolitans, who shall neglect to do it. The same is appointed for monasteries. The twelfth forbids bishops and abbots to sell, or give away improperly, the goods of their churches or monasteries. The thirteenth orders monasteries and episcopal houses to be repaired, and that they shall no more be used as inns. The fourteenth forbids boys to read in the chancel, before they have received the imposition of the hands of the bishop. The fifteenth forbids clerks to be entitled to two churches. The sixteenth forbids bishops, and other ecclesiastics, to wear splendid garments, and orders those to be punished, who deride clergymen for their plain habits. The seventeenth forbids the undertaking to build oratories or chapels, without a sufficient fund to defray the expence necessary for finishing the same. The eighteenth forbids women to live in bishops houses, or monasteries. The nineteenth forbids taking any money for orders, or for admission into monasteries, upon pain of deposition for bishops and priests; and, as to abbesses, and abbots who are not priests, on pain of being turned out of their monasteries. It allows those, who are received into monasteries, or their relations, to make voluntary gifts, on condition however that those gifts remain to the monasteries, whether the person admitted lives there,

or

or goes away; unless the superiors are the cause of his departure. The twentieth forbids double monasteries of men and women; and orders, with regard to those, which are settled, that the monks and nuns shall live in different houses; that they shall not see one another, or have any society together. The twenty first forbids monks to quit their own monasteries, to go to others. And the twenty second forbids monks to eat with women, unless for their spiritual good, or in company with relations, or on a journey.

The FIFTH GENERAL COUNCIL of CONSTANTINOPLE, A. D. 869.

In the East, after the death of Methodius, Patriarch of Constantinople, Ignatius, son to the Emperor Michael Curopalata, who had till then led a monastical life in the isles of Hieres and Terebinthus, which were by him planted with monasteries, was raised to the see of Constantinople, in the year 845. There was, at that time, one Bardas, brother to the Empress Theodota, niece to Michael, who had a great share in the government: he was desperately in love with his daughter-in-law, and had familiarity with her. Ignatius reproved his crime with such freedom as became a holy bishop, and, perceiving that Bardas did not repent, refused to admit him to the sacraments. This refusal incensed Bardas; but he waited till another time to shew his resentment. He persuaded Michael to take the government into his own hands, and to confine his mother and sisters in a nunnery. The Emperor ordered the Patriarch to do it; but he refused, which furnished Bardas with an opportunity to charge him with favouring the rebellion of a man, who called himself the son of Theodota by another husband. Michael caused his mother and sisters to be shut up, and banished Ignatius to the island of Terebinthus, requiring him to resign; and tho' the Patriarch refused so to do, yet the Emperor put Photius into his place.

This Photius was of a noble family in Constantinople, and nephew to the Patriarch Tarasus: he had been raised to the principal dignities of the Empire, and made chief secretary of state, captain of the guards, and senator: he was a notable politician and very learned. He was but a lay-man, when raised to the Patriarchate, to which he was ordained on Christmas-day, in the year 858, by Gregory Asbestas, bishop of Syracuse, who, having been deposed at Rome, had retired to Constantinople. He had long before declared against Ignatius, and occasioned a schism in the Church of Constantinople.

Ignatius, within two months after Photius's advancement to the see of Constantinople, was removed from the island of Terebinthus to that of Mitylene. Photius, having convened a Synod, declared his deposition, and anathematized his person. Being desirous to have this judgment authorized by the bishop of Rome, he deputed two bishops to Pope Nicolas I, who succeeded Benedict III, in the year 858, desiring him to send his Legates to Constantinople, to restore Ecclesiastical discipline, and wholly suppress the remains of the sect of the Iconoclasts, or opposers of images. The Pope sent two bishops to Constantinople, in quality of his Legates, named Zecharias and Radoaldus, with full power to regulate the affair of the Iconoclasts, and to take informations as to what concerned Ignatius, in order to make their report to the holy see. He at the same time wrote to the Emperor against the deposition of Ignatius, and the ordination of Photius.

The two Legates being come to Constantinople, in the year 861, were present at a Council of three hundred and eighteen bishops, to which Ignatius was summoned. He appeared the first session, was pressed to resign, and upon his refusal, summoned to appear a second time before the Synod. He was brought thither by force, and the Council pronounced sentence of deposition against him.

This assembly took also into consideration the worship of images, which was there confirmed, and seventeen canons were passed relating to bishops, monks, and other clergymen. After this, Ignatius was closely confined, and by force compelled to sign an instrument, importing, that he owned himself unworthy of the Episcopal dignity; that he had been preferred to it by indirect means, and had not been a lawful professor of it. This confession under his hand having been extorted from him, they would have obliged him to read it in publick; but he made his escape in the habit of a peasant, lay concealed in the islands, and sent a petition of appeal to the Pope. The Emperor, on the other hand, sent to Rome the Acts of the Council against him, and wrote to the Pope, persuading him to con-

sent to the deposing of Ignatius, and the ordination of Photius: but Nicolas I answered, that he disapproved of both, and, calling a Council at Rome, declared Photius deprived of the priesthood; ordered the restoring of Ignatius; and declared all the ordinations made by Photius void.

The Patriarch Ignatius had been allowed to live in the island of Terebinthus; but Photius, making use of forged letters to accuse him of holding intelligence in the West, and writing against the Emperor, caused him to be imprisoned. The fraud being discovered, Ignatius was set at liberty. Bardas was some time after put to death by the Emperor's order: but this did not obstruct Photius's persuading the Emperor Michael to assemble a Council at Constantinople, in which he caused Pope Nicolas to be accused, deposed, and excommunicated. This Council was held in 866; but, the next year, Basilus, who had been declared Emperor after the death of Bardas, having killed Michael, restored Ignatius, and banished Photius into a monastery. Ignatius immediately excommunicated Photius, and desired of the Emperor, that a General Council might be summoned.

This Council met at Constantinople in the year 869. Donatus and Stephen, Legates to Pope Adrian II, who succeeded Pope Nicolas in the year 867, presided in it. Only the bishops, who had adhered to the Patriarch Ignatius, were admitted to the first session. The others, having afterwards renounced all communion with Photius, and acknowledged Ignatius, were admitted to the following sessions; so that the Council consisted of one hundred bishops. The judgment, given by the Pope in the Council at Rome, was approved. Photius was brought in and degraded, as were those he had ordained; his person was anathematized, and the acts of his Council against Pope Nicolas condemned. The worship of images was confirmed, and several regulations made for establishing peace and discipline in the Eastern Church, and for ordering the elections of patriarchs and bishops. These regulations are contained in twenty-seven canons. In conclusion, a very ample confession of faith was read, and signed by all the bishops, together with the acts of the Council.

The FIRST GENERAL LATERAN COUNCIL, A. D. 1123.

This Council, which approved the treaty made between the Emperor Henry V and Pope Calixtus II, concerning the ceremony of bestowing the investiture of Ecclesiastical possessions, which had occasioned warm disputes between the Imperial court and that of Rome, was assembled by Pope Calixtus in the palace of the Lateran at Rome, and consisted of above 300 prelates: which great number of bishops occasioned the name of General to be given to it, as it was to other numerous Councils, held afterwards in the West, tho' the Eastern bishops did not assist at them.

This Council not only confirmed the treaty about investitures, but also made twenty-two canons. The first renews the punishments denounced against Simoniacs. The second forbids the giving the dignities of provost, arch-priest, or dean, to any but priests; or that of arch-deacon to any but deacons. The third renews the prohibitions, so often made to clergymen, not to have wives or concubines, and not to live with women, unless such as are excepted by the Council of Nice. The fourth takes away the management of ecclesiastical revenues from princes, and reserves it to bishops. The fifth renews the prohibitions of marriage among relations. The sixth declares void the ordinations made by bishops after their condemnation. The seventh reserves the collation of benefices to bishops. The eighth pronounces an anathema against any one, who should take possession of the city of Beneventum. The ninth renews the prohibitions, contained in the canons, against receiving the communion with those, who have been excommunicated by their bishop. The tenth forbids the consecrating of a bishop, who has not been canonically ordained. The eleventh grants remission of sins to such as embrace the Crusade. The twelfth abolishes the custom of taking possession of the goods of such as die without heirs. The thirteenth excommunicates such as shall infringe the truce ordained for certain days. The fourteenth forbids Laics to take away offerings made to churches, or to build churches in castles. The fifteenth is against coiners. The sixteenth excommunicates those, who rob, or exact duties of pilgrims, who go to Rome, or other places of devotion. The seventeenth forbids abbots and monks to admit sinners to publick penance, to visit the sick, to anoint, or to sing

publick and solemn masses; and orders them to receive the chrism, the holy oils, and ordination, from their bishops. The eighteenth orders, that curates shall be established by bishops, and that none shall receive the goods of the Church, or the tenths, but from the hand of the bishop. The nineteenth orders, that the monasteries shall continue subject to the bishops. The twentieth provides for the securities and revenues of the Church, and likewise forbids priests, deacons, subdeacons, or monks, to have wives or concubines, and declares null the marriages, which they shall have contracted. This is the first canon, which plainly declares the nullity of marriages of such as are in sacred orders. The twenty-second declares null alienations of church-goods made by bishops, abbots, and other ecclesiastics.

The SECOND GENERAL LATERAN COUNCIL, A. D. 1139.

This Council was assembled by Pope Innocent II, in the palace of the Lateran, and was composed of near a thousand bishops. Its canons are thirty.

The first deposes all clergymen simoniacally ordained. The second forbids the buying and selling of benefices. The third enjoins, that none shall entertain those, who are excommunicated by their bishop. The fourth orders, that clergymen shall be modestly and decently cloathed, and give no offence by their outward deportment. The fifth forbids the pillaging of the goods, or revenues, of bishops, after their death. The sixth prohibits marriage, or concubinage, to ecclesiastics, under pain of suspension. The seventh forbids to hear the mass of married priests. The eighth regulates the same thing, with respect to virgins consecrated to God, if they marry. The ninth forbids regular canons, or monks, to study the Civil Law, or Physic. The tenth enjoins Laics, who have churches or tythes in their possession, to restore them to the bishops, under pain of excommunication. The eleventh secures the safety of travelling to monks, clerks, &c. The twelfth specifies the days, when it is forbidden to make war, and exhorts the Christians to peace. The thirteenth condemns usury. The fourteenth prohibits the military combats that were practised at fairs. The fifteenth denounces anathema against those, who abuse clergymen and monks, and establishes the right of sanctuary for churches and church-yards. The sixteenth is a prohibition against the laying claim to prebends, or other benefices, by right of succession. The seventeenth enforces the laws against marriages between relations. The eighteenth denounces anathema against incendiaries. The nineteenth suspends for a year such prelates as shall remit the rigour of the preceding canon. The twentieth joins kings and princes with the bishops, in the execution of justice on ecclesiastical persons. The twenty-first forbids the admitting into orders the sons of priests, unless they have led a religious life in monasteries. The twenty-second regulates the business of penance. The twenty-third is against those heretics, who condemned the Sacraments. The twenty-fourth forbids the exacting any money for the holy oils, or for officiating at burials. The twenty-fifth deprives those persons of their benefices, who receive them from the hands of lay-men. The twenty-sixth forbids nuns to reside in private houses. The twenty-seventh forbids monks and nuns to meet in the same choir. The twenty-eighth prohibits the canons of cathedral churches to exclude persons of known piety from the election of bishops. The twenty-ninth denounces anathema against slingers and archers. The thirtieth vacates the ordinations made by heretics or schismatics.

The THIRD GENERAL LATERAN COUNCIL, A. D. 1179.

This Council was convened by Pope Alexander III, to reform a great number of abuses that had crept into the Church, to regulate discipline, and to condemn the *Albigenses*, and other reputed heretics. This Council was composed of about three hundred bishops, and made twenty-seven canons.

The first is a decree for preventing the schisms of the Church of Rome, in the elections of Popes. The second declares void the ordinations, and other acts, of the anti-popes. The third ordains, that benefices shall not be conferred but on such as are twenty-five years of age, and that no person shall be ordained bishop before thirty. The fourth regulates the equipages of bishops. The fifth settles the formalities of ecclesiastical judicature. The seventh prohibits the exacting money for induction into benefices, burials, and administration of the sacraments. The eighth

eighth regulates the nomination to benefices. The ninth reforms abuses, occasioned by the privileges granted to the Knights-Templars, &c. who by virtue thereof encroached upon the authority of the bishops. The tenth prescribes rules to be observed by abbots in the government of monasteries. The eleventh forbids ecclesiastics to keep company with women. The twelfth forbids clerks and monks to exercise the business of attornies at law. The thirteenth provides against pluralities, and enjoins residence. The fourteenth secures the revenues of the churches. The fifteenth ordains, that the estates of clergymen, gotten out of the revenues of the Church, shall be left to the Church. The sixteenth regulates chapters. The seventeenth provides against the inconvenience that happens, when lay-patrons are divided, and present several clerks to the same church. The eighteenth settles schoolmasters in all cathedral churches, for the instruction of youth. The nineteenth anathematizes magistrates, who lay taxes on the church, without the consent of the bishops. The twentieth condemns tournaments. The twenty-first enjoins a cessation of all acts of hostility, from Wednesday at sun-set to Monday morning, from Advent to the Octave after Epiphany, and from Septuagesima till the Octave after Easter. The twenty-second provides for the safety of monks, pilgrims, &c. travelling on the road. The twenty-third grants to lepers a church, priest, &c. The twenty-fourth forbids Christians to furnish the Saracens with arms, or to enlist in their service. The twenty-fifth denies to usurers Christian burial. The twenty-sixth forbids Christians to reside among the Saracens. The twenty-seventh condemns the *Albigenses*, and other reputed heretics.

The FOURTH GENERAL LATERAN COUNCIL, A. D. 1213.

This Council was called by Innocent III, for the recovering of the Holy Land, and the reformation of the universal Church. The prelates came to Rome, and composed a Council of 412 bishops, almost 800 abbots and priors, and a great number of deputies of absent bishops. The Latin Patriarchs of Constantinople and Jerusalem assisted at it in person; those of Antioch and Alexandria sent deputies thither. The ambassadors of the Emperor of Constantinople, of the King of Sicily, and of the Kings of France, England, and Jerusalem, of Cyprus, Arragon, and other princes, were present. The Pope opened the Synod with a speech concerning the recovery of the Holy Land, and the reformation of the Church. Then he caused to be read in full Council some chapters, or regulations, about the discipline of the Church, which were all drawn up in form. These chapters are to the number of seventy.

The first contains a long confession of faith. The second condemns the errors of the abbot Joachim. The third contains a general condemnation of all heretics, and their partisans, and regulates the manner of proceeding against them. The fourth concerns the Greeks. The fifth regulates the order of Patriarchs, and the rights of Popes. The sixth enjoins ordinaries to take pains in reforming their clergy. The seventh renews the antient manner of holding provincial Councils. The eighth regulates the manner of proceeding against ecclesiastics. The ninth orders bishops to take care, that every one observe the same rites throughout their dioceses. The tenth enjoins bishops to have, in their dioceses, understanding persons, to preach the word of God, and administer the sacrament of Penance. The eleventh enjoins the settling of masters in all cathedrals. The twelfth prescribes the holding of chapters of orders every three years. The thirteenth forbids the erecting of new orders. The fourteenth is against such clergymen, as do not preserve their chastity. The fifteenth is against drunkards. The sixteenth forbids clergymen to traffic, to go to taverns, or to wear secular habits. The seventeenth forbids their feasting. The eighteenth forbids them to meddle with judgments or executions. The nineteenth forbids the putting of moveables into churches, and orders that care be taken to keep the holy vessels clean and neat. The twentieth orders, that the Chrism and the Eucharist be kept under lock and key. The twenty-first is the famous canon, that enjoins all the faithful of both sexes, who are come to years of discretion, to confess their sins, at least once a year, to their parish-priest; to fulfil the penance enjoined them, and to receive the sacrament of the Eucharist at least every Easter. The twenty-second orders, that the physicians of the body shall advise the sick to send for the physicians of the soul. The twenty-third enjoins that cathedral or other churches shall not remain vacant more than three months;

months; and that if those, to whom the election belongs, do not proceed to it within that time, the right of election for that time shall devolve to the immediate superior, who shall provide for it in three months. The twenty-fourth, twenty-fifth, and twenty-sixth, prescribe the forms of elections, and of confirmations of elections. The twenty-seventh forbids to ordain ignorant persons. The twenty-eighth orders that those, who shall have asked and obtained leave to quit their benefices, shall be obliged to quit them. The twenty-ninth forbids to have more benefices than one with cure of souls. The thirtieth forbids the giving of benefices to persons incapable, under pain of suspension. The thirty-first excludes bastards from benefices. The thirty-second orders the patrons of parochial churches to provide a sufficient maintenance for the incumbents, and enjoins the latter to serve the cures themselves. The thirty-third, and thirty-fourth, moderate the right of the procuration of bishops and archdeacons in their visitations. The ten following canons concern appeals, and the procedure of ecclesiastical judges. The forty-fifth, and forty-sixth, provide for the discharge of goods and persons belonging to the Church. The forty-seventh, and forty-eighth, regulate the form of Excommunication, and the forty-ninth that of Recusancy. The fiftieth revokes the prohibition of contracting marriage in the second and third degree of affinity, and between children of a second marriage, and the relations of the former husband, and restrains the prohibited degrees to the fourth degree of consanguinity or affinity. The fifty-first forbids clandestine marriages, and enjoins the publication of the banns. The fifty-second forbids receiving witnesses, who swear only upon hearsay, in a cause of impediment of marriage. The four following canons provide for the payment of tenths. The fifty-seventh restrains the privilege of regulars being always buried in holy ground, and of opening the churches of a place under interdict. The fifty-eighth allows the celebrating of divine offices, with a low voice, in episcopal churches, in places that are under an interdict. The fifty-ninth forbids the religious either to borrow, or to be surety, without leave from their abbot. The sixtieth forbids abbots to encroach upon the rights of bishops, in taking cognizance of marriages, imposing publick penances, granting indulgences, or doing any other functions which belong only to bishops, unless they have a permission, or lawful reason for so doing. The sixty-first forbids the religious to receive tenths from the hands of Laics. The sixty-second forbids the exposing of relicks to sale, and reforms some abuses of indulgences. The three following canons abolish the abuse, introduced into the Church, of exacting a sum of money for the benediction of abbots, ordination, admission into religious orders, and the administration of the Sacraments. The sixty-seventh is against the excessive usuries of the Jews. The sixty-eighth appoints, that Jews and Saracens shall be distinguished from Christians by their habits, and orders them not to go abroad on the day of our Saviour's passion. The sixty-ninth forbids giving them publick posts or offices. The seventieth enjoins, that Jews, who have been converted and baptized, shall not observe their ceremonies, or mix Judaism with Christianity.

These canons perfected the body of the Canon Law, and regulated the practice of ecclesiastical procedures, which are followed to this day. And this Council is in so much esteem among the Canonists, that it is commonly cited, in the Canon Law, by the name of *The General Council*.

In this Council, it is said, the Patriarch of the Maronites united his nation with the Church of Rome; that the question about the primacy of the archbishop of Toledo was debated; and that the Pope instituted the order of the Crusaders; and approved the orders of St Dominic and St Francis.

This Council, which was very numerous at the beginning, was dispersed in less than one month. The prelates, being tired with staying at Rome, did one after another ask leave to be gone, and the Pope, if we may believe Matthew Paris, made them buy their permission to depart. The war of the Pisantines and Genoese, and the troubles of Italy, soon obliged the Pope to put an end to the Council.

The FIRST GENERAL COUNCIL of LYONS, A. D. 1245.

This Council was assembled by Pope Innocent IV, with a design to depose the Emperor Frederic; and accordingly the Pope pronounced a sentence of excommunication and deposition against him. Besides this, there were three other

affairs handled in this Council; *viz.* first, the assisting the Empire of Constantinople against the Greeks; secondly, that of Germany against the Tartars; and thirdly, that of the Holy Land against the Saracens. The Pope ordered a supply out of the revenues of benefices for the assistance of the Empire of Constantinople. To stop the incursions of the Tartars into Poland, Russia, and Hungary, he advised the people to make ditches and build castles. As to the succours for the Holy Land, he exhorts the crusaders to repentance; grants them exemptions, privileges, and indulgences; destines the twentieth part of the revenues of benefices for their assistance; counsels the Faithful to leave them, by their wills, sums, to be employed for that pious work; and forbids Christians to furnish the Saracens with arms or provisions.

The Pope likewise published, in this Council, divers regulations concerning the Canon Law; as about commissions, erections, the power of judges delegate, procedures touching appeals, accusations, excommunications, debts contracted by churches, and several other points of law.

The SECOND GENERAL COUNCIL of LYONS, A. D. 1274.

The second General Council of Lyons was called by Gregory X, in 1274, for three reasons given in the bull of indiction. I. For the re-union of the Greek Church. II. For succours to the Holy Land. III. For the reformation of ecclesiastical discipline and of the lives of the clergy. The Pope presided there in person. The Latin Patriarchs of Constantinople and Antioch were there also, with about 500 bishops, seventy abbots, and 1000 other inferior prelates. The ambassadors of the kings of France, Germany, and Sicily, and those of Michael Paleologus, Emperor of the East, were sent thither by their masters. James king of Arragon assisted at their first meeting: but the Pope refusing to crown him, unless he would pay the tribute, which his father had engaged himself to give to the holy see every year, he went away in wrath against the Pope.

The first sitting of the Council was held in the great church of Lyons on the 7th of May 1274. After the usual prayers, the Pope made a speech, and proposed to the assembly the reasons, for which the Council was assembled. He delayed the second session to the 18th of the same month. In this session he made another harangue, and put off the Council to the 28th of the same month, after having sent home part of the inferior prelates. Between these two sessions, the Pope prevailed with the bishops and abbots to grant the tenth of their revenues for the space of six years, for the succour of the Holy Land. The third session was held the 7th of June; when they read part of the decrees of the Council relating to discipline. The Greek ambassadors arrived the 24th of the same month. After having presented their letters to the Pope, they assisted at the solemn mass of the 28th of the same month, in which they sung the Creed, with the article concerning the procession of the Holy Ghost from the Father and the Son. The fourth session was held the 6th of July, in which the letters of the Emperor and of the Greek bishops were read; and one of the ambassadors swore union with, and obedience to, the Church of Rome. They likewise read a letter of the king of the Tartars, in this session. The fifth session was preceded by a solemn baptism of one of the ambassadors of that prince. They read several constitutions, and the rest were adjourned till the next day. The 17th of July, the sixth and last session was held, when they made an end of reading the constitutions; after which the Pope made a speech against irregular and debauched clergymen, and concerning their residence.

The first of the constitutions, published in this Council, is intitled, *Of the Trinity, and the Catholick Faith*. It declares, that the Holy Ghost proceeds from the Father and the Son, as from one only principle, and by a simple spiration or breathing. The following articles, to the fifteenth, are entitled, *Of elections, and the power of the elected*. The fifteenth is intitled, *Of the times of ordination, and of the qualifications of those, who are to be ordained*. The sixteenth is concerning Bigamists. The seventeenth and eighteenth relate to the office of ordinary judges, and treat of the suppression of offices, and dispensations with relation to plurality of benefices. The nineteenth is intitled, *Of postulation*, and regards the oath, which advocates and proctors are to take. The twentieth declares null all absolutions from excommunication, that are extorted either by force or fear. The twenty-first moderates the *Clementine* in relation to vacant benefices in the court of Rome, the collation

of which belongs to the Pope, by allowing the ordinaries to confer them within a month. The twenty-second forbids prelates to alienate the revenues of the Church upon any pretence whatsoever, without the consent of the chapters. The twenty-third dissolves all the orders of *Mendicants*, set up since the *Lateran* Council under Innocent III, that were not approved by the holy see; and as to those, which the holy see approved, it allows the Religious to continue in their monasteries, but forbids them to receive novices, or make new acquisitions; and allows the Religious of orders not approved, to enter into an approved order. The twenty-fourth forbids the receiving any thing for the right of procuration, if visitation has not been made in person. The twenty-fifth forbids holding of meetings, courts, or markets, &c. in churches. The twenty-sixth, and twenty-seventh, forbid usury, under great penalties. The twenty-eighth abolishes the custom of reprisals. The three last canons relate to excommunication. The first declares, that it shall be preceded by three canonical admonitions. The second, that absolutions *ad Cautelam* shall not take place, in sentences of interdicts of cities, or other places. The third declares those excommunicated, who would constrain ecclesiastical judges, by seizing of their temporalities, to revoke the sentences of interdict or excommunication pronounced by them. These constitutions are dated the 1st of November, in the third year of the pontificate of Gregory X.

The GENERAL COUNCIL of VIENNA, A. D. 1311.

This Council, at Vienna in 1311, was called by Clement V, in order to judge what concerned the templars. The first session was held, the 16th of October: near three hundred bishops assisted at it. The second was held, the 22d of May 1312.

In this Council, the extinction of the order of the templars was resolved upon, and the bull for it was published. The memory of Boniface VIII was defended, notwithstanding the instances of the King of France. A Crusade was likewise resolved upon. They condemned the Beguards and Beguins, whose errors had been proscribed, and, during this Council, the Pope made divers constitutions, which are in the five books of Clementines, published by John XXII, and inserted in the body of the Canon Law: but some of those constitutions had been made before this Council, and others after; and of those, which were made in the time of this Council, none but such as regard faith, the regulations touching the privileges of Mendicants, the study of the languages in the universities, and the condemnation of the Beguards and Beguins, take any notice that they were approved.

The GENERAL COUNCIL of CONSTANCE, A. D. 1414.

About the beginning of the XVth Century, the Church was divided; there being three Popes instead of one; *viz.* John XXIII, Gregory XII, and Benedict XIII. To extinguish this schism, they had recourse to a General Council, which should be acknowledged on all sides. John XXIII called one at Rome, in consequence of the prorogation of that of Pisa by his predecessor: but, that city being in the possession of Ladislaus, he agreed with the Emperor Sigismund, that the Council should meet at Constance, and appointed it on the 7th of November 1414. Ladislaus, who was preparing to come and besiege John XXIII in Bologna, was seized with a fit of sickness, which obliged him to return to Naples, where he died, leaving his kingdom to his sister Joan the second of that name, widow to William of Austria. John XXIII, being delivered from so formidable an enemy, departed for Constance, and arrived there the 20th of October. He opened the Council the 16th of November; but nothing was done till next year.

Sigismund arrived at Constance on Christmas-day in the evening, and some time after, the deputies of Gregory and Benedict, the Antipopes, came thither also. The deputies of the former offered, in the name of their master, to resign: but those of the latter proposed an interview at Nice, with the Emperor and the King of Arragon, in the month of April. Lewis of Bavaria, who was for Gregory, declared, that Gregory, and those under his obedience, were ready to embrace the way of cession; that it was not owing to them, that the union was not made; and that the reformation of the Church should not be attempted in that Council, provided John XXIII did not preside in it. The fathers of the Council deliberated upon

upon these propositions, before they held any sessions. Most of them were of opinion, that John XXIII ought to renounce the pontificate, as well as Gregory and Benedict. John did all he could to hinder the Council from taking this resolution; but when he saw it was impossible to hinder it, and that the Council was preparing to commence a process against him, he promised to resign all right to the pontificate, provided the other two pretenders would do the same. The Council demanded of him an absolute cession, that should not depend upon the consent of the other two. He gave it in general, in case they should renounce, die, or be deposed: but soon repenting the promise he had made, he retired to the castle of Schaffhouse, which belonged to the Duke of Austria, who was come to Constance, and granted him his protection.

The Council continued, and declared, in the third session, which was held the 25th of March 1415, that the Pope's retreat did not hinder the Council's being lawful; that it could neither be dissolved, nor removed, but with the consent of the prelates; and that no person should withdraw himself from the Council without their permission. Some Cardinals opposed the continuation of the Council: but no regard was had to their opposition, and a fourth session was held on the 30th of March; in which it was declared, that a General Council, representing the whole Church, held its power immediately from Jesus Christ, and that all persons, of what state or dignity soever, even the Pope himself, were obliged to obey it in every thing that regards faith, the extirpation of schism, and the general reformation of the Church in its members, and in its head. This declaration was established by the suffrages of all nations: for it had been regulated in this Council, that every nation should give its vote.

The Council, in the fifth session, confirmed the decree made in the fourth. John XXIII was summoned to come to the Council, or to sign an act of resignation. He sent one, which was not thought sufficient, and proposed conditions of his cession, that were not agreed to. The Council, perceiving that John XXIII only sought means to elude the cession, and refused to come to the Council, began to proceed against him, in the seventh session, held on the 21st of May, and caused him to be summoned, together with the Cardinals and officers that attended him. These last obeyed, and Frederic of Austria promised to make John XXIII return to the Council: but this promise not being performed, the Council caused John to be summoned again, and suspended him from the government, with regard both to spirituals and temporals. This sentence was passed in the tenth session of the Council, which was held the 14th of May. In the following session, which was held the 25th, several heads of accusation were exhibited against John XXIII, who, being abandoned by the Duke of Austria, was brought from Friburg, where he had retired to the castle of Celle, two leagues from Constance. He promised to submit to every thing that should be determined by the Council. In the twelfth session, the Council pronounced a definitive sentence against him, by which he was deposed from the pontificate. Then they laboured to reduce Gregory XII, and Benedict XIII, or to commence a suit against them. As to Gregory, in the twelfth session he owned the authority of the Council, and renounced all right to the pontificate. But Benedict was not so easily persuaded to resign. The Council allowed him ten days, after which they declared him schismatical, and deposed from the Pontificate, if he did not do it. Commissioners were named, in the mean while, to go to Arragon, and treat with him. Gregory was confirmed, by the Council, in the dignity of Cardinal-Bishop; and the first place in the sacred college was granted him, as a recompence for the generous manner, in which he had renounced the pontificate, saving to the future Pope, in case Benedict should make a voluntary cession, the power of determining which of the two should have the precedence.

In fine, after several summons, Benedict was declared contumacious, schismatical, and deposed by the Council, in the twenty-seventh session, on the twenty-seventh of November.

After these three, who pretended to the Popedom, had been deposed, it was necessary to chuse another Pope, who should be universally acknowledged. Before they proceeded to the election, the Council drew up articles for the reformation of the Church, in its members, and in its head. They ordained a General Council to be held, five years after this was ended; and that for the future one should be held every tenth year: That the Pope might hasten the holding of that Council,

but

but not retard it : That, whenever there should happen to be two pretenders to the pontificate, a Council should be immediately held ; and that the pretenders should be suspended from all power and jurisdiction, till such time as the Council was begun : That, in case an election should be made thro' fear or force, it should be null ; but that the Cardinals should not proceed to a new election, till such time as the General Council had determined the invalidity of that, which had been made. Then the Council published, in the fortieth session, the articles of reformation, which the future Pope should endeavour, with the Council. These articles are eighteen in number. None of them were disputed, but that of the Annates ; however it passed that they should be abolished.

After this the Council ordered, that they should proceed to the election of a Pope. And, that this election might be the more solemn, it was ordered, for this time only, that six prelates of every nation should be joined with the Cardinals, and that he who should be chosen by two thirds of the Cardinals, and two deputies of each nation, should be acknowledged for sovereign Pontiff. This was immediately executed. The Cardinals and deputies of the Council went into the conclave, and unanimously elected Odon Colonna, Cardinal-Deacon of St George, who took the name of Martin V, because he was elected on St Martin's Day, 1417. He was enthroned that very day, and crowned the one and twentieth of the same month. He presided in the forty-second session, which was held on the 28th of December. In the forty-third session, which was held the 21st of March 1418, he published some constitutions for the reformation of the Church. But he did not make all the regulations projected by the Council. In fine, to satisfy the decree of the Council, he appointed the future Council at Pavia, and put an end to the Council the 22d of April.

The GENERAL COUNCIL of BASIL, A. D. 1431.

This Council was convened by Pope Eugenius IV, in order to re-unite the Greek and Latin Churches.

The first session was held on the fourteenth of December, 1431 ; at which time were proposed the matters, which the Council was to treat of ; and the fathers of the Council were distributed into four deputations. The second session was not held till the fifteenth of February 1432. In this session, they renewed the decree of the Council of Constance, about the authority of the Fathers, touching faith, and the reformation of the Church, as well in its head, as in its members. Pope Eugenius, being informed of what was doing in the Council, published a decree for its dissolution. The Council sent deputies to him, to induce him to revoke that decree ; but Eugenius refused to comply ; wherefore the Council proceeded, and summoned the Pope himself. Eugenius refusing to appear, the Council, in the sixth session, pronounced him contumacious. They enjoined him to revoke his decree in sixty days ; and, that term being expired, they summoned him again to revoke his decree for the dissolution of the Council, within another term of sixty days. Afterwards they granted him a new respite of ninety days. At last Eugenius sent a bull, in the sixteenth session held on the fifth of February 1434, by which he revoked the decree for the dissolution of the Council, and approved the continuing of it, and every thing done in it to that time. He sent new Legates to the Council, who were received in the seventeenth session, in which they again renewed the decree of the Council of Constance about the authority of General Councils, which was confirmed in the eighteenth session.

The following sessions, to the twenty-seventh, were employed in the reformation of ecclesiastical matters. Then they took into consideration the affair of the Greeks, who desired that an universal Council might be held, at which their bishops should be present. After this there were contests about the place, where the Council should be held. The Pope declared it should assemble at Florence, and sent galleys to bring the Greek ambassadors ; and the Council sent also some on their part. Those of the Pope prevented them ; and the Emperor John Paleologus embarked in them, with his bishops and officers.

During this negotiation, the Council proceeded against the Pope ; and, upon his not appearing at the time they had appointed, they declared him contumacious. The Pope, on his part, transferred the Council to Ferrara, and opened it the tenth of January 1438. Notwithstanding this, the bishops of the Council of Basil

continued to proceed, although the Pope had transferred that Council to Ferrara. The Pope came to that city himself, declared void all that had been done at the Council of Basil, since the translation of that Council. On the other hand, the Council declared the calling of the Council of Ferrara null and void. At last, the Greek Emperor, the Patriarch of Constantinople, and the other Greek bishops, arrived, and came to Ferrara, where the deputies of the Greeks had several conferences with the Latins about Purgatory, &c.

The Pope transferred the Council of Ferrara to Florence, where the disputes between the Greeks and Latins were continued. At last the Greek Emperor obliged the Greeks to sign a decree of union between the two Churches, in which the Greeks approved the doctrine of the Latins, and acknowledged the Pope's authority, agreeably to the canons and decisions of Councils. This decree of union was signed on both sides on the fifth of July 1439.

In the mean time, the prelates, who were assembled at Basil, proceeded against Pope Eugenius, deposed him on the seventh of May, that same year, and deputed commissioners to elect a Pope. These commissioners elected Amadeus Duke of Savoy, who was retired into the solitude of Ripallia, in the diocese of Geneva, where he lived as a hermit. His election was confirmed by the Council, and he was named Felix V. Pope Eugenius and the Council of Basil mutually condemned each other. France continued to acknowledge Eugenius for Pope, and, in the mean while, in an assembly held at Bourges in 1440, approved the decrees of the Council of Basil relating to discipline, with some modifications. In Germany, a new General Council was proposed, to judge of the rights of the two Popes. Pope Eugenius transferred the Council of Florence to Rome, by his bull of the third of May 1442.

The Council of Basil still continued : but, on the tenth of August, Felix retired to Lauzana, with part of his Cardinals, and would not come any more to Basil, notwithstanding all the instances they could make. At last the wars of Germany, the retreat of the prelates, subjects of King Alphonfus, the instances which the Emperor made for holding a new Council, the absence of Felix, and the little assistance the prelates could hope for at Basil, obliged them to break up, after having appointed a General Council to be held three years after in the city of Lyons. This decree was published in the forty-fifth session of the Council of Basil, held the 16th of May 1443.

The schism continued to the death of Eugenius IV, which happened on the 23d of February 1447. Nicolas V, who was elected in his place on the sixth of March, a gentle and peaceable man, willingly listened to the proposals of an accommodation made him by the Christian princes. Felix, and his adherents, being as much disposed to peace, the accommodation was made upon advantageous conditions to both parties ; by which it was stipulated, that Felix should renounce the pontificate, but should be the first Cardinal, and perpetual Legate from the holy see in Germany ; and that Nicolas V should be acknowledged for lawful Pope.

The GENERAL COUNCIL of TRENT, A. D. 1545.

This was the last General Council that has been held, the Popes since that time not thinking fit to expose their authority to the encroachments that have been, and might again be made upon it by such assemblies.

This Council was convened by Pope Paul III, and assembled at Trent, a town on the confines of Tirol, between Italy and Germany, on the 13th of December. The bishops, at first, ordered the manner of proceeding in the Council, and decreed, that they should not vote by nations, according to the precedents of the Councils of Constance and Basil ; that method appearing to them unfair, and being the occasion of disorder. It was therefore resolved, that every one should have the freedom to vote in his own person, and that the matters in question should be governed by the majority, according to the practice of the last Lateran Council under Leo X. The Protestants insisted upon a Council perfectly independent of the Pope. They pretended likewise, that the laity ought to have the liberty of voting : but to prevent such an imputation upon the Council, they styled themselves, *The Holy Oecumenical Council*, and not the Council representing the universal Church, (which latter was the form of the Councils of Constance and Basil,) that the Protestants might have no pretence of saying, that since the laity were members

of the Church *represented*, they ought also to be members of the Church *representing*. The third session was held February 4, 1546, where there were present five new Cardinals, six archbishops, thirty bishops, and a great many abbots: here the Creed of Constantinople was read; and, that there might be time given for the bishops upon their journey, the fourth session was prorogued to the 4th of April; at which there were present nine archbishops and forty-one bishops. Then, according to the custom of antient Councils, the number of the canonical books of the Old and New Testament, and the traditions conveyed down by the Church, from the apostles to the present age, were settled. The Council likewise declared, that the Vulgar Latin translation ought to be esteemed authentic. In the fifth session they decreed what was necessary to be believed concerning *Original Sin*; the Council declaring amongst other things, *That tho' this sin be remitted in Baptism, yet concupiscence, which is the effect of sin, remains*. The sixth session, upon the occasion of some disturbances in Germany, was adjourned to the 13th of January 1547, in which the decree concerning *Justification* passed, wherein 33 errors were condemned; some of which were the tenets of the Pelagians, who allow too much to the will, assisted only by natural strength: Others of these censured opinions were held by the Lutherans, who ascribe all to the grace of God, which, say they, governs and over-bears the *will* by an irresistible force. The seventh session was held on the 3d of March, when they published a decree concerning the Sacraments in general, *i. e.* concerning the number, person instituting, the necessity, efficacy, matter, form, and minister of the Sacraments.

In the eighth session, held on the 11th day of March, a translation of the Council to Bononia was resolved on, upon the account of a report of the plague being in Trent; but this resolution being opposed by the bishops of Germany, who continued to sit at Trent, after the Italians were gone off, the Council was re-commenced, or rather continued at Trent the first of May, under Pope Julius III in 1551. In the thirteenth session held that same year, October 11, a decree concerning the Eucharist was read; in which the Council concluded against the Sacramentarians, *That Jesus Christ was really present in the holy Sacrament of the altar*; and against the Lutherans, they confirmed the doctrines of *Transubstantiation, the adoration of the Host, and the presence of Jesus Christ, at other times besides that of actual receiving*. They refused to define the point of communion under both kinds for the laity, and the sacrifice of the Mass; that the Protestant divines, who seemed very much concerned in the settling of these disputes, and to whom they had granted a *safe conduct*, might have time to arrive, and propose the reasons of their opinions to the Council. In the fourteenth session, begun November 25, 1551, the doctrine of the Church concerning the Sacraments of Penance and Extreme Unction were declared. As to Penance, the Council set forth the necessity and institution of this Sacrament, how it differed from Baptism; and enlarged upon the three branches of it, *viz.* contrition, confession, and satisfaction: they likewise set forth the institution and effects of Extreme Unction. In the fifteenth session, begun the 15th of January 1552, they granted a new *safe conduct* to the Protestants, and adjourned till the first of May, to give others time to represent their reasons to the Council, concerning *communion in both kinds, the sacrifice of the Mass, and the sacraments of Orders and Marriage*. The divines, in the mean time, held congregations to state the disputes about marriage, and to form decrees upon their conclusions, in order to propose them in the sixteenth session; which being appointed, and ready to commence on the 28th of April, they understood that Maurice, Elector of Saxony, having joined his troops with those of the Marquis of Brandenburg and Landgrave of Hesse, in defence of Lutheranism, had made himself master of Augsbourg, and seemed to threaten the security of Trent.

This turn of affairs obliged the Legates to suspend the Council by the permission of Julius III; neither had they any opportunity of setting it on foot again during the pontificates of Marcellus II, and Paul IV. But Pius IV convened it again by his bull dated the 29th of November 1560, to be held on Easter-day the year following. In this bull, he did not make use of the term *Continuation*; that word being very offensive to the Protestants, because they knew themselves condemned in several articles in the former session of the Synod. However, tho' the Pope forbore the *term*, he expressed the *thing*, declaring, that the Oecumenical Council being suspended by reason of the wars, he took off this suspension, and convened it in the same town of Trent, with the consent of the Emperor, Kings, and

and other Christian Princes. And because, at the time assigned for the new opening of the Council, there was but nine bishops arrived at Trent; the first session, *i. e.* the seventeenth of the Council, were not held till the 18th of January, 1562; in which a decree only was drawn up and read, declaring, that the Council intended to treat upon all those heads, which they thought proper to compose the differences relating to religion, and which were necessary for the correction of abuses, the reformation of manners, and for the restoring of peace and good order to the Church. In the eighteenth session, there was a decree made concerning the index or catalogue of prohibited books; but this index was not published during the sitting of the Council, that the Protestants might not be disobliged, by finding themselves condemned in their writings: There was likewise a safe conduct granted not only for the Lutherans of Germany, but for all other nations.

In the twentieth session, the ambassadors of the King of France being arrived embarrassed the Council's proceedings: for these ambassadors not only demanded (like the Imperialists) that the proposal of the Spaniards should be rejected, who would have had a declaration pass, that the Council was only a Continuation of the former; but the French insisted on the contrary, that the Council should be declared a new one; because otherwise not only the Protestants of Germany, but likewise those of France, would never own it: To this the Pope's Legates having replied, that they had no commission to change any thing, and much less to make a new form of indiction, the ambassadors of the Emperor and France acquiesced at last, for fear the Council should break up. In the mean time, the ambassadors of the Emperor and Duke of Bavaria, those of Hungary and Bohemia, together with those sent from the French King, desired, that, for the gaining of the Protestants, communion under both kinds might be allowed. This matter was discussed in several congregations; after which, in the twenty-first session, the Council made a decree, *That it was matter of faith to believe, that communicating in one kind, as to the laity, and clergy that do not consecrate, is sufficient for salvation*; and so, without dwelling upon this point any longer, they examined the sacrifice of the Mass; the decree concerning which, being read in the twenty-second session, sets forth, *That the unbloody sacrifice of the Eucharist is a daily representation of that upon the cross; that it is propitiatory for the living, and for the faithful who are deceased; that it is offered to God alone, tho' sometimes in honour of the saints, and out of regard to their memory*. Afterwards having, according to their customary proceedings, made two decrees for the reformation of manners and discipline, they fixed the twenty-third session for the 12th of November; but the Emperor Ferdinand, and King Charles IX of France, insisting upon a reformation of the court of Rome, they were obliged to defer it till July 1563.

Now the Pope having satisfied these Princes, by letting them understand, that he had already begun the reformation desired, and that his zeal in this matter would go on as far as could be reasonably expected, the twenty-third session commenced on the fifteenth of July, in which the Council decreed the doctrine of the Sacrament of Orders, *i. e.* *That there were always seven Orders in the Church, some of which are greater than others: That those only are priests, who receive Ordination from Bishops: That Orders are a sacrament, &c.* In the twenty-fourth session held the eleventh of November, the Council declared, *That Marriage is a true Sacrament; that the state of marriage ought not to be preferred to virginity or celibacy, &c.* The twenty-fifth and last session was held upon the 3d and 4th of December, in which there were three decrees published concerning Purgatory, Invocation of saints, and the use of Indulgences. After this, the Council remitted all disputes and contested senses, which might arise concerning the meaning of their decrees, to the Pope's determination. And thus ended this famous Council, which had been thrice convened in the space of eighteen years, having continued from 1545 to 1563, under the pontificates of five Popes, *viz.* of Paul III, Julius III, Marcellus II, Paul IV, and Pius IV.

In England, every bishop was obliged (formerly) to hold a Synod in his diocese once a year. This Lindwood seems to deliver as the rule of the English Church: And the same is established in the designed reformation of the canons, drawn up in the reign of King Henry VIII.

To these annual Synods all the clergy, who had any benefice within the diocese, were obliged to come, under the penalty of suspension. The Regulars too, as

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well abbots as monks, were bound to this attendance; excepting those, who, in process of time, were exempted from episcopal jurisdiction. If the diocese was small, and had but one archdeaconry in it, the whole clergy met together at once. If it were larger, the bishop sometimes divided his Synods according to the number of his archdeaconries, and held his diocesan Council at several times, and in several places: but still the method of business was the same in all.

The form of holding these diocesan Synods was as follows. The clergy, in solemn procession, came to the church assigned, at the time appointed by the bishop, and seated themselves according to the priority of their ordinations. Then the deacons and laity were admitted. The bishop, or, in his absence, the vicar, when the office for the occasion was over, made a solemn exhortation to the audience. Then a sermon was preached: after which, if the clergy had any complaints to make, or any thing else to offer, they were heard by the Synod. The complaints of the clergy being over, the laity made theirs. Then the bishop proposed his diocesan constitutions to them. After which, if nothing remained to be done, he made a Synodical exhortation, by way of injunction to the clergy; and all concluded with solemn prayers suited to the business. The form, at the conclusion of the first day, called *Benedictio primæ diei*, was this: *Qui dispersos Israel congregat, ipse vos hic & ubique custodiat. Amen. Et non solum vos custodiat, sed ovium suarum custodes idoneos efficiat. Amen. Ut cum summo pastore Christo de gregum suarum pastione gaudeatis in cælo. Amen. Quod ipse parare dignetur, &c.* The benedictions of the other days were much to the same purpose.

The common time allowed, for dispatching the business of these Synods, was three days; and a rubric was settled, to direct the proceedings in each of them. But, if the business could be dispatched in a shorter time, the assembly continued no longer than was necessary.

The first thing done, in these diocesan Synods, was the bishop's making his Synodical enquiries, of which the antient forms are still extant. Next the Synodical causes were heard. Then the bishop reported to his clergy what had been decreed in larger provincial Synods. And, lastly, he published his own diocesan constitutions, which being read, and agreed to by the Synod, were from that time in force within the diocese, provided they were not contrary to the decrees of some superior Council of the province. Of these we have several collections published in the volumes of the English Councils, and many more are still remaining in the bishops registers.

These diocesan Synods were continued in England till the reign of Henry VIII, that is, till the commencement of the Reformation.



T.



THE TABERNACLE. Among the Hebrews, was a kind of building, in the form of a tent, set up, by express command of God, for the performance of religious worship, sacrifices, &c. during the journeying of the Israelites in the wilderness; and, after their settlement in the land of Canaan, made use of for the same purpose, till the building of the temple of Jerusalem by king Solomon.

The Tabernacle was covered with curtains and skins. It was divided into two parts; the one covered, and properly called the *Tabernacle*; and the other open, called the *Court*. The covered part was again divided into two other parts; the one called *The Holy of Holies*; and the curtains which covered it were made of linen of several colours embroidered. There were ten curtains, twenty-eight cubits long and four in breadth. Five curtains together made two coverings; which, being made fast together, covered all the Tabernacle. Over the rest there were two other coverings; the one of goats hair, and the other of sheeps skins. These veils, or coverings, were laid on a square frame of planks resting on bases. There were forty-eight large planks, each a cubit and a half wide, and ten cubits high; twenty of them on each side, and six at one end to the westward; each plank was supported by two silver bases: they were let into one another, and held by bars running the length of the planks. The east end was open, and only covered with a curtain. The *Holy of Holies* was parted from the rest of the Tabernacle by a curtain made fast to four pillars, standing ten cubits from the end. The whole length of the Tabernacle was thirty two cubits, that is about fifty foot; and the breadth twelve cubits, or nineteen foot. The end was thirty cubits high: the upper curtain hung on the North and South sides eight cubits, and on the East and West four cubits.

Exodus,

passim.

Du Pin.

Hist. du

Vieux Test.

The court was a spot of ground 100 cubits long, and fifty in breadth; enclosed by twenty columns, each of them twenty cubits high, and ten in breadth, covered with silver, and standing on copper bases, five cubits distant from one another; between which there were curtains drawn, and fastned with hooks. At the East end was an entrance twenty cubits wide, covered with a curtain hanging loose.

The ark was in the sanctuary: it was a square chest, made of *Shittim* wood, two cubits and a half long, and one cubit and a half wide and deep. It was covered with plates of gold, and had a golden cornish, which supported the lid. On the sides of it were rings, to put poles through, to carry it. The covering was all of gold, and called the *Propitiatory*. There were two Cherubims on it, which covered it with their wings: the tables of the law were in the ark, which was therefore called *the ark of the testimony*, or *of the covenant*. See **ARK OF THE COVENANT**.

The table was made of Cedar, covered with gold: it was two cubits long, one in breadth, and one and a half in height. It stood on four feet, and was carried by wooden bars plated with gold. They laid on it the shew-bread, which was changed every day. See **SHEW-BREAD**.

The candlestick was of pure gold, and had seven branches, three on each side, and one in the middle. Each branch had three knobs like apples, and three sockets in the shape of half almond shells. On each branch was a golden lamp, with golden snuffers to dress them. See CANDLESTICK (GOLDEN).

There were two altars; the one for the burnt-offerings, five cubits in length and breadth, and three in height. It was hollow, and was covered and lined with brass plates, and open both at top and bottom. In the midst of it was a copper grate standing on four feet, a cubit and a half high, and fastened with hooks and rings. On this altar was burnt the wood and the offerings. There were all necessities for this service; as kettles, ladles, tongs, hooks, &c.

The altar of incense was but one cubit in length and breadth, and two cubits high. It was plated with gold, and had a crown of gold over it. This altar was in the sanctuary with the ark: that of the burnt-offerings was in the Tabernacle on the North side, and the table opposite to it on the south side. In the court was a great copper basin on a pillar, with several cocks for water to run out, for washing the hands of the ministers. See ALTAR.

Exod. xl.

The tabernacle was finished, and set up on the first day of the first month of the second year, after the departure out of Egypt. When it was set up, a dark cloud covered it by day, and a fiery cloud by night. Moses went into the Tabernacle to consult the Lord. It was placed in the midst of the camp, and the Israelites were ranged orderly about it, according to their several tribes. When the cloud arose from off the tabernacle, they decamped: the priests carried those things, which were sacred; and the Levites all the several parts of the Tabernacle. Part of the tribes went before, and the rest followed; and the baggage of the Tabernacle marched in the center.

De Legib.
Hebr. l. 3.

The learned Spencer has endeavoured to prove, that the Jewish Tabernacle, and all its furniture, was an imitation of the *portable Temples* of the heathens, and of the custom of carrying their gods along with them, in their migrations from one country to another. So Virgil speaks of the Trojan deities carried by Æneas in his travels:

Errantesque deos, agitataque numina Trojæ.

The Tabernacle was brought into the land of Canaan by Joshua, and first set up at Gilgal. Here it rested, till the land was conquered. Then it was removed to Shiloh, and afterwards to Nob. Its next station was at Gibeon; and here it continued, till it was removed, with all the holy vessels, into the temple, which Solomon had built at Jerusalem. See TEMPLE OF JERUSALEM.

Levit. xxiii,
and xxxiv.

TABERNACLES (THE FEAST OF). A solemn festival of the Hebrews, observed after harvest, on the the fifteenth day of the month *Tisri*. It was one of the three great solemnities, wherein all the males were obliged to present themselves before the Lord; and it was instituted, to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths, when they came out of Egypt. The Greek word (*Σκηνοπῆγια*) used to express this festival, signifies the *making* of *Tents* or *Tabernacles*.

The manner of celebrating this festival was as follows. Upon the first day of the feast, they began to dwell in booths, and so continued for seven days. These booths were made of boughs of trees, like arbors or bowers. They were placed in the open air, and were not to be covered with clothes, nor made too close by the thickness of the boughs; but so loose, that the sun and the stars might be seen, and the rain descend through them. In these they eat, and drank, and slept, during the continuance of the festival. But sick persons, who could not bear the smell of the earth, might stay at home: the Rabbins also freed women and little children from this obligation. If the rain likewise proved so great, that they could not live dry, or the cold so intense, that it endangered their healths, they might all return to their houses.

Nehem. viii.
25.

In the time of Nehemiah, they made their booths, some upon the roofs of their houses (which were flat) some in their court-yards, and some in the streets.

The command, in the Law, concerning the boughs and branches of trees to be used in this festival, being expressed in a general way, *Ye shall take unto you, upon the*

the first day, boughs of goodly trees; there arose a dispute, between the Pharisees and the Sadducees, for what end these boughs and branches were appointed. The Sadducees held, that they were for making of the booths; but the Pharisees determined that these were branches and fruit of trees, that they were to carry in their hands at this festival.

Upon the first day of the feast, therefore, they prepared branches of palm, willow, and myrtle, and tied them together with gold or silver twist, or with other strings or twigs; and these they carried in their hands all the time of the feast. Once every day, they came into the court of the temple and went about the altar, and held their boughs bending towards it; and cried *Hosanna*, or *save now, O Lord; O Lord, send us now prosperity*. Upon the seventh day, they com-^{Psal. cxviii. 25.} passed the altar seven times: this was called the great *Hosanna*; and every day, when they went away, they said, *Beauty be to thee, O altar! Beauty be to thee, O altar!*

The ceremony of *drawing, and pouring out of water* gave them the greatest joy and delight, of any that belonged to this festival; insomuch that the Talmudists have this noted saying: *He who never saw the rejoicing of drawing water, never saw rejoicing in all his life*. The manner was thus: When the parts of the daily sacrifice were laid upon the altar, one of the priests, with a golden vessel, went to the fountain of Siloam, and there filled it with water. He returned back into the court, through the water-gate; and when he came there, the trumpets sounded. Then he went up to the rise of the altar, where stood two basons, one having wine in it; and into the other he poured the water: next he poured either the wine into the water, or the water into the wine, and lastly poured them out mixed together, by way of libation.

This custom is supposed to be alluded to by our Saviour, when he cried, upon the last and great day of the feast; *If any man thirst, let him come unto me, and drink, &c.* It is difficult to find a tolerable reason for this practice at the feast of^{John vii. 37.} tabernacles, especially since the Jewish writers afford no satisfaction concerning it. Perhaps it might be done in memory of that water, which followed the Israelites, all the time they were in the wilderness, without which they must have perished.

After the service of the daily sacrifice, were offered the additional sacrifices, which, with the daily sacrifices of the time, amounted to two hundred and fifteen, the number of years that the Israelites continued in Egypt. At this festival all the four and twenty courses of the priests attended; and it was so managed, that every course should have a share in offering one beast or other every day till the solemnity ended.

At the offering of these additional sacrifices, there were peculiar Psalms sung by the Levites: upon the first day, the hundred and fifth; upon the second, the twenty-ninth; upon the third, the fiftieth, beginning at the sixteenth verse; upon the fourth, the ninety-fourth, beginning at the sixteenth verse; upon the fifth, the ninety-fourth, beginning at the eighth verse; upon the sixth, the eighty-first Psalm, beginning at the sixth verse; and upon the seventh, the eighty-second Psalm, beginning at the fifth verse.

When these sacrifices were finished, the people went home to dinner, after they had sung their *Hosanna* about the altar, with their palms in their hands. After dinner, they usually spent some time in the divinity-schools, or in the study of the law, till the time of the evening sacrifice.

About night, they began their rejoicing for *the pouring out of water*. For this purpose, they went into the court of the women, who were placed in balconies round about the court.

Here the Levites, with their harps, psalteries, cymbals, and other instruments, began to play. In the mean time, the elders of the people, the members of the *Sanhedrim*, rulers of the synagogues, doctors of the schools, and all, who were distinguished by the dignity of their office, fell a dancing, leaping, and capering, singing songs and doxologies, with lighted torches in their hands; and this wild sort of devotion held for the greatest part of the night. At last, when the night was far advanced, two priests, standing in the gate of Nicanor, blew their trumpets; and this concluded the solemnity.

In this manner was the celebration of the *feast of Tabernacles* every day; only with this difference among the days, that, upon the night before the Sabbath that fell within the feast, and upon the last night of the seven days, they did not dance;

dance ; but upon the seventh day they went round about the altar seven times, with their branches, in memory of the overthrow of Jericho ; for which reason, or because palm-branches were the chief in the bundle, it was called *dies palmarum*, *the feast of palms*.

Nehem. viii.
17.

Notwithstanding the feast of *Tabernacles* was commanded to be annually celebrated, yet (which is very surprising) it was never observed, at least in the principal circumstance of dwelling in booths, from the time of Joshua, till after their return from Babylon, in the days of Nehemiah, which was at least the space of a thousand years, and the most flourishing time of their common-wealth. *Since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so.*

Exod. xx.
32, 34.

TABLES OF THE LAW. Two Tables, on which were written the Decalogue or Ten Commandments, given by God to Moses, upon Mount Sinai.

Many questions have been started about these Tables, concerning their matter, form, number, author, and contents. Some suppose them to have been made of wood ; others of precious stone. These again are divided ; some supposing them to have been of ruby, and others of carbuncle. Some Oriental authors pretend, they were ten in number ; and others seven : but the Hebrews acknowledge no more than two. Moses observes, that these Tables were written on both sides. Many think, they were transparent, so that they might be read through. Others are of opinion, that the same ten commandments were written on each of the two Tables : and others, that the ten were divided, five being written on one Table, and five on the other.

D'HERBE-
LOT, Bibl.
Orient.

Moses says expressly, that the Tables were written by the hand of God. Some understand this literally, and suppose them to be written by God himself. Others ascribe it to the ministry of an angel ; and others explain it by an order of God to Moses to write them. The Mohammedans say, that God commanded the Archangel Gabriel to make use of the pen, which is the invocation of the name of God, and of the ink, which is taken out of the river of light, and therewith to write the Tables of the Law.

chap. x. 4.

When Moses brought these Tables down from the mount, and saw the idolatry, into which the children of Israel had fallen, he dropt them out of his hands, and by the fall they were broken to pieces. But this loss was repaired, by the second Tables, which God gave to Moses, and in which he commanded him to write down the words of the covenant, which he had made with Israel. From hence St Austin and St Cyprian have concluded, that these latter Tables were not written by the hand of God, tho' the first were. But Moses, in Deuteronomy, takes express notice, that God himself wrote them. Whence it follows, either that they were both written by the finger of God, or that neither of them were so written. It is sufficient to suppose, that God inspired Moses, and by his Spirit enabled him to write the laws, he intended for the government of his people.

D'HERBE-
LOT, *ibid.*

The Mohammedans relate, that, when Moses let fall the first Tables, and brake them, the angels carried the pieces into heaven, excepting one piece of the bigness of a cubit, which was left behind, and afterwards put into the ark of the covenant.

TABLE OF SHEW-BREAD. See SHEW-BREAD.

TACITA (DEA). See SILENCE.

General Hist.
of China, &c.
V. 3.

TAI KI or LI. So the *Literati*, or sect of the *Learned*, in China, call the supreme Being, or first Cause of all things. They say, it is impossible to describe him, he being separated from all imperfections of matter. However they compare him to the ridge of a house, which serves to unite the roof ; to the root of a tree, the axle of a chariot, and a hinge. According to these philosophers, he is a real Being, which had existence before all things, and yet is not distinguishable from them, being the same thing with the heaven, the earth, and the five elements, inasmuch that every thing in a sense may be called *Tai ki* or *Li*.

The reasoning of these philosophers concerning the nature of *Tai ki* is in effect a denial of the existence of a God ; and tho', like the Epicureans, in words they allow a supreme Being, or first Cause of all things, they are in reality a sect of downright Atheists.

TALAPOINS. Priests or Fryars of the Siamese, and other Indian nations. They reside in convents, which are square enclosures, in the center of which stands a temple, and round it the cells of the Talapoints, like so many tents in a camp. There are likewise female Talapoints, who live under the same regulations as the men, and in the same convents. They have likewise *Nens*, or young Talapoints, who wait upon the old ones, and receive their education from them. Each convent of Talapoints is under the direction of a superior, whom they call a *Sancrat*. See *SANCRAT*.

F. TA-
CHARD's tra-
vels.
LA LOU
BERE's descrip-
tion of Siam.

These priests subsist wholly upon the sins and the liberality of the people: for they undergo a course of penance for the iniquities of such as bestow upon them their charitable benevolence. They are extremely indulgent and hospitable to strangers, and there are two lodges on each side of the entrance to their cells, which are wholly reserved for the accommodation of their guests. They are under an indispensable obligation to live single, and those, who offend against chastity, are burnt at a stake. They are examined from time to time, with respect to their learning, and qualifications for their sacred function; and such as upon trial are found deficient, are immediately degraded, and reduced to the state of seculars.

The Talapoints preach, the day after the new and the full moon, and constantly twice a day from the beginning of an inundation to its decrease. The preacher sits cross-legged in a large elbow chair, and always takes his text out of the Proverbs or wise-sayings of *Sommona-codom*. After the text is read, the congregation, lifting up their hands to heaven, and bowing their heads, cry out, *'tis the word of God, and the perfect truth*. The Talapoints keep several fasts, particularly at such times as inundations happen. In their prayers they make use of a chaplet, consisting of one hundred and eighty beads. They sit upon the ground, with their hands lifted up, and closed together, and their eyes intently fixed on an idol, which is placed on a very high table. They are obliged to keep their heads, beards, and eyebrows shaved, and the time for this operation is at the new and full moon. At the full moon of the fifth month, they wash their idols with perfumed water, but never presume to touch their heads.

The Talapoints never rise in a morning, till it is light enough to see the veins of their hands, lest in the dark they should kill some insect or other, which by their law they are forbidden to do. As soon as they are dressed, they attend their superior to the temple, and there sing or read over some set forms of prayers. At every syllable they pronounce, they flirt their *Talapats*, or fans, which they always carry in their hands. After morning-service, they go from door to door, to collect alms. They never speak a word, but immediately withdraw, if they find the person not inclined to relieve them. After their morning collection, they go to breakfast, always remembering to offer the first morsel to their idol. After breakfast is over, they retire to the usual employment of the convent, reading, prayer, and meditation. After dinner, they instruct the young Talapoints committed to their care, and then for a short time repose themselves: afterwards they perform evening-service, in the same manner as in the morning.

Every one is at liberty to take upon him the function of a Talapoin, and lay it down again at pleasure. When any one is inclined to be made a Talapoin, he first obtains the consent of some superior. Then his friends and relations attend him in procession to the convent, singing and dancing all the way. There they shave his head, beard, and eye-brows, and he receives the habit from the hands of the *Sancrat*. The ceremony of admission is performed with a mysterious form of words, pronounced by the *Sancrat* himself.

TALASSIUS. A god, who, according to the Romans, presided over marriage; as *Hymen* or *Hymenæus* did among the Greeks. The origin of this deity is thus related.

LIV. l. i.
PLUT. in Ro-
mulo.

At the time when the Romans ravished the Sabine women, who came to Rome to see certain plays instituted by Romulus, some young men, who carried off a very beautiful virgin, went crying along the Streets, *Talassio, Talassio*, letting the people know thereby, that she was designed to be the wife of *Talassius*, a valiant young Roman, and greatly beloved by the people. This marriage proving fortunate, *Talassius* was deified after his death, and invoked by the Romans in their marriages.

SERRARIUS,
de Rabbin.
l. i. c. 9.

BARTOLOCI,
Bibl. Rabbin.

T A L M U D. A collection of the doctrines of the religion and morality of the Jews. The origin of this work is as follows.

Judah the Holy had no sooner compleated the *Misna*, but one Rabbi Chua, jealous of his glory, published quite contrary traditions; a collection of which was made under the title of *Extravagants*, and inserted with the *Misna*, in order to compose one and the same body of Law. See *MISNA*.

Notwithstanding that the collection made by Judah seemed to be a compleat work, yet two considerable faults were observed in it: one, that it was very confused, the author having reported the opinions of different doctors, without naming them, and determining which of these opinions deserved the preference: the other (which rendered this body of Canon Law almost useless) that it was too short, and resolved but a small part of the doubtful cases and questions, that began to be agitated among the Jews.

To remedy these inconveniences, Jochanan, with the assistance of Rab and Samuel, two disciples of Judah the Holy, wrote a commentary upon their master's work. This is called the Talmud of Jerusalem; either because it was composed in Judea, for the use of the Jews that remained in that country, or because it was written in the common language spoken there. The Jews are not agreed about the time that this part of the *Gemara*, which signifies *Perfection*, was made. Some believe it was two hundred years after the destruction of Jerusalem: others reckon but a hundred and fifty; and maintain, that Rab and Samuel, quitting Judea, went to Babylon, in the two hundred and nineteenth year of the Christian Æra. However, these are the heads of the second order of doctors, called *Gemarists*, because they composed the *Gemara*. See *GEMARA*.

There was also a defect in the Jerusalem Talmud: for it contained the opinions of but a small number of doctors. For this reason the *Gemarists*, or commentators, began a new explication of the traditions. Rabbi Afa, who kept a school at Sora near Babylon, where he taught forty years, produced a commentary upon Judah's *Misna*. He did not finish it; but his sons and scholars put the last hand to it. This is called the *Gemara*, or Talmud, of Babylon, which is preferred before that of Jerusalem. It is a very large collection, containing the Tradition, the Canon Law of the Jews, and all the questions relating to the Law.

In these two Talmuds is contained the whole of the Jewish religion as it is now professed by that people; who esteem it equal with the law of God. Some Christians set a great value upon it, whilst others condemn it as a detestable book, and full of blasphemies: but a third sort observe a just medium between these opposite opinions.

Though the Talmud was received with general applause by the Jews, yet there started up a new order of doctors, who shook its authority by their doubts. These were called *Sebarim*, or opiniative doctors, and were looked upon by the Jews as so many Sceptics, because they disputed without coming to a determination upon any thing. See *SEBARIM*. See also the articles *CARAITES* and *RABBINS*.

T A M M U Z. The fourth month of the Jewish ecclesiastical year, and the tenth of the Civil. It answers to the month of June.

On the seventeenth day of this month, the Jews kept a fast, in commemoration of the worship of the golden calf, and the punishment that followed thereupon. In this same month they commemorated what happened to Miriam, the sister of Moses, who was struck with a leprosy for murmuring against him.

Tammuz is also the name of a Pagan deity, supposed to be the same as *Adonis*. See *ADONIS*.

T A N A I M [*Hebr.*] *Tanaites*. An order of Jewish doctors, thro' whose hands the Oral Law and Traditions of that people are supposed to have been delivered down. The word properly signifies *Teachers*. And as the work of the *Misna* is ascribed to these doctors, they are likewise styled *Misnic Doctors*; and to some of them they give the title of *Abba*, which signifies *Father*.

They place Ezra at the head of the Tanaites, preservers of the traditions: but the rabbinical genius sufficiently appears in the different things they relate of him. Some confound him with Zorobabel; others with Malachi. Others make him cotemporary with Baruch, who delivered to him the traditions at Babylon. And lastly, some say, he lived in the same age with Plato and Demosthenes, and yet place him

him in the times of Alexander the Great, when that Prince made his entry into Jerusalem.

The Jewish historians are still less exact about Simeon the Just, whom they make successor to Ezra. They consider him as the last of the great synagogue, who survived all the rest, and preserved the traditions; and they confound him with Jaddua, who received Alexander the Great into their city; and the better to disguise him, they make him succeed Jehoshua in the high priesthood. Nor should we be better instructed in the *History of the Jews*, if we should give an account of all these preservers of the traditions, down to Judah the Holy, who committed them to writing.

The Jews, who neglect other parts of their history, are fondly devoted to those persons, who have preserved their traditions. They ascribe to them the most extraordinary actions: their lives abound with miracles; and the Jewish writers think it a duty incumbent upon them, to preserve, at least, their names. These doctors, they pretend, are frequently assisted by the *Bath Col*, or *daughter of a voice*; and they ascribe to them the privilege of speaking to angels, the power of commanding devils, and restraining forcerers. To each of these Tanaites are attributed some particular precepts. The doctors of the great synagogue, established by Ezra, commanded *not to precipitate judgments, to make many disciples and ordinances*. Simeon the just, one of the Tanaites, said, *The world was built upon the Law, upon religious worship, and upon the retribution of benefits*. Joses, the son of Jochanan, said, *That that door of the house was to be opened, which was towards the highway, that the poor might enter*. He likewise said, *That a man ought to have but little commerce with his own wife, and none at all with another man's*. This may serve as a specimen of the maxims delivered by the Tanaites. They are all generally precepts of morality, useful for the support of society, and the regulation of human life.

The business of these Tanaites was to study and descant upon those traditions, which had been received and allowed by Ezra, and the men of the great synagogue; and to draw consequences from them: All which they engrafted in the body of these antient traditions, as if they had the same sanction of authority with the other. Which example being afterwards followed by those, who succeeded them in this profession, they continually added their own fancies to what they had received from their predecessors; by which means these traditions were greatly multiplied. In the II^d Century after Christ, they were all committed to writing, being so numerous, that they could no longer be preserved by the memory of men. This collection of Jewish traditions is called the *Misna*. See MISNA, and TALMUD.

T A N F A N A. An antient deity, mentioned by Tacitus, who tells us, that the Roman legions levelled to the ground the temple of *Tanfana*, in the country of the *Marfi*, now Westphalia. Annal. l. 1.

What kind of god *Tanfana* was, is very uncertain. Lipsius derives the name from the German *Taenfunk*, which in that language signifies the *origin of things*. In Tacit. Loccenius derives it from the German *Tan*, an *Oak*, and the old Teutonic *Fan*, a *God*, making *Tanfana* to be a Sylvan Deity. But Sheringham fetches the etymology of the word from the Saxon *Tan*, which signifies a *Lot*. To confirm which, he tells us, that the antient Saxons, who inhabited Westphalia, determined most of their affairs, particularly those of war, by lots. So that *Tanfana* was the god, who presided over the lots. Antiq. Sueo-goth. c. 3. De Angl. gent. orig. c. 14.

T A O S S Ê E. The name of a famous sect among the Chinese. They owe their rise to *Lao Kiun*, a philosopher, whose birth, if we may credit his disciples, was very extraordinary, he not coming into the world till forty years after his conception. His books are still extant, and they are full of maxims and sentiments of virtue and morality. Among others, this sentence is often repeated in them. 'Tao, or Reason, hath produced one; one hath produced two; two have produced three; and three have produced all things.' General Hist. of China, V. 3.

The morality of this philosopher, and his disciples, is not unlike that of the Epicureans, consisting in a tranquillity of mind, free from all vehement desires and passions. But as this tranquillity would be disturbed by the thoughts of death, they boast of inventing a liquor, that has the power of rendering them immortal. They are addicted to Chemistry and Magic, and are persuaded that, by the assistance of dæmons,

dæmons, whom they invoke, they can obtain all that they desire. The hope of avoiding death prevailed upon a great number of Mandarins to study this diabolical art; and certain credulous and superstitious emperors brought it greatly into vogue.

Two of the most famous doctors of this sect were authorized to propagate the worship paid to a dæmon, in a great number of temples erected throughout the empire; and this superstition was so highly encouraged, that they gave the ministers of this sect the title of *Tien Ssée*, that is *heavenly doctors*. These sectarists introduced into the empire a multitude of spirits, till then unknown, whom they revered as deities independent of the supreme Being. They sacrificed to them three sorts of victims, a hog, a fish, and a bird: they drove a stake into the earth as a kind of charm, and traced upon paper odd sort of figures, accompanying the stroke of their pencil with frightful grimaces and hideous cries.

There are great numbers of this sect in China, and they strangely impose upon the weak and credulous vulgar; tho' the thinking people among the Chinese laugh at their pretences to Magic and Divination, as so many forgeries and impostures.

Voss. de Idol. l. 1. 2.

T A R A N E S. An idol, or false god, of the antient Gauls. The name signifies the *thundering god*. He was the same as the Jupiter of the Greeks and Romans, and was honoured with human sacrifices. Hence Lucan:

Lib. 1. v. 441.

Et Taranis Scythicæ non mitior ara Dianæ.

*Where Taranes by wretches is obey'd,
And vies in slaughter with the Scythian maid.*

ROWE.

See HESUS.

PAUSAN. in Eliac.

T A R A X I P P U S. An imaginary deity of the Greeks, adored by the people of Elis, in the Peloponnesus. The origin of this god is as follows.

In the Cirque, or place where the chariot-races were celebrated, at the time of the Elean Games, there was placed, at the end of the course, a list of a considerable breadth, in the form of a semicircle, and of a lively bright colour, that the horses in their greatest speed might see it, and so turn back. But it often happened, that the horses, coming up to the place, either started at the sight, or those who guided them turned them short too hastily, by which means the chariot was overturned and broken. The Eleans foolishly imagined, this was occasioned by some god, who wanted to be worshipped in that place: whereupon they erected an altar to *Taraxippus*, or the *Terror of horses*.

MORIN. Exercitat. Bibl.

LE LONG, Bibl. Sacr. c. 2.

WALTON'S Polyglott, Prolog. 12.

T A R G U M. So the Jews call the *Chaldee paraphrases*, or expositions of the Old Testament in the Chaldee language: for the Jewish doctors, in order to make the people understand the text of the Holy Scripture (after the Captivity) which was read in Hebrew in their synagogues, were forced to explain the Law to them in a language they understood; and this was the Chaldaean, or that used in Assyria.

The Targums, that are now remaining, were composed by different persons upon different parts of Scripture, and are in number eight.

I. *The Targum of Onkelos upon the five books of Moses.*

II. *The Targum of Jonathan Ben Uzziel upon the Prophets*, that is upon Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.

III. *The Targum ascribed to Jonathan Ben Uzziel, upon the Law.*

IV. *The Jerusalem Targum upon the Law.*

V. *The Targum on the five lesser books*, called the *Megilloth*, that is, Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah.

VI. *The second Targum upon Esther.*

VII. *The Targum of Joseph the blind*, upon the book of Job, the Psalms, and the Proverbs.

VIII. *The Targum upon the first and second book of Chronicles.*

Upon Ezra, Nehemiah, and Daniel, there is no Targum at all. Indeed, a great part of Daniel and Ezra is written originally in Chaldee; and therefore there was no need of a Chaldee Paraphrase upon them: but Nehemiah is written wholly in

in the Hebrew tongue; and no doubt antiently there were Chaldee Paraphrases upon all the Hebrew parts of those books, tho' they are now lost.

The Targum of Onkelos is, without doubt, the most antient that is now extant. He was certainly older than Jonathan Ben Uzziel, the author of the second Targum, who is supposed to have lived in our Saviour's time, and who could have no reason to omit the Law in his Paraphrase, but that he found Onkelos had done this work with success before him. No Chaldee writing, now extant, comes nearer the style of what is written in that language by Daniel and Ezra, than the *Targum of Onkelos*, which is a good argument for its antiquity. It is rather a version, than a paraphrase: for the Hebrew text is rendered word for word, and for the most part with great exactness.

The Targum of Jonathan Ben Uzziel, upon the Prophets, is next to that of Onkelos in the purity of its style, but not in the manner of its composition: for Jonathan takes the liberty of a paraphrast, by enlarging and adding to the text, and by inserting several stories and glosses of his own, which are no reputation to the work. The Jews not only give him the preference to all the disciples of Hillel, but equal him even to Moses himself.

The Targum, ascribed to *Jonathan Ben Uzziel*, upon the Law, is none of his, as appears by the style. Who was the true author of it, or when it was composed, is utterly unknown. It seems to have lain long in obscurity among the Jews themselves: for no notice was taken of it, till it was published at Venice about a hundred and fifty years since; and the name of Jonathan, it is probable, was prefixed to it for no other reason than to give it the more credit, and the better to recommend it by that specious title.

The Jerusalem Targum, upon the Law, was so called, because it was written in the Jerusalem dialect. There were three dialects of the Chaldean language. The first was spoken in Babylon, the metropolis of the Assyrian Empire. The second was the Commagenian, or Antiochian, being that spoken in Commagena, Antioch, and the rest of Syria. The third was the Jerusalem dialect, which was spoken by the Jews after the captivity. The Babylonian and Jerusalem dialects were written in the same character: but the Antiochian was in a different, and is the same with what we call the Syriac. The purest style of the Jerusalem dialect is, first, in *the Targum of Onkelos*, and next in that of Jonathan: but the Jerusalem Targum is written in a most barbarous style, intermixed with a great many foreign words, taken from the Greek, Latin, and Persian languages. This Targum is not a continued paraphrase, but only upon some parts here and there, as the author thought the text most wanted an explication; and sometimes whole chapters are omitted. It was written by an unknown hand, and probably some time after the III^d Century.

The fifth Targum, which is that on the Megilloth, and the sixth, which is the second Targum on the book of Esther, are written in the corrupted Chaldee of the Jerusalem dialect: but the author of these is unknown. The seventh, which is upon Job, the Psalms, and the Prophets, is equally corrupt, and said to be written by Joseph the Blind, who is as unknown as the author of the other two. The second Targum on Esther is twice as large as the first, and seems to have been written the last of all the Targums, by reason of the barbarity of its style. The first Targum upon Esther is a part of the Targum upon the Megilloth, which makes mention of the Babylonish Talmud, and therefore must have been written after the year of Christ 500. The last Targum, upon the first and second book of Chronicles, was not known till the year 1680, when Beckius, from an old manuscript, published, at Augsberg in Germany, that part, which is upon the first book: the paraphrase upon the second he published three years afterwards, at the same place.

T A R T A K. An antient deity of the Avites (a people of Samaria) mentioned in Scripture. *Every nation made gods of their own, &c. And the Avites made Nibbax and Tartak, &c.* 2 Kings, xvii. 29, 31.

The Rabbins pretend, that *Tartak* was adored under the figure of an ass. But it does not appear, that the ass was ever an object of adoration among the Pagans: on the contrary, it was looked upon as an impure animal, and often sacrificed to their gods.

M. Jurieu conjectures, that it is a corruption of the word *Rathak*, which, in the Chaldaean tongue, signifies a *chariot*; and that *Tartak* is the chariot of the sun, or the sun mounted on a chariot. Hist. des Dogmes, &c. p. 4. c. 10.

IREN. I. I.
c. 28.EPIPH. Hz-
ref. 46.

TATIANITES. Christian heretics, in the III^d Century; so called from their leader Tatian, a disciple of St Justin.

This Heresiarch, after the death of his master, departed from Rome, where Justin had taught, and went into the East; where he spread his doctrine, especially in Antioch, and several provinces of the lesser Asia. He took from Valentinus the fable of the Æons, and from Marcion the doctrine of two principles, and of the injustice of the Law. He maintained, likewise, that Adam and Eve were not saved.

But what particularly distinguished his followers, was, their condemning of marriage, and forbidding the eating of flesh, or drinking of wine; and from thence they were called Encratites, or continent. They observed the abstaining from wine so religiously, that they offered nothing but water in the mysteries; from whence they got the name of Hydroparastatæ, or Aquarians.

Severus, who lived some time after Tatian, enlarged this heresy, and made himself head of a sect that was called by his name. The Severians taught, that the good God was in a heaven that had no name; that the world was made by the principalities and powers; that the Devil is the son of the great prince of the principalities: they called him Jaldabaoth, and said, that the serpent, which proceeded from him, produced the vine, and therefore they abstained from wine. They believed, that the superior part of man is the work of God, but that the inferior part, and the women, are the work of the devil; and therefore they forbade marriage. They likewise denied the resurrection. They invented extraordinary names of angels, coined apocryphal books, and corrupted the New Testament.

FESTUS.

TAURILIA [*Lat.*] Among the Romans, were certain religious games, celebrated to appease the anger of the infernal gods. The occasion of their institution was as follows.

In the reign of Tarquin the Proud, a contagious distemper spread itself, in Rome, among women with child; which was ascribed to their eating the flesh of sacrificed bulls, the overplus of which the sacrificers sold. And, as this plague was thought to be inflicted by the *Manes*, or infernal gods, they appointed games, to appease them: and these were called *Taurilia*, from the flesh of the sacrifices, which had occasioned the distemper.

T E B E T H. The tenth month of the Jewish ecclesiastical year, and fourth of the civil. It answers to the month of December.

The second day of this month is the last of the octave of the dedication of the temple by Judas Maccabeus. On the tenth, the Jews fast, in abhorrence of the translation of the Scriptures from Hebrew into Greek, by command of Ptolemy Philadelphus. See SEPTUAGINT.

T E D E U M [*Lat.*] The title of a celebrated hymn, used in the Christian Church, and so called because it begins with these words, *Te deum laudamus*, that is, *We praise thee, O God*.

An. 388.

The author and original of this hymn are variously disputed. The common opinion ascribes it to St Jerom and St Austin jointly: for Spondanus tells us, from Dacius's *Chronicon*, that, when St Austin was baptized by St Ambrose, whilst they were at the font, they sung this hymn by inspiration, in the sight and audience of all the people. But the authority of this story resting only upon the foundation of a fabulous writer, no credit is to be given to it. The truth is, this hymn was composed by Nicettus, bishops of Triers, who lived about the year 535, for the use of the Gallican Church.

USSER. de
Symbolo.MONTF. An-
tiq. T. I.

TELESPHORUS. Among the Pagans, was the god of such as recovered from sickness. This deity was much honoured at Pergamus. The Epidaurians called him *Acesius*, the god who restores health. The Sicyonians called him *Euemerion*, the deity of good luck, or the author of happiness.

Telesphorus is often pictured on antient medals, and is generally found in company with Æsculapius and Hygiea, the deities of physic and health. He is represented as a youth, with a cowl upon his head, and wrapped in a cloak; to denote, perhaps, that those, who are but newly recovered from a distemper, should keep themselves warm, for fear of a relapse.

T E M P E S T A S.

TEMPESTAS. *Storm or Tempest.* An imaginary goddess of the Romans, to whom Marcellus erected a temple at Rome, without the *Porta Capena*, by way of thanksgiving for having been delivered from a furious tempest, between the islands of Corsica and Sardinia. This we learn from Ovid, who acknowledges the divinity of Storms and Tempests :

*Te quoque, Tempestas, meritam delubra fatemur,
Cum pene est Corfis obruta puppis aquis.*

Fast. l. 6.
v. 193.

TEMPLARS (KNIGHTS). A religious-military order, instituted at Jerusalem, about the year 1118; the origin of which was as follows.

GULIEL.
TYR. de bello
sacro, l. 2. c. 7.

Some religious gentlemen put themselves under the government of the Patriarch of Jerusalem, renounced property, made the vow of celibacy and obedience, and lived like canons regular. At first, there were but nine of this order, the chief of whom were Hugo de Paganis, and Geoffrey of St Omers. These religious having neither church nor house belonging to the society, King Baldwin gave them an apartment in his palace, which stood over against the south gate of the church dedicated to our Saviour. The canons of this church gave them part of their street adjoining, upon certain conditions either of rent or service. They had likewise lands given them by the King, the patriarch, and the nobility, for their maintenance; and the business of their character was to guard the roads for the security for pilgrims.

MATTH.
PARIS, Hist.
Angl.

Baron. ad an.
1118.

For the first nine years, they were confined to the number of nine. After this term, a rule was drawn up for them, and a white habit assigned them by Pope Honorius II. And now their numbers were left at liberty, and their estates began to improve. About twenty years after, in the popedom of Eugenius III, they had red crosses sewed upon their cloaks, as a mark of distinction; and in a short time their number was increased to about three hundred knights, in their convent at Jerusalem; besides great numbers in other parts of Christendom, where their revenues exceeded those of many princes. They took the name of *Knights Templars*, because their first house stood near the church dedicated to our Saviour at Jerusalem.

This order of Knights, after having done many fine actions against the Infidels, was become rich and powerful all over Europe. But the Knights, abusing their wealth and credit, fell into great disorders and irregularities. Two of them, who were condemned for their crimes, accused the whole order. King Philip the Fair, who hated the Templars, received the depositions of these two informers, acquainted Clement V with it, and caused all the Knights to be apprehended, on the 5th of October 1307. The king took possession of their house, at Paris, and seized all the possessions they had in the kingdom.

GULIEL.
TYR. ubi su-
pra, l. 12. c. 7.

The witnesses, who deposed against them, alledged, first, that the Knights, when they entered into that order, renounced Jesus Christ, and spit upon a crucifix: Secondly, that, instead of kissing the mouths of those they received into their order, they kissed their navels and backsides: Thirdly, that they were addicted to sodomy: Fourthly, that they worshipped a gilded wooden head, which had a long beard; and committed many other abominable and impious pranks. The Knights confessed some of those crimes, when they were put to the torture; and the like examinations were made in the other provinces of the kingdom. Some of the principal Templars, by the King's order, were brought to Poitiers, where the Pope was, who examined them himself; and, upon their confession, commanded the Ordinaries to proceed against them in their dioceses, and decreed, that their estates should be reserved for the succours of the *Holy Land*.

The Pope and the King, having agreed to destroy the order, proceeded against them before ecclesiastical commissioners appointed by the Pope. These commissioners met at Paris in November 1309, to hear the depositions of witnesses, and the defences of the accused. Among the Templars, that were brought to Paris, there were seventy-nine, who maintained the innocence of their order. Fifty-nine, who persisted in the denial of what they had confessed before, were delivered over to the secular arm, and condemned to be burnt; which sentence was executed, without St Anthony's gate, at Paris, in March 1310. They were likewise prosecuted in Italy, and Spain, and other states. In fine, the Pope, by his bull of the 22d of May 1312, given in the Council of Vienna, pronounced the extinction of the order of the Templars, united their estates to the order of St John

of

of Jerusalem, and remitted the judgment of particular ones to provincial councils. The King kept two thirds of the moveables of the order, on pretence of the expence he had been at in carrying on the process against them. In Arragon, the Pope united their estates to the order of Calatrava. However, the King of Arragon reserved to himself seventeen strong places, which had belonged to them. Ferdinand King of Castile united to his domaine the cities, lands, and other possessions, which they had in his kingdom. Out of their estates the King of Portugal founded the order of the *Knights of Christ*; and in England they were united to the order of the Hospitallers.

It is a question among historians, whether the Knights Templars were really guilty of the crimes laid to their charge, or whether the vast estates they were possessed of was not the occasion of their ruin. As to the confession some of them made of their guilt, the advocates for their innocence impute it to the force of racks and tortures.

TEMPLES. A general name for places of public worship, whether Pagan, Christian, or otherwise. Thus *Churches* are *Christian Temples*; *Mosques*, *Mohammedan Temples*, &c. But the word *Temple*, in a restrained sense, is used to denote the places, or edifices, in which the Pagans offered sacrifice to their false gods. Thus we hear of the *Temples* of Jupiter, Apollo, Bacchus, &c.

HERODOT. in
Euterpe.

The origin of Temples is not so early as that of religion. The first generations of men worshipped towards heaven, in the open air. The Persians had no temples, as not thinking the gods to be of human shape: which was the reason, some think, why Xerxes burnt and demolished the Temples of Greece. The Greeks, originally, worshipped their gods upon the tops of high mountains. Hence Jupiter commends Hector for the many sacrifices he had offered to him upon the top of Ida.

Hom. Il. 22.
v. 169.

----- ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἑκτορεῖ, ὃς μοῖ πολλὰ βῶων ἐπὶ μηρί' ἔκηεν
Ἰδης ἐν κορυφῇσι πολυπτύχε, ἄλλοτε δ' αὖτε
Ἐν πόλει ἀκρωτάτῃ.

*My heart partakes the generous Hector's pain;
Hector, whose zeal whole Hecatombs has slain;
Whose grateful fumes the gods received with joy,
From Ida's summits, and the tow'rs of Troy.*

MR POPE.

The same custom is attested in many places of Scripture; and the antiquity of it is evident from the history of Abraham, who was commanded by God himself to offer up his son upon one of the mountains in the land of Moriah.

Genes. xxii. 2.

Who it was that erected the first Temple, is not agreed by antient writers. Some ascribe it to Phoroneus the Egyptian, others to Merops, and others to Æacus the son of Jupiter, &c. Many are of opinion, that Temples owe their first rise to the superstitious reverence paid by the antients to their deceased friends; and as most of the gods were men deified on account of their great virtues, so Temples are thought to have been no more, at first, than stately monuments erected in honour of the dead. Nor is it any wonder, that monuments should at length be converted into Temples, when at every common sepulchre it was usual to offer prayers, sacrifices, and libations.

Temples were built and adorned with all possible splendor and magnificence, partly out of the great respect they bore to the gods, and partly to create an awe and reverence in the worshippers. Sometimes the same Temple was dedicated to more gods than one. Thus we find, among the Egyptians, Isis and Apis joined in one Temple: in another, Ceres, Bacchus, and Phœbus: in another, at Rome, Jupiter Capitolinus, Juno, and Minerva: in another, Apollo Palatinus, Latona, and Diana: in another, Hercules, and the Muses: in another, Venus and Cupid: in another, Castor and Pollux: in another, Æsculapius and Apollo: in another, Mars and Venus; and, to mention no more, in another, Pan and Ceres.

Temples were built in the manner, which they thought most agreeable to the gods, to whom they were dedicated. Thus Jupiter, they thought, took most delight in pillars of the Doric order; Bacchus in the Ionic; and Vesta in the

Corinthian:

Corinthian : tho' this rule was not universally or constantly observed. As to the places, where Temples were built, they made choice of these, with a view to the disposition of particular deities. Hence some were erected on the tops of mountains, others in vallies, and others in cities. Those built in the country were generally surrounded with groves sacred to the tutelar deity of the place. And VITRUV. l. 4. c. 5. wherever they stood, it was so contrived, that the windows being opened might receive the rays of the rising sun. The most antient situation was, with the front towards the West, and the altars and statues at the East end, it being a custom among the heathens to worship with their faces towards the East. But, in after ages, they placed the front of Temples towards the East, so as that the doors being opened should receive the rising sun. If the Temples were built by the side of a river, they were to look towards the banks of it : if near the high-way, they were so situated that travellers might have a fair prospect of them, and pay their devotions as they passed by.

Temples were divided into two parts : the one called *Αδυτον, *Adytum*, which was the inmost recess of the building, and deemed so sacred, that none but the priests were allowed to enter into it : the other was open, and free to all, who came to pay their worship. In the middle of the Temples stood the images of the gods, on pedestals raised above the height of the altar, and enclosed with rails.

The most remarkable of the heathen Temples are described under the various articles of the Pagan deities ; which see.

See also the articles, ALTAR, ASYLUM, PRIESTS, SACRIFICE, &c.

TEMPLE OF JERUSALEM. This magnificent structure was Acts vii. 46, first projected by David, and afterwards built by his son Solomon. The foundations 47. of it were laid in the fourth year of that Prince's reign, in the month Zif, which answers to our March, 480 years after the children of Israel came out of Egypt, in the year of the world 2993, before Christ 1012. It was not finished till the eleventh year of Solomon, in the month Bul, or October ; so that it was seven years in building. I shall here give the reader a short description of this Temple, according to the Scripture account of it.

It was sixty cubits, that is, one hundred and five feet long ; twenty cubits, or 1 Kings vi, &c. thirty-five feet broad ; and thirty cubits, or fifty-two feet high. It had a porch twenty cubits in length, and ten in breadth, running out before the front of the Temple. Besides the front-gate, there was one on the right side. The roof was raised five cubits. All the timber-work was of cedar, which Hiram King of Tyre, Solomon's Ally, furnished him with. The walls were of square stones, wainscotted with cedar from the top to the bottom. The sanctuary was separated from the rest of the Temple by a cedar-partition adorned with carving, which reached from the top to the bottom, and stood twenty cubits from the end of the structure. The inside of the sanctuary was covered with plates of gold. The ark stood in the midst of the sanctuary. Solomon had made two cherubims of olive-wood, covered with gold, ten cubits high, and their wings five cubits long ; they stood upright, having their wings stretched out ; one wing of each cherubim touched the wall on each side, and the other two met in the midst of the sanctuary, over the ark. There were two doors to go into the sanctuary. The porch was adorned with a brazen pillar on each side, eighteen cubits high. In the court was placed a large round basin of brass, five cubits high, and ten cubits in diameter ; which stood upon twelve brazen oxen resting on ten bases, each of which had four wheels. This great basin was called the *Brazen Sea* : Besides which, there were ten lavers of brass four cubits high, each standing on ten bases.

The same things were in the temple, as had been in the tabernacle ; the ark, with the propitiatory, and the altar of incense in the sanctuary. The altar for sacrifice, which Solomon made, was larger than the old one ; being twenty cubits long, twenty in breadth, and ten in height. The table for the shew-bread was of gold, and, instead of one candlestick, he made five of gold. The censers, all the vessels, and the instruments for sacrificing, were of gold ; the kettles, the cauldrons, and the basins of brass. All the work was made by Hiram, a skilful workman, whom Solomon had brought from Tyre.

When the temple was finished, all the elders of Israel, the princes of the tribes, and the heads of the families of the children of Israel, assembled at Jerusalem, to convey the ark of the covenant into the temple. The priests carried it into the

sanctuary, and, as soon as they were come out, a cloud covered the Temple. Solomon, after a long prayer, blessed the people; at the same time fire descended from heaven, and consumed the burnt-offerings. The feast of the dedication was kept seven days successively, during which Solomon offered 22000 oxen, and 120000 sheep. This solemnity was kept at the time of the *feast of the tabernacles*, in the year of the world 3001, and before Christ 1003.

1 Kings vi.
&c.

From the time of the consecration of the Temple by Solomon, this edifice suffered many revolutions, which it is proper here to take notice of.

1 Kings, xiv.
2 Chron. xii.

In the year of the world 3033, before Christ 967, Shishac king of Egypt, having declared war against Rehoboam King of Judah, took the city of Jerusalem, and carried away the treasures of the Temple.

1 Kings, xii.
2 Chron. xxiv.

In 3146, Joash King of Judah got together silver and other materials, and two years after they set about the repairs of the Temple.

2 Chron.
xxviii.
2 Kings xvi.

In 3264, Ahaz King of Judah, having called to his assistance Tiglath-Pileser King of Assyria, against the Kings of Israel and Damascus, plundered the temple of its riches, to give them to that King: and not contented with this, he profaned the holy place, by setting up in it an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from the pedestals. Lastly, he broke the sacred vessels, and shut up the Temple.

2 Chron. xxix.
2 Kings xviii.

Hezekiah, the son and successor of Ahaz, opened again, and repaired the Temple. In the year 3278, he restored the sacrifice, and made new sacred vessels for the use of the Temple. But, in the 14th year of his reign, Sennacherib King of Assyria having invaded Judea, Hezekiah was forced to purchase peace at the expence of all the riches of the Temple.

2 Kings xxi.
2 Chron.
xxxiii.

Manasseh, son and successor of Hezekiah, about the year 3306, profaned the Temple, by setting up altars to all the host of heaven, even in the courts of the house of the Lord. God delivered this prince into the hands of the King of Babylon, who carried him captive beyond the Euphrates. There he acknowledged, and repented of his sins, and being sent back to his dominions, he redressed the profanations he had been guilty of, and restored the true worship.

2 Kings, xxii.
2 Chron. xxv.

In the year 3380, Josiah King of Judah repaired the buildings of the Temple, which had been either neglected, or demolished, by his predecessors; and re-placed the ark of the covenant in the sanctuary.

2 Chron.
xxxvi.

Under the reign of Jehoiakim King of Judah, in the year 3398, Nebuchadnezzar King of Babylon took away part of the sacred vessels belonging to the Temple, and more of them, in the reign of Jeconiah, *An.* 3405. In the eleventh year of Zedekiah, *An.* 3416, he took the city of Jerusalem, and entirely destroyed the Temple.

Ezra i, &c.

The Temple continued buried in its ruins, for the space of fifty two years, till the first year of Cyrus at Babylon, in the year of the world 3468, before Christ 532. Then that Prince gave the Jews permission to return to Jerusalem, and re-build the Temple of the Lord. The following year, they laid the foundations of the second Temple. But they had scarce begun the work, when Cyrus, or his officers, gained over by the enemies of the Jews, forbade them to proceed. After the death of Cyrus and Cambyfes, they were again forbidden by Artaxerxes. But these prohibitions being set aside by Darius the son of Hystaspes, the Temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, twenty years after the return of the Jews from their captivity.

1 Maccab.
i. & iv.

This Temple was profaned by order of Antiochus Epiphanes, in the year 3837. The ordinary sacrifices were discontinued, and the image of Jupiter Olympius placed upon the altar. In this condition it continued three years. Then Judas Maccabeus purified it, and restored the sacrifices and worship of the Lord, in the year 3840, before Christ 160.

JOSEPH. Ant.
tiq. l. 15, 20.

Herod the Great undertook to re-build the whole Temple of Jerusalem a-new, in the year 3986, and finished it in nine years and a half. But after this Prince's reign, they still continued making new additions to it, even till the beginning of the Jewish war.

This Temple was very different from that built by Solomon, and from the second Temple built after the captivity. Josephus, who himself had seen it, has left us a description of it; which, to satisfy the reader's curiosity, I shall here abridge.

The Temple was built upon a very hard rock, and the foundations laid with incredible expence and labour. Nor was the superstructure inferior to the ground-work. The galleries about it were all double, supported by pillars of white marble, all of a piece, and five and twenty cubits in height; and wainscotted with cedar, which, for the curiosity of the work, and the smoothness of the grain, was a delightful object to the spectator, without any additional ornaments either of painting or carving. In the open air, where there was no covering over head, the ground was paved and chequered with all sorts of stones. There were also several pillars orderly disposed, with inscriptions and precepts upon them, in Latin and Greek, upon the subject of continence and chastity, and forbidding strangers to enter into that holy place.

The figure of the Temple was four square, encompassed with a wall, which, though forty cubits without, was yet but five and twenty within, the place being covered with the steps that led to mount it. At the top of these steps, there was a plain level of three hundred cubits up to the wall, and from thence five steps more to the gates of the Temple.

The women had an oratory, or place of worship, by themselves, with a partition wall to it, and two gates, one on the South, the other on the North, which were the only two passages of entrance for the women. Betwixt the aforesaid gates, and near the treasury, there were galleries with stately pillars to support them.

Some of the gates were plated over with gold and silver: but there was one, without the Temple, of Corinthian brass, which was much the richer metal of the three. There were double doors to every gate, each thirty cubits high, and fifteen broad. Within the gates, were withdrawing rooms on each hand, thirty cubits square, after the manner of turrets, and twenty cubits high; and each of them supported by pillars of twenty cubits in thickness. The Corinthian portal, on the East side of the Temple, where the women came in, was the largest and most magnificent of them all.

The Temple itself, or sanctuary, was placed in the middle with twelve stairs to it. The height of it was an hundred cubits, and the breadth as many. The height of the first gate was seventy cubits, and five and twenty over: it had no doors to it, being designed to represent heaven open and visible to the whole world. The front and outsides of it were all over gilt.

The inner part of it was divided into two partitions. The first of them was open to the top: it was ninety cubits in height, forty in length, and twenty in breadth. The walls all around were plated with gold. There were also leaves and branches of vines, with huge clusters of grapes, that hung dangling down, betwixt five and six foot deep, all of gold. The other partition of the Temple, being cieled above, appeared the lower of the two. The doors to it were of gold, five and fifty cubits in height, and sixteen broad, with a piece of Babylonian tapistry hanging between them, of the same dimension, and interwoven with blue, purple, and scarlet, most artificially put together. This mixture was not a bare curiosity, but a mystical allusion to the four elements, the scarlet representing the fire, the silk the earth, the azure the air, and the purple the sea.

This entrance led you into the lower part of the Temple. The height and length of it was sixty cubits, and the breadth of it twenty. The length of sixty cubits was subdivided into two unequal parts, one of forty cubits, and the other of twenty. The former part of forty cubits had in it the candlestick, the table, and the altar of incense. See CANDLESTICK (GOLDEN), SHEW-BREAD, and ALTAR.

The inner part of the Temple, being only twenty cubits in height, was divided by a veil from the other, and nothing at all in it, neither was any man permitted to enter, or so much as to look into it, and it was called the *Sanctuary*, or *Holy of Holies*. Upon the sides of this lower temple there were several lodgings, leading from one to another, with three stories over head, and passages into them out of the great portal.

The beauty of the Temple, on the outside, was charming beyond imagination, it being faced every way with substantial plates of gold that glittered like the sun, and dazzled the eyes of the spectators. The roof was covered with pointed spears of gold, to keep off the birds from nesting upon it, or defiling it.

Josephus

JOSEPH. de
Bello Jud.
l. 6.

Josephus relates, as a tradition he had received from his fathers, that all the time they were at work upon this Temple, there fell no rain in the day-time, but only in the night; so that the workmen were not hindered in their work. The dedication of it was performed with great solemnity. Herod offered three hundred oxen in sacrifice; and what contributed to make the festival more solemn, was, that it happened on the anniversary of Herod's accession to the throne. This Temple, built by Herod, did not subsist above seventy-seven years, being destroyed by the Romans, when Titus took the city of Jerusalem, in the year of the world 4073, of the Christian Æra 73.

BAUDRY,
Manual.
cerem.

T E N E B R Æ. [*Lat.*] An office, in the Romish Church, performed on Wednesday, Thursday, and Friday, in Passion-week; at which time, neither flowers, nor images, are allowed to be set upon the altars, but they must be covered with purple. Six candlesticks, made of wood, or other such cheap matter, in which are six tapers made of common wax, are placed on the altar; and the host with the lights and ornaments belonging to it, are taken away, and carried to some private place.

On the Epistle side of the altar, a kind of wooden branch, or chandelier, of a triangular form, containing fifteen tapers made of common wax, is lighted up, as also those of the altar, before Matins begins. After the Psalm, peculiar to this office, is sung, the Sacristan, or an Acolyth, with a reed made for that purpose, puts out all the tapers, excepting that only which is in the center of the triangle. While the *Benedictus* is singing all the candles are put out, and the service is so ordered, that they are all extinguished just at the conclusion of the canticle. And from the *darkness*, occasioned by extinguishing the lights, this office is called the *Tenebræ*.

As soon as prayers are ended, the people make a great noise with sticks and fists against the seats and benches: the children join in the chorus, and they do not leave off, till the Acolyth produces the taper, which was left burning in the chandelier, and which, when the candles were put out, he had hid behind the altar.

T E P H I L I M. *The same as Phylacteries. See PHYLACTERIES.*

Chap. xxxi. 19

T E R A P H I M. Certain images, or superstitious figures, mentioned in Scripture. Thus it is said, in *Genesis*, that *Rachel had stolen the images (Teraphim) that were her father's*. The LXX translate this word by *Oracle*, and sometimes by *vain figures*. Aquila generally translates it by *figures*.

CHARDIN,
of the learning
of the Persi-
ans, T. 2.
c. 10.

Some Jewish writers tell us, the *Teraphim* were human heads placed in niches, and consulted by way of oracles. Others think, they were Talismans, or figures of metal, cast and engraved under certain aspects of the planets; to which they ascribed extraordinary effects. All the Eastern people are much addicted to this superstition; and the Persians still call them *Telefin*, a name nearly approaching to *Teraphim*.

It is asked, why Rachel stole the Teraphim of her father Laban? Some think, it was to make reparation for the wrongs she pretended to have received from him. Others imagine, that she thought to deprive him of the means of discovering their flight, by taking away his oracles. Others say, that with the Teraphim she thought to take away the prosperity of her father's house, and transfer it to that of her husband. Some again think, that she intended to remove the object of her father's idolatrous worship. Lastly, others say, that, being herself addicted to this kind of superstition, she had a mind to continue it in the land of Canaan. But Jacob obliged her to discard these idols, which he buried under an oak.

Genes. xxxv.
4.

Chap. xvii.
5, &c.

We read, in the book of *Judges*, that one named Micah *had a house of gods, and made an ephod, and Teraphim, and consecrated one of his sons, who became his priest*. These Teraphim were taken away by the men of Dan, and set up in Laish, and continued there till the captivity of Israel. Whatever the form of these images were, it is probable they were looked upon, and consulted, as a sort of oracles.

De Urim &
Thummim.
Hist. des cul-
tes.

The learned Spencer makes the word *Teraphim* to be the same as *Seraphim*, by a change of the S into T: whence it follows, that these images were representations of those angels called *Seraphim*. M. Jurieu supposes them to have been a sort of *Dii Penates* or household gods.

The Rabbins pretend, that when the *Teraphim* were once set up and dedicated, they spoke, and gave answers at certain hours, and under certain constellations. Rabbi Eliezer prescribes the method of making *Teraphim*. He says, they killed a first-born child, then clove his head open, and sprinkled it with salt and oil: they wrote down the name of some unclean spirit on a plate of gold, which they put under the tongue of the dead child. They set this head in a niche in the wall, where they lighted up lamps, prayed to it, asked it questions, and it spoke.

TERMINALIA. See TERMINUS.

TERMINUS. Among the Romans, was the god of boundaries or landmarks. His image was set up, to distinguish the limits of fields, and mens estates. So Ovid:

Separat indicio qui Deus arva suo.

Fast. l. 2.
v. 640.

This god was usually represented by a large stone, or a trunk of a tree stuck into the ground:

*Termine, five lapis, five es defossus in agro
Stipes, ab antiquis sic quoque numen habes.*

Ib. v. 641.

The possessors of two contiguous fields used to crown the common boundary, on that side which looked towards their respective possessions: at the same time they offered cakes to the god *Terminus*:

*Te duo diversa domini pro parte coronant;
Binaque ferta tibi, binaque liba ferunt.*

Ibid. v. 643.

This was done at the festival of this god, called *Terminalia*, and celebrated in the month of February. Among other ceremonies of this feast, they slew a lamb, and sprinkled the common image with its blood:

Spargitur & cæso communis Terminus agno.

Ib. v. 655.

Ovid tells us, as a tradition, that, when the Capitol was built, all the gods gave place to Jupiter, excepting only *Terminus*, who stood his ground, and continued to share the same temple with Jupiter:

*Quid, nova cum fierent Capitolia? nempe deorum
Cuncta Jovi cessit turba locumque dedit.
Terminus (ut veteres memorant) conventus in æde
Restitit, & magno cum Jove templa tenet.*

Ib. v. 667.

The *Dii Termini* were sometimes represented by stone pyramids, crowned with a human head.

Terminus was worshipped, at the sixth mile's end, in the road between Rome and Laurentum:

*Est via, quæ populum Laurentes ducit in agros,
Quondam Dardanio regna petita duci.
Illac lanigeri pecoris tibi, Termine, fibris
Sacra videt fieri sextus ab urbe lapis.*

Ibid. v. 679.

This was doubtless the boundary of the Roman territory, on that side, in Numa's time.

The *Termini* had generally no inscriptions, being remarkable enough by their figure. Nevertheless Spon gives us one, which he saw at Rome, in these words:

QUIS QUIS
HOC SUSTULERIT
AUT JUSSERIT,
ULTIMUS SUO-
RUM MORIATUR.

i. e. *Whoever takes away this, or orders it to be taken away, may he die the last of his family, and leave no posterity behind him.* A like imprecation we meet with in the Jewish Law; namely, *Cursed be he that removeth his neighbour's land-mark.*

TERPSICHORE. See MUSES.

PURCHAS.

TESCALIPUCA. A deity worshipped by the idolatrous Mexicans, before the conquest of their country by the Spaniards. His festival began to be celebrated on the nineteenth of May, when the priests granted the people a remission of their sins. The gates of Tescalipuca's temple were set open, and one of the chief ministers of the god appeared to the people, and blew a horn, turning himself to the four winds, as calling all the earth to repentance: after which he took up dust, and carried it in his mouth, pointing at the same time to the heavens. Every one imitated the priests: after which nothing was to be heard but sighs and groans. They rolled themselves in the dust, and called upon their gods for mercy, and at the same time they sacrificed a captive to Tescalipuca.

The festival continued ten days; on the last of which, Tescalipuca was carried in procession, seated in a machine shaded with curtains. The ministers of the idol walked before, and incensed the people; and during the ceremony the penitents scourged themselves with ropes. After the procession, they made oblations of jewels, gold, silver, incense, &c. The poor offered quails, and these the sacrificers, after having cut off their heads, threw at the foot of the altar. The whole concluded with a feast in honour of the god.

TESTAMENT (OLD). See BIBLE, PENTATEUCH, GENESIS, EXODUS, &c.

TESTAMENT (NEW). See ST MATTHEW'S GOSPEL, &c. EPISTLES OF S. PAUL, &c.

TETHYS. A marine deity, or goddess of the sea, according to the Pagan system of Theology. So Lucan:

Lib. 1. ver.
414.

Tethyos unda vagæ lunaribus æstuat horis.

--- compell'd by Cynthia's silver beam,
Obedient Tethys heaves the swelling stream.

ROWE.

Tethys was the daughter of Titan, and wife of Oceanus. So Ovid:

Fast. 1. 5.
v. 81.

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.

*Ocean, whose waters round the earth are spread,
Took Titan's daughter, Tethys, to his bed.*

See OCEANUS.

EPIPH. de
ponder. &c. 511.
menfur.

EUSEB. 1. 6.
c. 16.

TETRAPLA. An edition of the Old Testament, published by Origen, and so called, because it contained the four different Greek versions, namely, the Septuagint, and those of Aquila, Symmachus, and Theodotion. They were placed in distinct columns, over against each other, in the same page: whence this book was called the *Tetrapla*, or four-fold edition.

Some time after, Origen published another edition, in which he added two other columns in the beginning, and two others also in the end of the same page. In the first column was placed the Hebrew text in Hebrew letters; in the second, the same Hebrew text in Greek letters; in the third, the Greek version of Aquila; in the fourth, that of Symmachus; in the fifth that of the Septuagint; in the sixth, that of Theodotion; in the seventh, that which was called the fifth Greek version; and in the eighth, the sixth Greek version. After all these columns, in some parts of this edition, was added a ninth, in which was placed that, which they called

called the seventh version. The fifth and sixth were not of the whole Old Testament, but only of some parts of it. And therefore this edition began with six columns only, and the other columns were added only where the other versions took place. Hence this edition was called, sometimes *Hexapla*, or the six-fold edition, and sometimes *Octapla*, or the eight-fold edition. How the whole was disposed in this edition of Origen's, will be best understood by the following scheme.

1st Col.	2d Col.	3d Col.	4th Col.	5th Col.	6th Col.	7th Col.	8th Col.	9th Col.
The Hebrew text in Hebrew letters.	The Hebrew text in Greek letters.	The Greek version of Aquila.	The Greek version of Symmachus.	The Greek version of the LXX.	The Greek version of Theodotion.	The 5th Greek version.	The 6th Greek version.	The 7th Greek version.

Origen bestowed infinite labour on this work, which was finished about the year 250. The original copy was deposited in the library of the church of Cæsarea in Palestine, where St Jerom, many years after, consulted, and transcribed it. The use and excellency of it being known, many copies of it were taken, and dispersed to other Churches. At length, about the VIIth century, the inundations of the Saracens upon the Eastern parts having destroyed all libraries, wherever they came, it was after this never more heard of. However this design of Origen's gave birth to the *Polyglots*, in after ages. See POLYGLOTS.

THALIA. See MUSES.

THALUSIA [Gr.] Among the antient Greeks, was a sacrifice offered by the husbandmen, *ὑπὲρ τῆς ἐλείας τῶν καρπῶν*, that is, in gratitude to the gods, by whose blessing they enjoyed the fruits of the ground. Eustathius tells us, there was a solemn procession at this time in honour of Neptune, and that all the gods had a share in the offerings at this festival. Homer informs us, that Diana's anger against Oeneus was occasioned by his neglect of sacrificing to her at this festival :

Καὶ γὰρ τοῖσι καὶ ἦν χρυσόθεον· Ἀρτεμις ὄρεσιν
Χωσαμένη, ὃ οἱ ἐπὶ ΘΑΛΥΣΙΑ γυνὴ ἀλώῃς
Οἰνεὺς ῥέξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας,
Οἷον δ' ἔρρεξε Διὸς κόρη μέγαλοιο.

Il. 9. v. 529.

The silver Cynthia had contention rise,
In vengeance of neglected sacrifice.

Mr. POPE.

THARGELIA [Gr.] An antient Athenian festival, in honour of the Sun, and his attendants the Hours. It was celebrated on the sixth and seventh days of the month *Thargelion*, which took its name from this festival. *Thargelia*, in the Greek language, signifies in general *Fruits of the earth*; and this festival was so called, because one of the chief ceremonies was, the carrying about the first-fruits in pots.

The chief solemnity was upon the latter day, at which time they lustrated the city. This was done by two persons called *φάρμακοι*, who offered a sacrifice in the name of the people, and, having burnt it on the altar, scattered the ashes over the sea.

TZETZES,
Chiliad. Hist.
V. c. 23.

At this festival the Athenians enrolled their adopted sons in the public register, as they did their natural children at the feast of the *Apaturia*. It was also customary for a choir of singing men to contend for victory, and the conqueror to dedicate a *Tripus* in the *Pytheum*, a temple of Apollo, built by Pisistratus. During the solemnity, it was unlawful to give or receive pledges.

The Milesians had a festival of the same name, which they celebrated with great expressions of mirth and jollity, feasting and entertaining one another.

THEMIS. The Pagan goddess of Justice and Oracles. Diodorus Siculus makes her to be sister to the Titans, and inventress of laws, and sacred ceremonies. Hesiod tells us, that Jupiter married Themis; which presents us with an allegory of divine justice. Ovid, speaking of Deucalion's deluge, tells us, Themis then pronounced Oracles.

Fatidicamque

T H E

Fatidicamque Themim, quæ tunc Oracla tenebat.

Themis in oracles the fates revealed.

Deucalion and Pyrrha, after the waters of the flood were abated, consulted this goddess about the reparation of mankind :

Ib. v. 372.

-----flectunt Vestigia sanctæ
Ad delubra deæ ; quorum fastigia turpi
Squallebant musco ; stabantque sine ignibus aræ.
Ut Templi tetigere gradus, porcumbit uterque
Pronus humi, gelidoque pavens dedit oscula saxo.
Atque ita, &c.

*They took the way, which to the Temple led.
The roofs were all defiled with moss and mire,
The desert altars void of solemn fire.
Before the Gradual prostrate they adored,
The pavement kiss'd, and thus the saint implored, &c.* DRYDEN.

Those, who ground the Pagan Mythology upon the Scripture history, derive the name of *Themis* from the *Thummim*, or oracular breast-plate, of the Jewish high-priest.

Hist. des Ord.
Relig. T. 4.
c. 12.

T H E A T I N S. A religious Order in the Romish Church, so called from their principal founder John Peter Caraffa, then bishop of *Theate* or *Chieti* in the kingdom of Naples, and afterwards Pope, under the name of Paul IV. The names of the other founders were, Gaetan, Boniface, and Configlieri.

These four pious men, desiring to reform the Ecclesiastical State, laid the foundations of an order of regular Clercs, at Rome, in the year 1524. Pope Clement VII approved the institute, and permitted the brethren to make the three religious vows, to elect a superior every three years, and to draw up statutes for the regulation of the order. But there was some difficulty in obtaining the Pope's approbation: for these Religious proposing to live without any fixed revenues, and to depend wholly upon providence for their subsistence, the Cardinals in general thought this too romantic a scheme of life, and disapproved the design.

Their first settlement was in a house belonging to Boniface, one of their founders; where, by their example, they endeavoured to revive, among the clergy, the poverty of the Apostles and first disciples of our Lord. But they were constrained to leave Rome, when that city was taken by the army of Charles V. On this occasion, these regular Clercs performed heroic acts of Christian generosity. They endeavoured to restrain the insolence of the officers and soldiers: They assisted the wounded and dying. This exposed them to the fury of the conquerors, who plundered their house, and made them suffer a thousand torments, to oblige them to discover their treasures. This determined them to leave that unhappy city; and accordingly they made their escape to Venice, where the republic gave them, for the place of their residence, the church of St Nicolas Tolentine.

In the year 1533, they gained a settlement at Naples; and it is remarkable of them, that, being pressed by Count Caraccioli to accept of a fixed revenue for their support, they shut up their house, and returned to their brethren at Venice. But the Count prevailed upon them to come back again to Naples, where the archbishop gave them the church of St Paul major, which is at present the finest church of that city.

In 1555, the bishop of Theate, being raised to the pontificate, gave to the Theatins the church of St Silvester on the mount Quirinal. Some time after, they obtained the palace of the Dukes d'Amalfi, where they built a magnificent church under the name of St Andrew. After that Pope's death, they gained new settlements at Padua, Placentia, Milan, Capua, Cremona, and many other towns of Italy. They have likewise houses in Spain, Poland, and other countries. Cardinal Mazarine settled them at Paris, in 1644, in a house opposite to the galleries of the Louvre: this is the only house they have in France. As they undertake foreign

foreign missions, they had gained settlements in Tartary, Circassia, and Georgia: but they have quitted those countries, seeing how ineffectual their labours were for the conversion of those people.

THERAPEUTÆ [Gr.] *Servants of God*, or those who are wholly employed in the service of religion. This general term has been applied to particular sects of men, concerning whom there have been great disputes among the learned.

It is generally supposed, that St Mark established a particular society of Christians about Alexandria, of whom Philo gives a description, and calls them Therapeutæ. Eusebius believed, that the Therapeutæ, whose manner of life Philo has described, were Christians; and the name of Ascetics, which he gives them, has made them pass for monks. But as the word Ascetic is a general term, which signifies those who lead a more austere and religious life than others, it cannot be from hence concluded, that he believed these Ascetics were monks. The only thing in dispute is, whether those Therapeutæ were Christians, (as Eusebius believed) or Jews.

It is certain, the life of these Therapeutæ, such as Philo has described it, agrees in many things with that of the Christians: but then he says a great many things, which can agree to none but Jews; such as, the observation of the sabbath, the table upon which they offered bread, salt, and hyssop, in honour of the consecrated table, which was within the porch of the temple, &c. Besides, Philo speaks of those Therapeutæ, as a particular sect, retired from the world, who spent their time in reading the writings of their antient authors, in singing hymns and songs composed by some of their own sect, and in dancing together the whole night; which is not at all agreeable to the usages of the antient Christians. Philo nowhere gives them the name of Christians, nor do we find that ever the Christians were called Therapeutæ. Besides, could Philo, who wrote before St Mark's arrival at Alexandria, or at least very soon after, speak of the disciples of that Evangelist, as of a sect established and settled at Alexandria for a considerable time? All this makes it very dubious, that these Therapeutæ were Christians, and Disciples of St Mark.

Some have fancied, that they were a particular sect of contemplative Essenes; and Philo distinguishes them from the Essenes, of whom he speaks in the preceding book: besides, the manner of life of the Therapeutæ was very different from that of the Essenes. We know nothing of this sect but what Philo tells us; and perhaps, in describing the life of certain Jews living about Alexandria, he has expressed himself rather like an orator, than an historian.

THE SMOPHORIA [Gr.] An antient Greek festival in honour of Ceres, surnamed *Θεσμοφώρα* or the *Law-giver*, that goddess being supposed to have invented *Laws*, as well as agriculture:

Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges, alimentaque mitia terris;
Prima dedit leges.

OVID-Met.
l. 5. v. 341.

*First Ceres taught the lab'ring hind to plow
The pregnant earth, and quickning seed to sow.
She first for man did wholesome food provide,
And with just Laws the wicked world supply'd.* A. MANWARING.

The first institution of this festival is variously reported. It was celebrated in many of the Grecian cities: by the Spartans and Milesians, amongst whom the solemnity lasted three days: by the Drymeans in Phocis; the Thebans in Bœotia, and the Megarians. The Syracusians are charged with the infamous practice of carrying in procession a representation of female *pudenda*, at the time of this solemnity. The Eretrians in Eubœa had a custom, at this festival, of roasting their meat by the heat of the sun; and the Delians baked loaves of a large size, which were ushered in with great solemnity.

But the Athenians observed this festival with the greatest shew of devotion. The worshippers were only women, and those free-born, it being unlawful for any of servile condition to be present. These women were assisted by a priest, adorned with a crown. They were clad in white garments, and were obliged to

the strictest chastity for some days before, and during the whole solemnity. Ovid mentions these particulars :

Metam. l. 10.
v. 431.

Festa piæ Cereris celebrabant annua matres
Illa, quibus nivea velatæ corpora veste
Primitias frugum dant spicæ farta suarum ;
Perque novem noctes Venerem tactusque viriles
In vetitis numerant.

*The solemn feast of Ceres now was near,
When long white linen stoles the matrons wear.
Rank'd in procession walk the pious train,
Off'ring first-fruits, and spikes of yellow grain.
For nine long nights the nuptial bed they shun,
And, sanctifying harvest, lie alone.* DRYDEN.

The better to preserve their chastity, they strewed their beds with such herbs as were thought to destroy all appetite to venereal pleasures. Three days were spent in making preparations for the festival. Upon the eleventh of *Pyaneption*, the women, carrying books upon their heads, in memory of Ceres's inventing laws, went to Eleusis, where the solemnity was kept. Upon the fourteenth the festival began, and lasted till the seventeenth. Upon the sixteenth they fasted, sitting upon the ground, in token of humiliation.

At this festival, they prayed to Ceres, Proserpine, Pluto, and Calligenia ; as we learn from Aristophanes :

Thefmophor.

Εὐχεσθε ταῖν Θεσμοφόρον
τῇ Δήμητρι, καὶ τῇ Κόρη,
τῷ Πλούτῳ, καὶ τῇ Καλλιγενείᾳ.

This custom was omitted by the Eretrians alone of all the Grecians.

THESSALONIANS (ST PAUL'S EPISTLE TO THE). See EPISTLES OF ST PAUL.

THE TIS. A marine deity, or goddess of the sea, in the Pagan system of Theology. According to Homer, she was the daughter of Nereus and Doris. Jupiter would have lain with her : but Prometheus, or (according to Ovid) Proteus, having foretold, that she should be mother of a son, who should be greater than his father, Jupiter, for fear of being dethroned, desisted from the intrigue, and gave her to the arms of Peleus.

OVID-Met.
l. 11. v. 221.

Namque senex Thetidi Proteus, Dea, dixerat, undæ,
Concipe : mater eris juveni, qui fortibus actis
Acta patris vincet, majorque vocabitur illo.
Ergo, ne quicquam mundus Jove majus haberet,
Quamvis haud tepidos sub pectore senserat ignes,
Jupiter æquoræ Thetidis connubiat vitat :
In suaque Æaciden succedere vota nepotem
Jussit, & amplexus in virginis ire marinæ.

*For Proteus thus to virgin Thetis said,
Fair goddess of the waves, consent to wed,
And take some sprightly lover to your bed. }
A son you'll have, the terror of the field,
To whom in fame and pow'r his fire shall yield.
Jove, who ador'd the nymph with boundless love,
Did from his breast the dang'rous flame remove.
He knew the fates, nor cared to raise up one,
Whose fame and greatness shou'd eclipse his own.
On happy Peleus he bestow'd her charms,
And bless'd his grandson in the goddess' arms.* CROXAL.

Thetis

Thetis resisted the addresses of Peleus, and transformed herself into various shapes, to elude his embraces: but at last he prevailed, and she became the mother of Achilles.

Pronus erat Titan, inclinatoque tenebat
Hesperium temone fretum; cum pulchra relicto
Nereis ingreditur consueta cubilia ponto.
Vix bene virgineos Peleus invaserat artus;
Illa novat formas: donec sua membra teneri
Sentit, & in partes diversas brachia tendi.
Tum demum ingemuit; neque, ait, sine numine vincis;
Exhibita estque Thetis: confessam amplectitur heros,
Et potitur votis, ingentique implet Achille.

Ib. v. 257.

*Bright Sol had almost now his journey done,
And down the steepy western convex run;
When the fair Nereid left the briny wave,
And, as she us'd, retreated to her cave.
He scarce had bound her fast, when she arose,
And into various shapes her body throws.
She went to move her arms, and found 'em ty'd;
Then with a sigh, some god assists ye, cry'd,
And in her proper shape stood blushing by his side.
About her waist his longing arms he flung;
From which embrace the great Achilles sprung.*

CROXAL.

THEUTATES. One of the chief deities of the antient Gauls, who sacrificed human victims to him.

----- immitis placatur fanguine diro
Theutates.

LUCAN, l. i.
v. 439.

Where dire Theutates human blood demands.

ROWE.

Theutates is usually thought to be the same as Mercury among the Greeks and Romans. See **HESUS** and **TARANES**.

S. THOMAS'S DAY. A festival of the Christian Church, observed on the 21st of December, in commemoration of St Thomas the Apostle.

This Apostle was likewise called *Didymus*, which, in the Greek language, signifies a *Twin*, as *Thomas* does also in the Hebrew. The Evangelical history takes no particular notice either of his country or kindred. That he was a Jew, is very certain; and probably a Galilean. His readiness to adhere to our Saviour appears from hence, that, when the rest of the Apostles dissuaded their master from returning into Judea, lest the Jews should stone him, St Thomas desired them not to hinder his journey, tho' it might cost their lives. This Apostle, not having been present at our Saviour's first appearance to his disciples after his resurrection, was not satisfied of the truth of this miracle from the report of the other Apostles, but required the testimony of his own senses. This evidence was afforded him in a second interview between our Saviour and his disciples, when St Thomas acknowledged his conviction, and declared Jesus to be his *Lord* and his *God*. Our Saviour commended this profession of St Thomas's faith upon the testimony of his senses; but at the same time declared, that it was a more noble and commendable act of faith to acquiesce in a rational evidence, and to entertain the doctrines and relations of the gospel, upon such assurances of the truth of things, as are sufficient to satisfy a wise and sober man, tho' he did not see them with his own eyes.

John xi. 8,
&c.

John xx.

The province allotted to St Thomas, for the exercise of his apostolical office, was Parthia. He also published the glad tidings of salvation to the Medes, Persians, Carmanians, Hyrcanians, and Bactrians. Afterwards he passed into India, and several marks of his preaching are still preserved among those people to this day. See **CHRISTIANS OF S. THOMAS**.

EUSEB. l. 3.
c. 1.

Having

Having converted many to the faith in India, and among the rest the prince of the country, the Brachmans, fearing this would spoil their trade, conspired his death; and one day, when St Thomas was at his private devotions, without the city of Malapour, they assaulted him with darts and stones, and one of them ran him thro' with a lance. His body was buried by his disciples in a church, which he had caused to be built in the forementioned city: and tho' some years after it was translated to Edeffa, yet the Christians of the East constantly affirm it to have remained in the place of his martyrdom.

Several Apocryphal works have been imputed to St Thomas; as his *Acts*, his *Voyages*, his *Gospel*, and an *Apocalypse*. The spurious Gospel of St Thomas was composed by Thomas the disciple of Manes, and is probably the same with that false one of the *Infancy of Jesus*.

St Thomas is generally represented with a carpenter's rule and a square; which is founded upon his *life* written by Abdias, who tells us, that this saint undertook to build a magnificent palace for Gondofar king of the Indies, meaning, not an edifice of perishable materials, but one eternal in the heavens.

S. THOMAS OF CANTERBURY'S DAY. A festival in the Romish Church, observed on the 29th of December, in memory of Thomas Becket, archbishop of Canterbury, who was murdered (or, as the Romanists say, martyred) in the reign of King Henry II. The story is related at large in the English history, and need not be repeated here.

Polydore Virgil tells us a story, how God avenged St Thomas of his enemies. Being reputed an enemy to the king, he began to be despised and hated by the common people, insomuch that coming to a certain town in Kent, the inhabitants, to put an affront upon the holy father, cut off the horse's tail whereon he rode. But the vengeance of heaven pursued this indignity: for the whole posterity of those men, who committed the fact, were born with tails like brutes. From this story, it seems, came the proverb of *Kentish long-tails*.

The Legendary writers tell us, that a bird being taught to speak, and to say *St Thomas*, happened one day to sit out of his cage: a sparrow-hawk seeing it was going to seize it as his prey; but the bird crying out *St Thomas*, the sparrow-hawk fell down dead. The inference from hence is admirable. If St Thomas (say these writers) heard the bird, of his great grace, much more will he hear a Christian man or woman, who cry to him for succour in time of need.

It is related, that St Thomas had from his youth vowed his chastity to the blessed Virgin. Being once in company with some of his companions, before he was archbishop, he heard them boasting of the rich presents they had received from their mistresses. He told them, he had a mistress, who had bestowed on him a far richer present than any they could boast. This he intended in a spiritual sense: but his companions urging him to shew them the present, he ran to the church, and prayed to the blessed Virgin, who appeared to him, and gave him a very fine little box: having opened it, he saw something of a purple colour, and taking it out found it to be a wonderful fine sacerdotal garment.

In an old leger-book of Canterbury Church, it is said, that the zeal of the people for this saint was so great, that there being three altars erected therein, one dedicated to Jesus Christ, another to the Virgin Mary, and a third to St Thomas, the offerings to St Thomas's shrine amounted, one year, to 954 *l.* 6 *s.* 3 *d.* those to the blessed Virgin, to 4 *l.* 1 *s.* 8 *d.* and to Christ nothing at all.

THOMISTS and SCOTISTS. See SCHOOLMEN.

SCHEFFER'S
Hist. of
Lapland.

THOR. An idol, or false god, of the antient Saxons, and worshipped at present by the idolatrous Laplanders. His image is made of birch-wood, being a rough misshapen trunk, the top whereof has some resemblance of a man's head, in which there is drove a large nail, with a flint-stone fastened to it, that he may make himself a fire, whenever he sees convenient. He carries a large hammer, the handle of which passes thro' his body; and this is the instrument, with which he punishes the impious race of mankind.

This idol is raised upon a kind of table, which is erected about a bow-shot from their houses, and serves in the capacity of an altar; and, in order to give it the air of a temple, it is surrounded with pines and birch-trees. The sacrifices

sacrifices of the Laplanders are usually rein-deer, and sometimes lambs, dogs, rats, and hens.

Thor, in the Suedish language, signifies *thunder*; whence this deity is supposed to be the same as the *Jupiter* of the Greeks and Romans.

T H U I A [*Gr.*] An antient Greek festival, observed by the Eleans, in honour of Bacchus, in a place distant about eight *stadia* from Elis, where it was confidently reported, that the god himself was present in person: the ground of which story was this: There was a certain chapel, into which the priests conveyed three empty vessels, in presence of the whole assembly, which consisted of foreigners, as well as natives. This done, they retired, and the doors were shut, and sealed. On the morrow, the company returned, and, the doors being opened, the vessels were found full of wine. PAUSAN. in Eliac.

The reader will perceive a great resemblance between this piece of priestcraft and that of the priests of Bel, in the apocryphal book called *Bel and the Dragon*.

T I E R C E. See SERVICE (DIVINE.)

T I E N - S U. An idol, or false deity, of the Tonquinese. *Tien-su* was a Chinese, and, in his life-time, a most excellent mechanic. He was deified after his death, and supposed to preside over all the liberal arts. TAVERNIER.

When a parent is determined to put his son out to any trade or profession whatever, he offers a sacrifice to Tien-su, to prevail on him to take the lad under his protection, and to make him an excellent workman.

The Tonquinese pay their adoration to Tien-su, before they make any contracts, or undertake any business of moment.

T I M O T H Y (S. PAUL'S EPISTLE TO) See EPISTLES OF ST PAUL.

T I S R I. The seventh month of the Jewish, Ecclesiastical, year, and the first of the Civil. It answers to the month of September.

On the first day of this month was observed the feast of trumpets, because the beginning of the year was then proclaimed by sound of trumpet. On this day they refrained from all sorts of servile business, and offered in sacrifice a calf, a ram, and seven lambs. The third was a fast for the death of Gedaliah, the son of Ahikam, who was killed at Mizpeh. The fifth was a fast for the death of twenty Jewish doctors, and particularly for that of Akiba. The eighth day, they commemorated the dedication of Solomon's Temple. The tenth was the solemn feast of Expiation; the fifteenth, the feast of Tabernacles; and the twenty-third, the feast called *The rejoicing for the Law*. Levit. xxiii. 24.
2 Kings xxv. 25.

T I T A N S. In the heathen Mythology, were the sons of *Titan*, the elder brother of Saturn. See SATURN.

Mythologists tell us, that Titan, observing their mother and sister had a greater affection for his younger brother Saturn, than for him, yielded up his birth-right to his brother, upon condition that he should destroy all his male children; that the empire of heaven might by that means return to the children of the eldest. But discovering afterwards, that three of Saturn's sons, Jupiter, Neptune, and Pluto, were preserved by the management of Ops or Rhea, and that the children were thereby deprived of the succession of the empire; with the assistance of his sons the Titans, he made war upon Saturn, took him prisoner, and kept him so, till Jupiter came of age, defeated the Titans, and delivered his father.

The poets represent the Titans as a race of giants, sprung from the earth, and invading heaven; and tell us that Jupiter overcame them with thunder, and drove them down to the very bottom of hell. Here Æneas saw them:

Hic genus antiquum Terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.

ÆN. l. 6.
v. 580.

*The Rivals of the gods, the Titan race,
Here finged with lightning, rowl within th' unfathom'd space.* DRYDEN.

Horace arms all the gods in defence of Jupiter, and describes his victory over the Titans with great beauty of thought and numbers.

Od. 4. l. 3.
v. 42.

----- Scimus ut impios
 Titanas, immanemque turmam
 Fulmine sustulerit caduco,
 Qui terram inertem, qui mare temperat
 Ventosum, & urbes, regnaque tristia ;
 Divosque, mortalesque turmas,
 Imperio regit unus æquo.
 Magnum illa terrorem intulerat Jovi
 Fidens juvenus horrida brachiis,
 Fratresque tendentes opaco
 Pelion imposuisse Olympo.
 Sed quid Typhœus, & validus Mimas,
 Aut quid minaci Porphyryon statu,
 Quid Rhœcus, evulsisque truncis
 Enceladus jaculator audax,
 Contra sonantem Palladis ægida
 Possent ruentes? hinc avidus stetit
 Vulcanus : hinc matrona Juno, &
 Nunquam humeris positurus arcum,
 Qui rore puro Castaliæ lavit
 Crines solutos ; qui Lyciæ tenet
 Dumeta, natalemque sylvam
 Delius & Patareus Apollo.
 Injecta monstros Terra dolet suis,
 Mœretque partus fulmine luridum
 Missos ad Orcum.

*We know, we know, how mighty Jove
 (Whose guiding nod rules all above,
 Who governs, with an equal hand,
 The raging sea, and quiet land ;
 Whose easy and almighty sway
 The gods, and ghosts, and all obey)
 With thunder struck bold Titans down,
 And beat their fury from his throne.
 We know, how impious giants fell
 From climbing heav'n to deepest hell.
 That horrid troop, those impious bands,
 Relying on their numerous hands,
 Whilst they on mountains climb'd on high,
 Spread no small terror thro' the sky ;
 And shady Pelion, raised above
 The high Olympus, frighted Jove.
 But how cou'd brawny Mimas rise,
 How large Porphyryon's frightful size,
 Against the thunder of the skies ?
 How bold Typhœus aim a stroke,
 Or brandish Encelade his oak ?
 Too weak their force, and soon repell'd
 By virgin Pallas' sounding shield.
 Here Vulcan fought, a greedy god ;
 On that side matron Juno stood ;
 And Phœbus there, a dreadful foe,
 Still armed with an unerring bow ;
 Who loves to haunt the Lycian woods,
 And in the pure Castalian floods
 Wash his loose locks ; who songs inspires
 And fills his priests with pleasing fires ;*

*On Patara and Delos fame
Bestows, and takes from both a name.
The earth, on her own monsters thrown,
Now mourns the ruin of each son;
And grieves, that her proud children fell,
By thunder struck, to deepest hell.*

CREECH.

TITHENIDIA [Gr.] An antient Spartan festival, in which the nurses HESYCHIUS (*τιθηναι*) conveyed the male infants under their care to the temple of *Diana Corythallia*, which was at some distance from the city. Here they offered young pigs in sacrifice, and danced in ridiculous and antick postures.

There was likewise a public entertainment, the manner of which was thus: Tents being erected near the temple, all the guests, as well foreigners as Spartans, were invited to supper, where every one had his portion allotted him; and the feast consisted of new cheese, tripe, figs, beans, and vetches.

TITII SODALES. A college of priests, among the antient Romans; VARRO. so called from the tribe *Titia* or *Tatia*. Only Sabines were admitted into it, after TACITUS. they were incorporated into the Roman common-wealth. Their king Titus Tatius, who then shared the supreme power with Romulus, was the founder of this priesthood; and he appointed them to be the depositaries and conservators of the Sabine religion. His design, in this establishment, was to preserve among his subjects, who were newly transplanted to Rome, their antient worship, without any alteration.

The Titian priests dwelt without the walls of the city, and observed the flight of certain birds, which Varro calls *Titii*, and which seem to have been the same as our wood-pigeons. Sometimes the *Pontifices* made use of these kind of Augurs.

TITUS (ST PAUL'S EPISTLE TO). See EPISTLES OF ST PAUL.

TOBIT (THE BOOK OF). An apocryphal book of Scripture, so called. Tobit, whose history is related therein, was of the tribe of Nephthali, and one of those whom Salmanassar, king of Assyria, carried away captive, when he took Samaria, and destroyed the kingdom of Israel. This happened in the fourth year of the reign of Hoshea King of Israel, and the sixth of Hezekiah King of Judah. The tribe of Nephthali was indeed carried away before by Tiglath-Pileser, King 2 Kings xv of Assyria; but this was not a general captivity, there being several still left 29 behind.

The book of Tobit was written in Chaldee, by some Babylonian Jew, and seems, in its original draught, to have been the memoirs of the family to which it relates, first begun by Tobit, then continued by Tobias, and finished by some other of the family; and afterward digested by the Chaldee author into that form, in which we now have it. It was translated out of the Chaldee into Latin by St Jerom, and his translation is that, which we have in the Vulgar Latin edition of the Bible. But there is a Greek version much antienter than this, from which was made the Syriack version, and also that which we have in English among the Apocryphal writers, in our Bible. But the Chaldee original is not now extant. The Hebrew copies of this book, as well as of that of Judith, seem to be of a modern composition. It being easier to settle the chronology of this book, than that of the book of Judith, it has met with much less opposition from learned men, and is generally looked upon, both by Jews and Christians, as a genuine and true history; though as to some matters in it, (particularly that of the angel's accompanying Tobias, in a long journey, under the shape of Azarias, the story of Raguel's daughter, the frightening away of the devil by the smoke of the heart and liver of a fish, and the curing of Tobit's blindness by the gall of the same fish) it is much less reconcilable to a rational credibility. These things look more like poetical fictions, than the writings of a sacred historian, and afford an objection against this book, which does not lie against the other.

This book is very instructive, full of religious and pious thoughts, and written in a plain, natural, and easy style. Tobit lived an hundred and two years; lost his sight at fifty-six years of age, and recovered it in the sixtieth. Before his death, he foretold the destruction of Nineveh, which happened under Nebuchadnezzar and Ahasuerus, that is, under Astyages and Nabopalassar.

T O I A.

PURCHAS.

T O I A. So the savages of Florida call the devil, or evil principle whom they set in opposition to the deity. Fully persuaded, that it is impossible God should hurt them, they bend all their endeavours to appease the devil, and worship him out of fear. They say, he torments them in a grievous manner; that he makes incisions in their flesh, and terrifies them by visions; and that he appears to them from time to time, forcing them to sacrifice men in honour of him.

T O N S U R E. In the Christian application of the term, means a particular manner of shaving, or clipping, the hair of ecclesiastics or monks.

HIERON. in
Ezek. c. xlv.

The antient Tonsure of the clergy by no means consisted in *shaven crowns*: this was expressly forbidden them, lest they should resemble the priests of Isis and Serapis, who shaved the crowns of their heads. But the ecclesiastical Tonsure was nothing more than polling the head, and cutting the hair to a moderate degree; not to signify any mystery thereby, but for the sake of decency and gravity, that they might neither affect the manners of the luxurious part of the world, which prided itself in long hair, nor expose themselves to contempt by an indecent baldness. The same observation is true, with respect to the Tonsure of monks.

PISCARA,
Praxis cerem.

But the Romanists have carried the ecclesiastical and monkish Tonsure much farther. When a person is to receive the Tonsure, he presents himself before the bishop, in a black cassock, with a lighted taper in his hand. After a prayer suitable to the occasion, the bishop sits down, and, the candidate kneeling before him, cuts his hair in five parts of his head, *viz.* before, behind, on each side, and on the crown; during which the person, who is tonsured, repeats with the bishop, *Dominus pars hereditatis mee, &c.*

ALBT.

The Rituals tell us, the Tonsure is a mark of the renunciation of the world and its vanities; but the hair that is left denotes with what sobriety the person tonsured ought to use the things of this world. The hair cut about the eyes signifies, that the clergy should be free from spiritual blindness: the clipping about the ears, that they should be open to the word of God; that behind the head, that they ought not to meditate on things behind them; and that on the crown shews that they partake of the sovereignty of Jesus Christ.

Ecclef. Hist.
Jap. l. 3.

T O R A N G A. An idol, or false god, of the Japanese. He was formerly a King of Japan, and was possessed of the empire soon after its first establishment. He had delivered the country from a tyrant, who, with eight kings his allies and confederates, laid the empire waste. For this reason he is represented with eight arms, and in each hand some weapon of defence. Toranga defeated them with a hatchet only, and, during the combat, trod under foot a monstrous and formidable serpent; for which reason his idol treads upon the representation of a serpent.

The Pagod, or Temple, of Toranga is remarkable for four gilded oxen, placed by way of decoration on the four corners of the roof. The walls are ornamented with the figures of several antient *Camis*, or demi-gods of Japan.

KÆMPFER,
Hist. Japan.

T O S S I T O K U. The Japanese god of Fortune, to whom they pay their adorations, particularly on new-year's day, in hopes he will prove indulgent, and crown all their undertakings with success.

This idol stands upon a rock. His make is whimsical and irregular. He holds a fan in his hand, and wears a long robe, with very full sleeves. He has a long rough beard, ears unmercifully large, and every feature of his face extremely hideous and deformed.

P. KOLBEN,
present state
of the Cape of
Good Hope.
c. 8.

T O U Q U O A. The name of an evil deity, worshipped by the Hottentots at the Cape of Good Hope.

These idolaters say, Touquoa is the father of mischief, and the source of all their plagues. They describe him to be a little, crabbed, inferior captain, whose malice against the Hottentots will seldom let him rest. They worship him therefore, in order to sweeten him, and avert his malice: his offerings are generally an ox or a sheep. Some Hottentots, it is said, pretend to have seen Touquoa, and that he is a rough, deformed, hairy, monster, with head and feet resembling a horse, and dressed in white.

T O Z I. A goddess of the idolatrous Mexicans. She was of mortal extraction, being daughter to the King of Culhucacan. Vitziputzli, the great god of the Mexicans, procured her divine honours, by enjoining the people to demand her of her father for their queen: when this was done, they were ordered by the same god, to put her to death, and afterwards to flay her, and cover a young man with her skin. In this manner she was stripped of her humanity, to be translated among the gods. And it is from this apotheosis, that these savages, whose superstition was vastly barbarous and cruel, dated the custom of sacrificing men to their idols.

Hist. of the
Conquest of
Mexico.

TRANQUILLITY. An imaginary goddess of the antient Romans. Not long ago, an altar was dug up at *Nettuno*, with this inscription;

MONTF. An-
tiq. T. 1.

ARA TRANQUILITATIS.

the altar of Tranquillity; upon which was represented a ship, with a sail spread, and a man sitting at the helm.

Tranquility is represented on imperial medals. Sometimes she leans against a pillar, holding a stick or scepter in her right hand; and sometimes she leans on a helm or rudder, holding two ears of corn in her left hand.

TRANSLATION. In the Ecclesiastical sense of the word, is the removing of a bishop from one diocese, or see, to another.

The bishops of the antient Christian Church were under the same laws of residence as the inferior clergy. As no clerk could remove from his own church without the licence of the bishop, so no bishop could translate, or move himself to another see, without the consent and approbation of a provincial council. Some few there were, who thought it absolutely unlawful for a bishop to forsake his first see, and betake himself to another, because they looked upon his consecration to be a sort of marriage to his church, from which he could not divorce himself, without committing the crime of spiritual adultery. To this purpose they interpreted that precept of St Paul, *A bishop must be the husband of one wife*. But this opinion never generally prevailed in the Church, whose restraints, laid upon the Translation of bishops, were intended only as a cautionary provision against the ambition of aspiring men. Some canons, indeed, prohibit translations, without any exceptions or limitations. But others restrain it to the case of a bishop's intruding himself into another see, by sinister arts, without any legal authority from a provincial synod. The truth is, when a synod of bishops, in their judgment and discretion, thought it for the benefit and advantage of the Church to translate a bishop from a lesser to a greater see, there was no law to prohibit this; but there are a thousand examples of such promotions to be met with in antient history, as was long ago observed by Socrates, who has collected a great many instances to this purpose.

BINGHAM,
Orig. Eccles.
B. 6. chap. iv.
§ 5.

Tit. i. 6.

Conc. Nic.
c. 15.

Conc. Sardic.
c. 1 and 2.

Can. Apost.
14.

Conc. Carth.
4. c. 27.

Hist. Eccles.
l. 7. c. 36.

TRINITARIANS, or *Order of the Redemption of Captives*. A religious order in France, Italy, Spain, and other countries.

Hist. des Ord.
Relig. T. 2.
c. 45, &c.

This order began in the year 1198, under the pontificate of Innocent III. Its founders were, John de Matha, and Felix de Valois. John de Matha was born of noble parents in Provence, and took his degree of doctor in the university of Paris. Felix de Valois, so called from the country of Valois, lived as a hermit in a wood, in the diocese of Meaux. John de Matha, having had a vision of an angel presenting two captives to him, and thereupon resolving to devote himself to a religious life, joined himself with Felix de Valois; and these two saints lived together in the practice of virtue and all manner of austerities. One day, the story says, they observed a large white stag, who brought into the middle of the wood a red and blue cross. This wonderful sight, added to John de Matha's vision, made them conclude, that God required something in particular of them; and soon after an angel, in a dream, ordered them to go to Rome, where the Pope would inform them what they must do. Innocent III received them with great humanity, and, being convinced of their sanctity, gave them permission to establish a new order, whose principal end should be to labour for the deliverance of captives, who groaned under the tyranny of the infidels. The same Pope gave them a habit,

which was a white gown ornamented with a red and blue cross, in memory of the apparition of the stag; and gave this new order the title of the *Holy Trinity*.

John de Matha and Felix de Valois being returned into France, King Philip Augustus consented to the establishment of their order in that kingdom. Accordingly a convent was built in the place, where they had the vision of the stag, and was from thence called *Cerfroy*. This monastery was endowed by Margaret Countess of Burgundy, for the maintenance of twenty Religious. John de Matha, seeing his order established, sent John Anglicus and William Scot, two Englishmen, to Morocco in Africa, to treat with Miramolin for the redemption of poor Christian captives. This negotiation succeeded so well, that, in the year 1200, they redeemed 186 slaves. The same year, they had a convent given them in the territory of Honfcott in Flanders, and another at Arles in Provence. Afterward John de Matha took a journey into Spain, where he prevailed upon the kings and princes of that country to make several settlements for the redemption of Christian captives. In the mean time, Felix de Valois gained an establishment at Paris, in a place where was a chapel dedicated to St *Mathurin*; from whence this order had the name of *Mathurins*.

After the death of the two holy founders, Pope Honorius III confirmed the order, and their rule was approved by his successor Clement IV, in 1267. At first they were not permitted to eat any flesh-meat, and, when they travelled, they were to ride only upon asses. But their rule was corrected and mitigated by the bishop of Paris and the abbots of St Victor and St Genevieve: and they were allowed to eat meat, and to use horses.

This order possesses about 250 convents, divided into thirteen provinces: six of these are in France; namely, France, Normandy, Picardy, Champagne, Languedoc, and Provence: three are in Spain; namely, New Castile, Old Castile, and Arragon: one is in Italy, and one in Portugal. There was formerly the province of England, where this order had forty-three houses; that of Scotland, where it had nine; and that of Ireland, where it had fifty-two; besides a great number of monasteries in Saxony, Hungary, Bohemia, and other countries. The convent of Cerfroy, in France, is head of the order.

In 1573, a reform of this order was began by Julian de Nantonville and Claude Aleph, two hermits of St Michael, who obtained leave of the Pope to take the habit of the Trinity; whereupon their hermitage was converted into a house of the order. The principal articles of the reform were, that they should observe the primitive rule approved by Clement IV, should abstain from flesh, use woollen shirts, and have Matins at midnight. This reform was not embraced by the whole order, till 1635, when Cardinal Rochefoucault, by order of Pope Urban VIII, introduced it into all the houses of the Trinitarians. Those of Spain, in 1594, added to the reform the going barefooted; for which reason, in that country, they began to be called *bare-footed Trinitarians*. There are also bare-footed Trinitarians in France, established by F. Jerom Hallies.

There are nuns of the Trinitarian order, in Spain, established by John de Matha himself, who built them a convent in 1201, under the direction of the Infanta Constantia, daughter of Peter II King of Arragon; who was the first Religious, and the first superior of the order. And, in 1612, Frances de Romero, daughter of Julian de Romero, Lieutenant-general of the Spanish army, founded a convent of bare-footed Trinitarian nuns at Madrid.

TRINITARIANS. Those who hold the doctrine of the *Holy Trinity*. See the article TRINITY-SUNDAY.

TRINITY (FRATERNITY OF THE). A religious society, instituted at Rome, by St Philip Neri, in 1548.

These Religious were appointed to take care of the pilgrims, coming from all parts of the world to that city, to visit the tombs of St Peter and St Paul. In order to this, they had, at first, a house, wherein the pilgrims were entertained for the space of three days; and not only these, but poor people likewise, who, being too hastily turned out of the hospitals, were exposed to the danger of a relapse.

This society, originally, consisted of but fifteen Religious, who assembled, on the first Sunday of every month, in the church of St Saviour del Campo, to hear the pious exhortations of the holy founder; after whose death, Pope Paul IV gave

to the fraternity the church of St Benedict, close by which they have since built a very large hospital, for the reception of pilgrims, and persons on the recovery. The same Pope gave them the title of the *Holy Trinity*.

In the above-mentioned hospital there is established a college, or congregation of twelve priests, for the spiritual conduct and instruction of the pilgrims and others. These priests live there in community, as in a monastery. The fraternity is one of the most considerable in Rome, and most of the nobility of both sexes have done it the honour to be members of it.

TRINITY-SUNDAY. A festival of the Christian Church, observed on the Sunday next after Whit Sunday, in honour of the holy and undivided *Trinity*. The observation of this festival was first enjoined in the Council of Arles, *An.* 1260.

The doctrine of the **TRINITY**, as professed in the Christian Church, is, briefly, this: That there is **ONE GOD** in **THREE** distinct **PERSONS**, **FATHER**, **SON**, and **HOLY GHOST**; *Person* signifying here the same as *Essence* with a particular manner of subsistence, which the Greek Fathers called *Hypostasis*, taking it for the incommunicable property that makes a Person.

The *Father*, *Son*, and *Holy Ghost* are believed to be three distinct persons in the divine nature, because the Holy Scriptures, in speaking of these three, do distinguish them from one another, as we use in common speech to distinguish three several persons. There are many instances to this purpose; particularly the form of administering the sacrament of baptism, which runs in the name of the *Father*, the *Son*, and the *Holy Ghost*: and that solemn benediction, with which St Paul concludes his second epistle to the Corinthians: *the grace of our Lord Jesus Christ, &c.* And the *three witnesses* in heaven, mentioned by St John. Matth. xxviii. 19.

Each of these three persons are affirmed to be **GOD**, because the names, properties, and operations of God are, in the holy Scripture, attributed to each of them. 1 John v. 7.

The divinity of the Father is out of the question. That of the Son is proved from the following texts, among many others. St John says, *The Word was God*; St Paul, that *God was manifested in the flesh*; that Christ is *over all, God blessed for ever*. Eternity is attributed to the Son; *the Son hath life in himself*: Perfection of knowledge; *As the Father knoweth me, so know I the Father*: The creation of all things; *All things were made by him, and without him was not any thing made, that was made*. And we are commanded to honour the Son, as we honour the Father. John i. 1.
1 Tim. iii. 16.
Rom. ix. 5.
John v. 26.
John x. 15.
John i. 3.
John v. 23.

The divinity of the Holy Ghost rests upon the following proofs, among others. *Lying to the Holy Ghost* is called *Lying to God*. Because Christians are the *temples of the Holy Ghost*, they are said to be the *temples of God*. His *teaching all things*; his *guiding into all truth*; his *telling things to come*; his *searching all things, even the deep things of God, &c.* are alledged as plain characters of his divinity. Besides, he is joined with God the Father, as an object of faith and worship, in Baptism, and the Apostolical Benediction. Acts v. 3, 4.
1 Cor. iii. 16.

This doctrine is called a *Mystery*, because we are not able to comprehend the particular manner of the existence of the three persons in the divine nature. But tho' a doctrine be above reason, it is not therefore contrary to reason; and the perfections of the divine nature being infinite, must consequently be above our reach. As to the seeming contraction of a *Unity* in *Trinity* and *Trinity* in *Unity*, that is, of *One* being *Three* and *Three* *One*; the answer is, that it is not affirmed, they are *one* and *three* in the same respect; that the divine *Essence* can be but one, and therefore there can be no more Gods than one: but because the Scriptures, which assure us of the unity of the divine essence, do likewise with the Father join the Son and Holy Ghost, in the same attributes, operations, and worship, therefore they are capable of number as to their relation to each other, tho' not as to their essence, which is but one.

The School Divines have taken great pains to perplex this doctrine with nice distinctions, and an unintelligible jargon. Thus they tell us, there is, in God, one *essence*, two *processions*, three *persons*, four *relations*, five *notions*, and the *Perichoresis*, *circumincession*, or *mutual in-dwelling* of the three persons. The Son (they say) proceeds from the Father by *generation*, but the Holy Ghost by *spiration*: they talk of *paternity* and *filiation*, and distinguish between *active* and *passive spiration*; with much cant of this sort, which cannot easily be explained or understood.

It

Acts vii. 5.
1 Cor. i. 13.
Epist. 97.
l. 10.

Ep. ad Philip.
n. 12.

Apolog. 2.

In Dialog.

Lib. 2.
THEOPH. ad
Autolyc. l. 2.
CLEM. Pro-
trept.

TERTULL.
Apol. c. 21.
EUSEB. l. 5.
c. 28.

ORIG. contr.
Cels. l. 8.

CYPR. de
bono patien-
tiæ.

ARNOB.
contr. gentes,
l. 1.

LACTANT.
l. 4. c. 16.

In Rom. i.

TERTULL.
contr. Prax.
c. 3.

Hist. Ref.
l. 4.

Journey thro'
Germany,
Italy, &c.

CUD-
WORTH'S In-
tellectual Sy-
stem, l. 1.
c. 4.

It is evident, from Ecclesiastical history, that the devotions of the antient Church were paid to every person of the Trinity. St Stephen, the Portomartyr, breathed his last in a prayer to Christ; and St Paul always baptized in the name of Christ. In the II^d century, Pliny, who took the confession of some revolting Christians, tells us, they declared to him, that they used to meet on a certain day, before it was light, and, among other parts of their worship, sing a hymn to Christ, as their God. Not long after this, lived Polycarp, who joins God the Father, and the Son, together, in his prayers for grace and benediction upon men. Soon after lived Justin Martyr, who, to wipe off the charge of Atheism brought against the Christians, declares, that they worshipped the God of righteousness, and his Son, as also the holy Spirit of prophecy. Minucius Felix, in answer to an objection, that the Christians worshipped a crucified man, says, He, whom they worshipped, was God, and not a meer mortal man. Irenæus, speaking of the miracles wrought by the Christians in his time, assures us, they were done, not by magic or enchantment, but by invocation of the name of Christ. To these may be added the testimonies of Theophilus bishop of Antioch, Clemens Alexandrinus, and Tertullian, the last writer of the second age. In the III^d Century, we have an illustrious testimony of the worship of Christ, as God, in the fragments of Caius, a Roman presbyter, preserved by Eusebius. And Origen, in particular, asserts the worship of Christ, against the common objection, renewed by Celsus, that the Christians worshipped one who had but lately appeared in the world. Add to these the testimonies of St Cyprian, Arnobius, and Lactantius. And as that age abounded in martyrs, so those holy men usually directed their last prayer to Christ, in imitation of St Stephen; instances of which practice are innumerable.

That they paid divine worship to the Holy Ghost also, appears from the above-cited testimonies. For Polycarp's doxology is to the whole Trinity; and Justin Martyr declares, that the object of their worship was the whole Trinity. To which may be added the plain testimony of Origen, who, comparing the practice of heathens and Christians, says, the former, having forsaken the Creator, worshipped the creature, but the latter worshipped and adored no creature, but only the Father, Son, and holy Spirit. In Tertullian's time, the worship of the Holy Ghost was so common in the Church, that Praxeas, and other *Unitarians*, charged the Catholics with *Tritheism*, or the worship of three gods, upon that account.

Christians, in many places, have fallen into the absurdity, if not blasphemy, of making visible representations of the mystery of the Trinity. Bishop Burnet tells us, that, before the Reformation, it was usual, in England, to have pictures of the Trinity. God the Father was generally represented in the shape of an old man, with a triple crown, and rays about his head. The Son, in another part of the picture, looked like a young man, with a single crown on his head, and a radiant countenance. The blessed Virgin was between them, in a sitting posture; and the Holy Ghost, under the appearance of a dove, spread his wings over her. This picture, he tells us, is still to be seen in a prayer-book, printed in the year 1526, according to the ceremonial of Salisbury. Skippon tells us, there is, at Padua, a representation of the Trinity, being the figure of an old man, with three faces and three beards.

Many of the heathens seem to have had a notion of a *Trinity* in the Godhead; and Plato, and his followers, speak of it in such terms, that the primitive fathers have been accused of borrowing the very doctrine from the Platonic school. *The reader may see this matter treated at large by the author cited in the margin.*

The several Anti-trinitarian heresies may be seen under their respective articles. See particularly ARIANS, SABELLIANS, SOCINIANS, &c.

TRITHEISM. See the preceding article.

CAVE, Hist.
Literar.
Dissert. 2.

TRIODIUM. Among the Christians of the Greek Church, is an Ecclesiastical book, containing the office from Septuagesima Sunday to Easter. It is called *Triodion*, because the hymns contained therein consist of but *three odes*, or stanza's, whereas those in the other divine offices consist of nine.

This office was first projected by Cosmas Melodus, in honour of the holy Trinity; for which reason the hymns contain but three stanza's. It was much enlarged and improved by Nicephorus, and the patriarch Philotheus. Allatius makes great

Dissert. 2.

complaints of this book, as full of errors in point of doctrine, and containing many things false and injurious to the Church of Rome. But it must be remembered, that Allatius was of the Latin communion.

TRITONS. A kind of marine deities, attendants on the god Neptune :

-- Variæ comitum facies ; immania cete,
Et senior Glauci chorus, Inousque Palæmon,
Tritonesque citi.

VIRG. ÆN.
l. 5. v. 822.

*Trains of inferior gods his triumph grace :
The monster whales before their master play,
And choirs of Tritons crowd the wat'ry way.*

DRYDEN.

The Tritons have the shape of a man to the navel, and the rest of their body ending in a fish. They usually carry shells in one hand, which they seem to sound like a horn.

TRUCE OF GOD. In French *Treue de dieu* : in modern Latin, *Treua, Treuvia, Treuga* or *Truga Dei*. MEZERAI.

In the XIth Century, when the disorders and licences of private wars, between particular lords and families, were a great disturbance to the peace of the kingdom of France, the bishops took upon them to publish injunctions, forbidding acts of violence, within certain times, under canonical pains. These prohibitions were called *Truce of God*; a phrase frequently to be met with in the councils held about that time.

The first regulation of this kind was in a synod, held in the diocese of Elno in Rouffillon, *An.* 1027 ; where it was enacted, that, throughout that country, no person should attack his enemy, from the hour of Nones on Saturday to that of Primes on Monday, that Sunday might have its proper celebration : that no person should, at any time, attack a Religious or Priest walking unarmed ; nor any person going to, or returning from church : that no body should attack a church, or any house within thirty paces round it : All this under penalty of excommunication.

TRUMPETS (FEAST OF). An annual festival of the Jews, expressly enjoined by the law of Moses, and observed upon the first day of the seventh month, called Tisri, which was the beginning of the civil year. BUXTORF, Synag. c. 24. Levit. xxiii. 23.

This festival is expressly called a sabbath, and was a very solemn day, on which no servile work was to be done ; only provision made for their meals, which were usually very plentiful at this time. Among other dishes, they served up a *Ram's head*, in memory of that ram, which was sacrificed in the room of Isaac ; which they fancy was done upon this day.

All the festivals of the Jews, it is true, were introduced by the sound of Trumpets : but this was attended with more than usual solemnity. For they began to blow at sun-rising, and continued till sun-set. He, who sounded, began with the usual prayer : *Blessed be God, who hath sanctified us with his precepts, &c.* subjoining these words : *Blessed be God, who hath hitherto preserved us in life, and brought us unto this time.* At the conclusion, the people said with a loud voice these words of the Psalmist : *Blessed is the people that know the joyful sound ; they shall walk, O Lord, in the light of thy countenance.* And whereas, in other places, the beginning of the year was sounded with a Trumpet of ram's or sheep's horn, at the Temple they used two silver Trumpets, and the Levites upon that day sung the eighty-first Psalm. Psal. lxxxix. 15.

This festival is called a *memorial of blowing of Trumpets* : but it is not so easy to determine what this blowing of Trumpets was a memorial of. Maimonides will have it to be instituted, to awaken the people out of sleep, and call them to repentance ; being intended to put them in mind of the great day of expiation, which followed nine days after. Basil imagined, that by these soundings the people were put in mind of that day, wherein they received the Law from mount Sinai with *blowing of Trumpets*. Others think it more probable, that, since all nations made great shouting, rejoicing, and feasting, in the beginning of the year, at the first new-moon, in hopes that the rest of the year by this means would prove more prosperous, Levit. xx'ii. 24. In Psal. lxxx.

prosperous, God was pleased to ordain this festival among his people, in honour of himself, upon the day of the first new-moon, to preserve them from idolatry, and to make them sensible, that he alone gave them good years. Others again imagine, that God marked this month with a peculiar honour, because it was the seventh; that, as every seventh day was a sabbath, and every seventh year the land rested, so every seventh month of every year should be a kind of sabbatical month: And upon that account the people might be awakened by this blowing of Trumpets, to observe this festival with the proper ceremonies. Lastly, others explain this blowing of Trumpets to be a *memorial* of the creation of the world, which was in autumn. Upon this account it was that they antiently began their years at this time, as the eastern people do at this day. By this means they also confessed the divine goodness in blessing the year past, and bringing them to the beginning of a new year, which they prayed that God would make happy and propitious to them.

The sacrifices to be offered upon this day were, first, the daily burnt-sacrifice; then the sacrifices appointed for the first day of every month; then the proper sacrifices, over and above the rest, appointed for the first day of the seventh month, which consisted of a bullock, a ram, and seven lambs for burnt-offerings, and a goat for a sin-offering.

Numb. xix.
1, &c.

LEO of Modena, Cerem.
of the Jews.
p. 3. c. 5.

The modern Jews, upon this festival, make better cheer than ordinary, and sound the Trumpet thirty times successively. Eight days before the feast, they apply themselves to works of mortification and penance; and, the evening before, many of them receive thirty-nine blows with a whip, by way of discipline. This they do upon an opinion, that on this day God judges of the actions of the foregoing year, and disposes of the events of the year following. They use to each other this form of salutation, *May you be written in a good year*; to which the answer is, *And you also*. Some go to the synagogue clothed in white, as a token of purity and penance; and among the Germans, some wear the habit appointed for their burial, as a sign of mortification. Others plunge themselves in cold water, and, as they sink, beat their breasts, and confess their sins.

A. ROGER,
Relig. &c.
of the Bramins
p. 2. c. 9.

T S E V E R A T R E. The name of a solemn festival of the Indian Bramins, observed on the 8th of February, in commemoration of the god Esvara's delivering the world from a certain deadly poison, called *Kalecote Visjam*, by swallowing it himself. But no sooner had he swallowed it, than he fainted away: which the *Devetas* (certain good spirits) seeing, immediately commanded all mankind to fast, and meditate continually on that deity; which gave him great ease. Being recovered out of his swoon, he promised that whoever should celebrate this festival, should obtain a full remission of all his sins.

De moribus
Germano-
rum.

T U I S T O. A god of the antient Germans; of whom Tacitus says: *they celebrate in antient verses the god Tuiſto, sprung from the earth, and his son Mannus, the origin and founders of the nation.*

Who *Tuiſto* was, what kind of god, or with what sacrifices he was honoured, we are no where told. Some make him to be Gomer, and Mannus to be Thorgarma or Ascenez; it being the common opinion, that from these the Germans drew their origin. Cluver, Vossius, and others had a conceit, that *Tuiſto* was the true God, and Mannus Adam.

Genes. x. 3.

It is pretended, that the second day of the week is called *Tuesday* from *Tuiſto*: but this wants proof.

MEZERAI,
Abreg. Chro-
nol. T. 3.

T U R L U P I N S. An infamous sect, which made its appearance in France in the XIVth Century, and the reign of Charles V. Their principal scene was in Savoy and Dauphiny.

They taught, that, when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine Law. They allowed of no prayer to God, but *mental*. They often went naked, and said, we ought not to be ashamed of of any parts, which nature has given us. Notwithstanding these impious extravagances, they affected great airs of spirituality and devotion, the better to insinuate themselves into the good opinion of the women. It is not easy to find the true reason of their name. Vignier thinks, they were called *Turlupins*, because they usually abode in places exposed to *wolves, lupis*. They affected to call themselves *The fraternity of the poor*.

The

The Turlupins were profecuted by order of the government. Their books and cloaths were burnt in the hog-market at Paris; and Joan Dabentonne, and another woman, who were the principal preachers of this sect, were burnt alive.

TURNING ROUND. This action, however seemingly indifferent in it's nature, has yet found a place in religion at all times.

The antient Pagans turned themselves round, when they worshipped their gods, and Pythagoras recommends it in his symbols. Plutarch tells us, that some thought, that philosopher's design was, that the worshippers should imitate the motion of the earth: 'but I am rather of opinion (adds he) that this precept is grounded on this notion, that, as all temples are built fronting the East, the people, who entered them, turned their backs to the sun, and consequently, in order to face the sun, were obliged to make a half turn to the right; and then, in order to place themselves before the deity, they compleated the round in offering up their prayer.' The Romans always turned to the right: and the Gauls, on the contrary, to be left. In this custom of Turning Round, the Persians had in view the immensity of God, which encompasses, and comprehends all things within itself.

In Vit. Pythag.

PLUT. in Camil.

PLIN. Hist. Nat.

The antient Jews practised the way of turning to the right; and the Misna orders them to go up on the right side of the altar, and come down on the left.

This ceremony is still observed, by the Roman Catholics, in the mass; and they think it contributes to raise the devotion of the heart, and to turn a Christian from sensual to spiritual things.

TUTANUS. See the next article.

TUTELINA. Among the Romans, was (as her name imports) a guardian goddess; whose office it was to take care of the fruits of the ground after harvest. She had a temple at Rome, on mount Aventine.

There is extant an image of this goddess. She is represented with a very particular and beautiful head-dress, a robe that flows down to her feet, and covered with a veil. A serpent, wreathed about the trunk of a tree, turns his head towards her. Under the image is this inscription:

MONTF. Antiq. T. 2.

TUTELINÆ S.

i.e. *Tutelinæ sacrum.*

The Romans had likewise a guardian god named *Tutanus*, whom, probably, they invoked to defend them from evil. But it does not appear, that the worship of this deity was much in vogue.

VARRO.

TYPE OF CONSTANS. A formulary or *model* (τύπος) of faith, published by the Emperor Constans.

BARONIUS.

This emperor, who was a favourer of the Monothelites, being exasperated at the little success, which the *Ecthesis* of his uncle Heraclius had met with, published a new Formulary, in the manner of an edict, in 648, forbidding all persons to make use of the expressions *one or two wills in Jesus Christ*. This he did by virtue of his authority as head of the Church. Paul, patriarch of Constantinople, is supposed to have been the author of this *Type*, and to have drawn it up with a view to put a stop to the anathemas, which the Churches of the West were perpetually pronouncing against Monothelism.

Martin I condemned the *Type*, in the Lateran Council *An.* 649; and the synod made a canon expressly against this heretical model. The emperor was so exasperated at the condemnation of his *Type*, that he forced away the Pope by violence, and banished him to the Chersonesus, where he died in the tenth year of his exile. See *ECTHESIS OF HERACLIUS*.

TYPHON. A god of the antient Egyptians. This people admitted two principles, the one good, the other bad. Isis, Osiris, and Orus were good gods, and Typhon the evil god. To this latter they imputed tempests, inundations, earthquakes, eclipses, and all misfortunes. The ass and the crocodile were his

PLUT. de Isid. & Osirid.

his symbols; and he had divine honours paid him in that part of Egypt called *Papremis*.

Lib. 1.

Typhon, according to Diodorus Siculus, was brother to Osiris, who reigned in Egypt with great justice and equity. But Typhon was a violent and cruel man. He killed his brother, and cut his body into twenty-six parts. But Isis, the wife of Osiris, and their son Orus, put Typhon to death, by drowning him in the river Orontes. The *Typhæus* of the Greeks is, probably, the same as the Egyptian *Typhon*.

Hist. des Dog-
mes, &c. P. 3.

M. Jurieu has drawn a kind of parallel between Moses and Typhon. The name of *Typhon* (he says) signifies, in the Hebrew and Phœnician language, *inundation*: And this name is applicable to Moses, who caused the Egyptians, and their king, to be drowned in the red sea. Typhon was the grand enemy of the Egyptian gods: this respects the declaration made by God to Moses, when he instituted the passover; *against all the gods of Egypt I will exercise judgment*.

Exod. xii. 12.

Typhon joined with 72 conspirators, to kill his brother: This is Moses, who led the children of Israel out of Egypt, and governed them in the wilderness with the help of 70 elders. Typhon was the brother of Osiris: Moses was reputed the son of Pharaoh's daughter, and consequently related to the king of Egypt. Typhon, having been defeated, fled away upon an ass for seven days: here we have the flight of Moses and the Israelites, and the institution of the seventh day, or the Sabbath. These are the principal circumstances of the parallel; of which the reader is left to judge.

ALLAT. de
lib. eccl. Gr.
Dissert. 1.

TYPICON. Among the Greek Christians, is an Ecclesiastical book, containing the form of officiating in all their public prayers for the whole year. It answers to what is called, in the Latin Church, *Ordo recitandi divinis officiis*.

The *Typicon* of the Greeks is not every where the same, each Church having generally something of peculiarity and difference in its forms. That, which is most valued, and made use of, is the *Typicon* of Jerusalem, taken from the monastery of St Sabas.

TYTHES. In the religious application of the phrase, is a certain portion, or allotment, for the maintenance of the priesthood, being the *tenth part* of the produce of land, cattle, or other branches of wealth. It is an income, or revenue, common both to the Jewish and the Christian priesthood.

The Priests, among the Jews, had no share allowed them, in the division of the land, that they might attend wholly upon divine service, and not have their thoughts diverted by the business of tillage, or feeding cattle, or any other secular employment. Their maintenance arose chiefly from the First-fruits, Offerings, and Tythes. See **FIRST-FRUIT**s and **SACRIFICE**.

Levit. xxvii.
30, 31, 32.
Deut. xiv. 22,
23, 28.

The yearly increase, out of which Tythes were to be paid, was either of cattle, fruits of the trees, or fruits of the land. Of all these the people paid Tythes, even to mint, anise, and cummin. The sorts of Tythes, paid out of the fruits, both of the trees and the land, by the husbandman, were two, and paid in this manner: When the harvest was ended, and all gathered, the owner laid aside the first-fruits of his threshing-floor; then out of the remainder he paid a tenth part to the Levites. This was called the *first Tythe*, and, it is supposed, was always paid in kind, in the several cities, and not brought up to Jerusalem. It may be impossible, perhaps, to give a direct reason, why a tenth part precisely was assigned to the Levites: the answer among the Jews is, generally, because it was a perfect number, *ten* being, in simple numbers, the highest to which we can rise, without repeating the numbers under it.

Antiq. lib. 6.
cap. 4.

Out of the *first Tythe* the Levites paid a Tythe, or tenth portion, to the priests. This Tythe is thought, by some very learned persons, to have been designed for the high-priest alone, the better to support the dignity of his office, and the honour of his family; especially considering, that the inferior priests had an ample maintenance, without this, from the first-fruits and offerings of the people. But Josephus, and the generality of the Jewish writers, oppose this conjecture: not but that the high-priest had a principal portion in this *second Tythe* paid by the Levites; but the priests had their share likewise. This tenth was called *the Tythe of the Tythes*, and *the Tythe of holy things*; and, that the priests might have their full due, one of them was appointed to be with the Levites, when they

took

took their Tythes, to take care of the concerns of the whole order of the priesthood, and see that they were not injured in their right.

The *first Tythe* being paid, the owner paid out of that which remained a *second Tythe*. This the husbandman paid *in kind*, if he pleased; or, he might, by way of commutation, pay the value of it in money; which if he did, he was obliged to add a fifth part; so that, what *in kind* amounted to *ten* in the hundred, when it was changed into money came to *twelve*. But this privilege of exchange was allowed to none but such as lived about a day's journey from Jerusalem. This the husbandman brought up to Jerusalem, and made a kind of *love-feast* with it, to which he invited the priests and the Levites. Every third year, instead of bringing it up, he spent it at home, within his own gates, upon the Levites, the fatherless, the widows, and the poor. They reckoned their third year from the sabbatical year, on which the land rested; so that the first and second Tythe were paid by the husbandman, the first, second, fourth, and fifth years, after the sabbatical year; but, in the third and sixth years, only the first Tythe was paid to the Levites, and the second was spent at home: From hence therefore it obtained the name of the *second Tythe*; and, because it was paid to the poor every third year, it was called the *poor man's Tythe*, and the *third Tythe*. In those years, when it was carried up to Jerusalem, it was always eaten within the court of the temple.

There was a Tythe of *cattle* paid yearly, namely, of calves, lambs, and kids; which were the clean beasts allowed in sacrifice. The manner of this tything, if we believe the Jews, was thus: they were all brought into a fold, to which there was but one gate, or door, and that so narrow, as to suffer no more than one to come out at once. The dams being placed without, and the gate opened, their young ones were invited, by their bleatings, to press to get out to them; and, as they passed by, one by one, a man, who stood at the gate with a rod coloured with oker, counted them in order; and, when the tenth came out, whether it was male or female, sound or not, he marked it with his rod, and said, *Let this be holy in the name of the tenth*. Thus they expound that part of the law; *Whatsoever passeth under the Rod, the tenth shall be holy*. But this opinion is exploded by the best expositors, who understand by the phrase, that all cattle were tythable, which were driven by the shepherd's crook, or staff. This tenth was to be sacrificed: the fat and the blood was offered at the altar, and the flesh, according to some, was eaten by the owner in any part of Jerusalem; though others, with more reason, conclude, that the priests and Levites had a share in these oblations. The calf, goat, or lamb, thus tythed, though never so lean or blemished, was not to be redeemed, or exchanged for a better, and, if any one presumed to sell it, he was to be scourged.

The time of the year, for the payment of Tythes, was different: for beasts they reckoned from August to August; for grain, pulse, or herbs, from September to September; and for the fruits of trees, from January to January.

These injunction concerning Tythes, by degrees, were esteemed a great burthen upon the people; insomuch that, in the reign of Hezekiah, Tythes began to be generally neglected; and, notwithstanding that *Overseers* were appointed to look to the payment of them, yet, either through the neglect of these officers, or the covetousness of the people, about a hundred and thirty years before the birth of Christ, corruption had so far prevailed, that none, or very few, paid either the *first* or *second Tythe*. For this reason, in the days of John Hircanus, the Sanhedrim decreed, that more faithful overseers should be appointed over the Tythes. At this time many things were disputed, whether they were tythable or not: wherefore that court ordained, that, in things doubtful, tho' they paid neither *first* nor *poor man's Tythe*, yet they should pay a *second Tythe*, and a *small heave-offering*; that is, one part of a hundred. Mint, anise, and cummin, seem to have been of these doubtful things, of which tho' the injunction required but one in the hundred, yet the Pharisees would pay a just *tenth*; and in this they exceeded the rest of the people, who, in these payments, took the liberty granted them by the Sanhedrim.

The modern Jews, who pretend to religion, though they have neither country nor a settled priesthood, yet distribute, in the room of Tythes, the tenth of their increase to the poor; being persuaded, that it will derive a blessing upon their estates: for their usual proverb is, *Pay Tythes that thou mayest be rich*.

2 Chron.
xxxi. 13.

I shall only add, concerning the Jewish Tythes, that they were granted to the priests and Levites, not only when they ministered at the altar, or in the temple, but when they studied in the universities, and preached in the synagogues; and the tradition is, that, if any money was found in the streets of Jerufalem, which were swept every day, it was reckoned as Tythe, and belonged to the priests.

BINGHAM,
Orig. Ecclef.
B. 5. c. 5.

Comm. in
Mal. iii.

The antient Christians, it is generally thought, held the *divine right of Tythes*, that is, that the payment of Tythes was not merely a ceremonial or political command, but of moral and perpetual obligation: tho' Bellarmin, Selden, and others, place them upon another foot. St Jerom says expressly, that the law about Tythes (to which he adds, first-fruits) was to be understood to continue in it's full force in the Christian Church. And both Origen and St Austin confirm the same opinion.

CARLETON,
Divine Right
of Tythes,
c. 4.

But why, then, were not Tythes exacted by the Apostles at first, or by the Fathers in the ages immediately following? For it is generally agreed, that Tythes were not the original maintenance of ministers under the gospel. It is answered, 1st, that Tythes were paid to the priests and Levites, in the time of Christ and his Apostles; and the synagogue must be buried, before these things could be orderly brought into use in the Church. 2dly, In the times of the New Testament, there was an extraordinary maintenance, by a community of all things; which supplied the want of Tythes. 3dly, Paying Tythes, as the circumstances of the Church then stood, could not conveniently be practised: for this requires, that some whole state or kingdom profess Christianity, and the Church be under the protection of the magistrate; which was not the case in the apostolical times. Besides, the inhabitants of the country, from whom the Tythes of fruits must come, were the latest converts to Christianity.

See SELDEN'S
History of
Tythes.

The common opinion is, that Tythes began first to be generally settled upon the Church in the IVth century, when the magistrates protected the Church, and the Empire was generally converted from Heathenism. Some think, Constantine settled them by a law upon the Church: but there is no law of that Emperor's now extant, that makes express mention of any such thing. However it is certain Tythes were paid to the Church before the end of the IVth century, as Mr Selden has proved out of Cassian, Eugippius, and others. The reader may see this whole matter historically deduced, thro' many centuries, by that learned author.

In Expedit.
Cyri. l. 5.

The custom of paying Tythes, or offering a tenth of what a man enjoys, is not so peculiar to the Jewish and Christian Law, but that we find some traces of it even among the heathens. Xenophon has preserved an inscription upon a column near a temple of Diana, whereby the people were admonished to offer the tenth part of their revenues every year to the goddess. And Festus assures us, the antients gave Tythe of every thing to their gods.

Genes. xiv.
20.
—xxviii. 22.

Before the promulgation of the Law, Abraham set the example of paying Tythes, in giving the tenth of the spoils to Melchisedech, King of Salem, at his return from his expedition against Chedorlaomer, and the four confederate Kings. And Jacob imitated the piety of his grand-father, in this respect, when he vowed to the Lord the Tythe of all the substance he might acquire in Mesopotamia. See REVENUES (ECCLESIASTICAL).



V.



VALENTINIANS. Christians Heretics, who sprang up in the II^d century, and were so called from their leader *Valentinus*. Just. in Dial. cum Tryph.

This sect was one of the most famous, and most numerous, amongst the antients. *Valentinus*, who was the author of it, was an Egyptian, and began there to teach the doctrine of the Gnostics. IREN. 1. 1. c. 1. TERTULL. contr. Valent. c. 4. EPIPH. Hæres. 31.

His merit made him aspire to the episcopacy; but, another having been preferred before him, *Valentinus*, enraged at this denial, and resolved to revenge himself of the affront given him, departed from the doctrine of the Church, and revived old errors. He began to preach his doctrine in Egypt, and from thence coming to Rome, under the pontificate of Pope Hyginus, he there spread his errors, and continued to dogmatize till the pontificate of Anicetus, *i. e.* from the year 140 to 160.

Of all the Gnostics none formed a more regular system than *Valentinus*. His notions were drawn from the principles of the Platonists. The *Æons* were attributes of the deity, or Platonick ideas, which he realized, or made persons of them, to compose thereof a compleat deity, which he called *Pleroma*, or Plenitude; under which was the Creator of the world, and the angels, to whom he committed the government of it. The most antient heretics had already established those principles, and invented genealogies of the *Æons*: but *Valentinus*, refining upon what they had said, placed them in a new order, and thereto added many fictions. His system was this:

The first principle is *Bythos*, *i. e.* depth: it remained for many ages unknown, having with it *Ennoë*, *i. e.* Thought, and *Sigè*, *i. e.* Silence. From these sprung the *Nous*, or Intelligence, which is the only son, equal to it alone, and capable of comprehending it; whose sister is *Aletheia*, *i. e.* Truth. This is the first quaternity of *Æons*, which is the source and original of all the rest. For *Nous* and *Aletheia* produced the *Word* and the *Life*; and from these two proceeded *Man* and the *Church*. This is the second quaternity of the eight principal *Æons*. The *Word* and the *Life*, to glorify the Father, produced five couple of *Æons*: *Man* and the *Church* formed six. These 30 *Æons* bear the name of attributes and compose the *Pleroma*, or Plenitude of the Deity. *Sophia*, or Wisdom, the last of these *Æons*, being desirous to arrive at the knowledge of *Bythos*, gave her self a great deal of uneasiness, which created in her *Anger* and *Fear*, of which was born *Matter*. But the *Horos*, or Bounder, stopped her, preserved her in the *Pleroma*, and restored her to perfection. Then she produced the *CHRIST*, and the *HOLY SPIRIT*; which brought the *Æons* to their last perfection, and made every one of them contribute their utmost to form the *SAVIOUR*. Her *Entbymeſe*, or *Thought*, dwelling near the *Pleroma*, perfected by the *Christ*, produced every thing that is in the world, by its divers passions. The *Christ* sent into it the *Saviour*, accompanied with angels, who delivered it from its passions, without annihilating it; and from thence was formed corporeal matter, which was of two sorts; the one bad,

bad, arising from the passions; the other good, proceeding from conversion, but subject to the passions.

There are also three substances, the material, the animal, and the spiritual. The Demiurgus, or maker of the world, by whom the Enthymese formed this world, is the animal substance: he formed the terrestrial man, to whom the Enthymese gave a spirit: the material part perished necessarily; but that, which is spiritual, can suffer no corruption; and that, which is animal, stood in need of the spiritual Saviour, to hinder its corruption. This Saviour or Christ passed through the womb of the virgin, as through a canal, and at his baptism the Saviour of the Pleroma descended upon him in the form of a dove. He suffered as to his animal part, which he received from Demiurgus, but not as to his spiritual part. There are likewise three sorts of men, the spiritual, material, and animal. These three substances were united together in Adam; but they were divided in his children. That which was spiritual went into Seth, the material into Cain, and the animal into Abel. The spiritual men shall be immortal, whatever crimes they commit; the material, on the contrary, shall be annihilated, whatever good they do: the animal shall be in a place of refreshment, if they do good; and shall be annihilated, if they do evil. The end of the world shall come, when the spiritual men shall have been formed and perfected by the Nous. Then the Enthymese shall ascend up to the Pleroma again, and be re-united with the Saviour. The spiritual men shall not rise again: but shall enter with the Enthymese into the Pleroma, and shall be married to the angels, who are with the Saviour. The Demiurgus shall pass into the region, where his mother was, and shall be followed by the animal men, who have lived well; where they shall have rest. In fine, the material and animal men, who have lived ill, shall be consumed by the fire, which will annihilate all matter.

The disciples of Valentinus did not strictly confine themselves to his system. They took a great deal of liberty, in ranging the Æons according to their different ideas, without condemning one another upon that account. But what is most abominable, is, that from these chimerical principles they drew detestible conclusions as to morality: for, because spiritual beings could not perish, being good by nature, hence they concluded, that they might freely, and without scruple, commit all manner of actions, and that it was not at all necessary for them to do good; but above all, they believed continence to be useless. We have, in Clemens Alexandrinus, an extract of a letter of Valentinus, in which he maintains, that God does not require the martyrdom of his children, and that, whether they deny or confess Christ before tyrants, they shall be saved. If they believed that good works were necessary, it was only for animal men. Some believed, that baptism by water was superfluous: others baptized in the name of the unknown Father, of the Truth the mother of all, of him who descended in Jesus, of the light, redemption, and community of powers. Many rejected all outward ceremonies.

In fine, the errors of the Valentinians were wholly incompatible with the Christian doctrine. If they did not destroy the unity of God, they made of him a monstrous composition of different beings. They attributed the creation to another principle: They set up good and bad substances by nature. Jesus Christ, according to them, was but a man, in whom the celestial Christ descended. The Holy Ghost was but a simple divine virtue. There is no resurrection of the body. Spiritual men do not merit eternal life: it is due to them by their nature; and do what they will, they can never miss of it; as material men cannot escape annihilation, although they live an unblameable life.

The Valentinian heresy was the fruitful source of many others: for from hence sprung the *Heracleonites*, *Marcionites*, *Colarbasians*, &c. which see.

A. ROGER,
Dissert. on the
Bramins. P. 1.
c. 3.

VANPRASTAS. A sort of Anchorets among the Indian Bramins, who live retired in the woods, together with their wives and children, and feed only on such herbs and fruits as they can get without labour. Many of them scruple to pluck up even the least root, imagining they should commit a great sin, should they thus dislodge the soul of a plant from the body in which it resided. The life of the *Vanprastas* is looked upon as very holy and religious.

*
VARELLAS.

VARELLAS. Idol-Temples of the inhabitants of Pegu, in the East-Indies. They are built pyramidically in the form of a bell, having very large Bases. Some of these *Varellas* are frequented by pilgrims, and endowed with great riches. At the gate of these temples stands a vessel of water, in which the worshippers wash their feet. On their first entrance into the temple, they lay their hands upon their heads, as a token of reverence.

In one of these temples, we are informed, there are one hundred and twenty thousand idols. But, perhaps, these are nothing more than so many hieroglyphics or emblems, which are so customary all over the East.

UBIQUITARIANS. A sect of heretics, so called, because they maintained, that the body of Jesus Christ is (*ubique*) every where, or in every place.

Brentius, one of the earliest reformers, is said to have first broached this error, in Germany, about the year 1560. Melancthon immediately declared against it, as introducing a kind of confusion in the two natures of Jesus Christ. On the other hand, it was espoused by Flacius Illyricus, Osiander, and others. The universities of Leipzig and Wirtemberg in vain opposed this heresy, which gained ground daily. Six Ubiquitarians. *viz.* Smidelin, Selnecker, Musculus, Chemnitius, Chytræus, and Cornerus, having a meeting, in 1577, in the monastery of Berg, composed a kind of Creed, or formulary of faith, in which the *Ubiquity* of Christ's body was the leading article. However the Ubiquitarians were not quite agreed among themselves; some holding, that Jesus Christ, even during his mortal life, was every where, and others dating the Ubiquity of his body from the time of his ascension only.

UBIQUITY. An attribute of GOD. See INFINITY.

VEDAM. Among the Indian Bramins or Brachmans, is the book of their law, containing all that they are to believe and practise. See BRACHMANS.

The *Vedam* is written in what they call the *Samscortan tongue*, which is understood by such of the Bramins as never traffick. It is divided into four parts; namely, 1st. *Rogo-Vedam*, which treats of the first cause, of the first matter, of the angels, of the soul, of rewards and punishments, of the generation and corruption of creatures, of sin, and in what manner it may be remitted, &c. 2d. *Iffoure-Vedam*, which treats of the powers that preside over, and govern all things. 3d. *Sama-Vedam*, containining a system of morality. And 4th. *Addaravana-Vedam*, which treated of their religious ceremonies, temples, sacrifices, and feasts: But this last part has been lost for many years; and to this the Bramins impute the diminution of their honours, and the powers they formerly enjoyed. This book is of indisputable authority among them: but, as they used frequently to dispute about interpreting it, the sense of it has been fixed by the *Jastra's* or declarations.

The *Vedam* allows the Bramins five privileges. The first is, to celebrate the *Jagam*, which is a feast accompanied with a sacrifice; and this is performed, that they may deserve to go to *Devendre-Locon*, which is the mansion of the blessed. The second privilege is, their being allowed to instruct the *Sattreas*, a particular sect, in the manner of celebrating this feast, from which the *Veinsjas* and *Soudras*, two other sects, are excluded. The third privilege is, the permission of reading the *Vedam*. The fourth is, the liberty of instructing others in it. The fifth privilege, allowed by the *Vedam*, is the liberty of begging.

VENUS. The pagan goddess of beauty and love. Cicero tells us, there were several Venus's; among whom, she, who is the subject of this article, sprang from the froth of the sea, according to the fable: whence Ovid:

----- *Venus orta mari, mare præstet eunti.*

Ep. 15. v.
213.

Others say, she was the daughter of Jupiter and Dione. But whatever was her origin, her office was to preside over every thing relating to love, and the amorous intercourse of the sexes. It is upon this account that the poet Lucretius, writing of the nature and origin of things, invokes this goddess to his aid, in the following beautiful lines:

Æneadum genetrix, hominum divumque voluptas,
 Alma Venus, cœli subter labentia signa
 Quæ mare navigerum, quæ terras frugiferentes
 Concelebras : per te quoniam genus omne animantum
 Concipitur, visitque exortum lumina solis :
 Te, dea, te fugiunt venti, te nubila cœli,
 Adventumque tuum ; tibi suaves dædala tellus
 Summittit flores ; tibi rident æquora ponti,
 Placatumque nitet diffuso lumine cœlum.
 Nam simul ac species patefacta est verna diei,
 Et referata viget genetabilis aura Favonî ;
 Aeris primum volucres te, diva, tuumque
 Significant initum percussæ corda tua vi.
 Inde feræ pecudes persultant pabula læta,
 Et rapidos tranant amnes ; ita capta lepore,
 Illecebrisque tuis omnis natura animantum
 Te sequitur cupide, quo quamque inducere pergis.
 Denique per maria, ac montes, fluviosque rapaces,
 Frondiferasque domos avium, camposque virentes,
 Omnibus incutiens blandum per pectora amorem,
 Efficis, ut cupide generatim sæcla propagent.

*Kind Venus, glory of the blest abodes ;
 Parent of Rome ; chief joy of men and gods :
 Delight of all, comfort of sea and earth ;
 To whose kind pow'rs all creatures owe their birth !
 At thy approach, great goddess, strait remove
 Whatever things are rough, and foes to love :
 The clouds disperse, the winds most swiftly waste,
 And reverently in murmurs breathe their last.
 The earth with various art (for thy warm pow'rs
 That dull mass feels) puts forth her gawdy flow'rs.
 The well-pleased heav'n assumes a brighter ray,
 At thy approach, and makes a double day ;
 And gentle smiles adorn the roughest sea. }
 When first the gentle spring begins t'inspire
 Soft wishes, melting thoughts, and gay desire, }
 And warm Favonius fans the amorous fire ; }
 First thro' the birds thy active flame does move,
 Who, with their mates, sit down, and sing, and love :
 They greedily their tuneful voice employ
 At thy approach, the author of their joy.
 Then rapid streams, thro' woods, and silent groves,
 With wanton play, all run to meet their loves.
 Whole nature yields to thy soft charms ; the ways
 Thou lead'st, she following eagerly obeys.
 Acted by the kind warmth thou dost infuse,
 Each bird and beast endeavours to produce
 His kind, and the decaying world renews. } CREECH.*

Homer, by a poetical fiction, ascribes the great influence of this goddess, in inspiring the passion of love, to a *Cestus* or girdle, which she wore :

Il. 14. l. 214.

Ἡ δὲ ὑπὸ στήθεσφιν ἐλύσατο κερὸν ἱμάντα,
 Ποικίλον, εἴθ' αὖτε οἱ δελκτύχια πάντα τέτυκτο.
 Ἐν δ' ἐνὶ μὲν φιλότῃ, ἐν δ' ἱμέρῳ, ἐν δ' ὀαριεῖς,
 Πάρεφαις, ἥτ' ἐκλεψε νόον πύχα περ φρονέοντων.

*She from her fragrant breast the Zone unbraced,
 With various skill, and high embroidery graced.
 In this was every art, and every charm,
 To win the wisest, and the coldest warm :*

Fond

*Fond love, the gentle vow, the gay desire,
The kind deceit, the still reviving fire;
Persuasive speech, and more persuasive sighs,
Silence that spoke, and eloquence of eyes.*

Mr POPE.

Juno borrowed this *Cestus* of Venus, and soon found its effects, in the ardour with which Jupiter received her:

Ἦν ᾧ κραίνῳς προσήσατο Γάργαρον ἄκρον
Ἰδὼς ὑψηλῆς ἰδὲ ᾧ νεφεληγερέτα Ζεὺς
Ὡς δ' ἰδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν,
Οἷον ὅτι πρῶτιστον ἐμισγέσθην φιλότῃτι,
Ἐἰς εὐνὴν φοιτῶντε, φίλος λήθοντε τοκῆας.

Ibid. v. 292.

*To Ida's top successful Juno flies;
Great Jove surveys her with desiring eyes:
The god, whose lightning sets the heav'ns on fire,
Thro' all his bosom feels the fierce desire;
Fierce, as when first by stealth he seized her charms,
Mix'd with her soul, and melted in her arms.*

Mr POPE.

Venus is usually accompanied by the Nymphs and Graces. So Horace:

Jam Cytherea choros ducit Venus, imminente Luna,
Junctæque Nymphis Gratia decentes
Alternò terram quatiant pede.

Od. 4. l. 1.
v. 5.

*The Nymphs and Graces join'd, thro' flow'ry meads
By moon-light dance, and Venus leads.*

CREECH.

She was drawn in an ivory chariot by swans and flying Cupids, and sometimes by swans and as many doves or sparrows. She was crowned with myrtle, that plant being sacred to her:

----- *Veneri gratissima myrtus.*

VIRG. Eccl.
vii. v. 62.

She often carried a bow and arrows, and a flaming torch. Juvenal mentions this part of her equipage:

Nec Veneris pharetris macer est, aut lampade fervet.

Sat. 6. v. 137.

Phidias made her statue of ivory and gold, with one foot upon a tortoise: Schopas carved her riding upon a he-goat. She was painted by Apelles just coming out of the sea, and pressing the water out of her hair. Ovid mentions this picture:

Si Venerem Cous nusquam posuisset Apelles,
Merfa sub æquoreis illa lateret aquis.

Art. Amator.
l. 3. v. 401.

*Had not Apelles drawn the Cyprian Queen,
Her beauties still beneath the waves had been.*

CONGREVE.

Venus, tho' the most beautiful of the goddesses, was yet matched in wedlock to Vulcan, the most ugly and deformed of all the gods. But she was false to his bed: for she carried on an intrigue with Mars, the god of war, in whose embraces she was once surprized by her husband. See the articles MARS and VULCAN.

She was extremely fond of a young shepherd, named *Adonis*, who was killed by a boar, as he was hunting, and deified after his death. See ADONIS.

But, of all her adventures, none is more remarkable, than the victory she gained, by the judgment of Paris, over Juno and Minerva. It happened, at the marriage of Peleus and Thetis, that Discord, not being invited, threw in a golden apple, on which was written, that it should be given to the fairest. The three pretenders to it were Juno, Minerva, and Venus; and Jupiter ordered Paris, who then kept sheep

sheep on mount Ida, to be their judge. Paris gave sentence in favour of Venus. This judgment of Paris is prettily described by Ovid, who makes Paris himself relate the story to Helen.

Epist. 16.
v. 53.

Est locus in mediæ nemorosæ vallibus Idæ
Deviis, & piceis ilicibusque frequens :
Qui nec ovis placidæ, nec amantis faxa capellæ,
Nec patulo tardæ carpitur ore bovis.
Hinc ego Dardaniæ muros, excelsaque tecta,
Et freta prospiciens, arbore nixus eram.
Ecce pedum pulsu visâ est mihi terra moveri :
Vera loquor, veri vix habitura fidem.
Constitit ante oculos, actus velocibus alis,
Atlantis magni Pleïonesque nepos.
Fas vidisse fuit ; fas sit mihi visâ referre,
Inque dei digitis aurea virga fuit.
Tresque simul Divæ, Venus & cum Pallade Juno,
Graminibus teneros imposuere pedes.
Obstupui, gelidusque comas erexerat horror,
Cum mihi, pone metum, nuntius ales ait.
Arbiter es formæ ; certamina siste dearum,
Vincere quæ forma digna sit una duas.
Neve recusarem, verbis Jovis imperat ; & se
Protinus ætheria tollit in astra via.
Mens mea convaluit, subitoque audacia venit ;
Nec timui vultu quamque notare meo.
Vincere erant omnes dignæ ; judexque verebar
Non omnes causam vincere posse suam.
Sed tamen ex illis jam tunc magis una placebat ;
Hanc esse ut scires, unde movetur amor.
Tantaque vincendi cura est, ingentibus ardent
Judicium donis sollicitare meum.
Regna Jovis conjux, virtutem filia jactat :
Ipse, potens, dubito, fortis an esse velim.
Dulce Venus risit, nec te, Pari, munera tangant,
Utraque suspensi plena timoris, ait.
Nos dabimus quod ames ; & pulchræ filia Ledæ
Ibit in amplexus, pulchrior ipsa, tuos.
Dixit ; & ex æquo donis formaque probata,
Victorem cælo rettulit illa pedem.

*A place there is in Ida's thickest grove,
With oaks and fir-trees shaded all above :
The grass here grows untouch'd by bleating flocks,
Or mountain goat, or the laborious ox.
From hence Troy's tow'rs, magnificence and pride,
Leaning against an aged oak, I spy'd.
When straight methought I heard the trembling ground
With the strange noise of trampling feet resound.
In the same instant Jove's great messenger,
On all his wings born thro' the yielding air,
Lighting before my wond'ring eyes did stand,
His golden rod shon in his sacred hand.
With him three charming goddesses there came,
Juno, and Pallas, and the Cyprian dame.
With an unusual fear I stood amazed,
Till thus the god my sinking courage raised :
Fear not ; thou art Jove's substitute below ;
The prize of heav'nly beauty to bestow ;
Contending goddesses appeal to you :
Decide their strife. He spake, and up he flew.*

Then bolder grown, I threw my fears away,
 And every one with curious eyes survey.
 Each of them merited the victory,
 And I, their doubtful judge, was grieved to see,
 That one must have it, when deserved by three.
 But then that one there was, which most prevailed,
 And with more pow'rful charms my heart assailed.
 Ah! wou'd you know who thus my breast cou'd move?
 Who cou'd it be but the fair Queen of Love?
 With mighty bribes they all for conquest strive;
 Juno will empires, Pallas wisdom give;
 Whilst I stand doubting which I shou'd prefer,
 Empire's soft ease, or glorious toils of war.
 But Venus gently smiled, and thus she spake:
 They're dang'rous gifts; O do not, do not take!
 I'll make thee Love's immortal pleasures know,
 And joys that in full tides for ever flow:
 For, if you judge the conquest to be mine,
 Fair Leda's fairer daughter shall be thine.
 She spake; and I gave her the conquest due
 Both to her beauty, and her gift of you.

DUKE.

This goddess was numbered among the deities presiding over marriage, in which character she was styled *Venus Suadela*. She was esteemed propitious to mariners; and had the epithet *Hortensis*, because she took care of gardens. She had various titles, taken from the places, where she was more particularly worshipped; as, *Cypria*, *Cytherea*, *Idalia*, &c.

Among the temples of Venus, that at Paphos was one of the most celebrated. Here (according to Tacitus) only male victims were offered to the goddess: but it was not lawful to shed their blood on the altar. The same author tells us, that rain never fell on this altar, tho' it was uncovered. The statue of the goddess was not of a human shape, but was a round figure, larger at bottom, and gradually diminishing to the top of it; the reason of which representation is unknown. Virgil mentions this Temple:

*Ipse Paphum sublimis abit, sedesque revisit
 Læta suas, ubi templum illi, centumque Sabæo
 Thure calant aræ, fertisque recentibus halant.*

Æn. T. I.
 v. 415.

----- The goddess flies sublime,
 To visit Paphos, and her native clime;
 Where garlands ever green, and ever fair,
 With Vows are offer'd, and with solemn pray'r:
 A hundred altars in her Temple smoke;
 A thousand bleeding hearts her pow'r invoke.

DRYDEN.

There were, at Rome, several temples dedicated to this goddess. One of the most considerable was that of *Venus Genetrix*, from whom Cæsar boasted to be descended, by Julius, the son of Æneas, and grandson of Anchises and Venus. Here was a fine statue of Venus, sent to Cæsar by Cleopatra Queen of Egypt. Before the Temple was an equestrian statue of Julius Cæsar, whose horse's-hoofs resembled the toes of a man's foot. There were also temples of *Venus Capitolina*, and others, of which we know only the names.

At Eryx, in Sicily, was a very famous temple of *Venus Erycina*, full of silver Vases, Censers, and other rich ornaments. This temple was held in great veneration, and the goddess so much regarded, that no one dared touch any thing of her treasures. Amilcar, the Carthaginian General, at last, plundered this temple, and divided the riches among his soldiers. In punishment of this sacrilege, the plagued seized his army; he himself was taken by his own countrymen, and, having endured all imaginable tortures, was hanged. Ælian relates several miracles, which were performed in this temple. The victims, he says, came of themselves to the altar, to be sacrificed; and, tho' there was a fire night and day upon

ÆLIAN, Var.
 Hist.

the altar, yet no ashes or half-burnt wood were ever found upon it. The same author tells us, that the people of Eryx had a feast, which they called *Anagogia* or the *Departure*, because at that time Venus (they pretended) departed from them, to go to Libya. The reason they gave for this was, because the pigeons, which abounded in that country, disappeared at that time, and as (they thought) accompanied the goddess in her journey. After nine days absence, the pigeons returned, and then the Sicilians celebrated the *Catagogia*, or *Return* of the goddess.

STRABO, l. 8.

She had a Temple at Corinth, where the Corinthians had consecrated above a thousand courtezans, who sold their favours very dear; from whence came the proverb, *non licet omnibus adire Corinthum*, that is, all are not rich enough to purchase the pleasures of Corinth.

HEROD. l. 1.

Among the Babylonians, every woman was obliged, once in her life, to prostitute herself, in the temple of Venus, to any stranger, for a sum of money, which was consecrated to the goddess.

Venus, according to the Mythologists, is the Generative Nature, or Principle of Generation. So Lucan :

Lib. 10. v.
208.

At fecunda Venus cunctarum femina rerum
Possidet.

But fruitful Venus is the Genial Queen.

ROWE.

Her being born of the foam of the sea may signify, that all generation is performed by moisture: for several of the antient philosophers supposed water to be the principle of all things.

F. MONIER,
Account of
Armenia.

VERTABIE T S. Among the Armenian Christians, are the *Doctors in Divinity*; a degree, which is held in such esteem among them, that they confer it with the same solemnities, as they do Holy Orders; and this title is, in their opinion, of the same import with that of our blessed Lord, who called himself *Rabbi* or *Master*.

To these Doctors they have recourse for their opinions in all religious debates. They are the persons appointed to preach in the churches; and it is their business to reconcile such divisions as happen to arise at any time among particular persons. They make no scruple to take the upper hand of such bishops as are not doctors. They bear the crozier; and some of them are superiors of convents. They study to make themselves the objects of the peoples veneration. They receive such as visit them, even the priests, in chairs of state. They assume the power of excommunication: they fast three parts in four of the year, with great austerity; and they lead a life of perpetual celibacy. Their maintenance is from the voluntary contributions of their numerous auditors; and they carry a sort of staves in their hands, as a public mark of their Doctor's degree.

VERTUMNUS. A rural deity of the antient Romans. He was originally an Etrurian or Tuscan :

PROPERT.
l. 4. eleg. 2.
v. 3.

Tusculus ego, & Tusculis orior.

There were various etymologies given of the name *Vertumnus*. Some said, he was so called from the *revolution* of the year :

Ibid. v. 11.

*Seu quia vertentis fructum percepimus anni,
Vertumni rursus credidit esse sacrum.*

Propertius assigns another reason; which he puts into the mouth of Vertumnus himself.

Ib. v. 19.

Mendax fama nocet: alius mihi nominis index:
De se narranti tu modo crede deo.
Opportuna mea est cunctis natura figuris:
In quamcumque voles, verte, decorus ero.

*A thousand varied figures I command,
(I best my name and nature understand ;)
Yet graceful, in whatever shape I stand.*

Hence Tibullus :

Talis in æterno felix Vertumnus Olympo
Mille habet ornatus, mille decenter habet.

Lib. 4. eleg.
2. v. 13.

*So, on Olympus' everlasting rise,
A thousand forms the gay Vertumnus tries,
Graceful in all, and bright in each disguise. DART.*

He had occasion to try all his shapes, when he courted the beautiful *Pomona*. She was a nymph of the Hamadryad kind, and employed herself in the cultivation of gardens and orchards ; from whence she had her name :

Rege sub hoc Pomona fuit ; qua nulla Latinas
Inter Hamadryadas coluit solertius hortos,
Nec fuit arborei studiosior altera fœtus ;
Unde tenet nomen.

OVID Met.
1. 14. v. 623.

*A Hamadryad flourish'd in these days,
Her name Pomona, from her woodland race.
In garden culture none cou'd so excel,
Or form the pliant souls of plants so well ;
Or to the fruit more generous favours lend,
Or teach the trees with nobler loads to bend.*

Dr GARTH.

She was courted by all the Sylvan gods : among the rest, Vertumnus tried a thousand shapes to win her :

O quoties habitu duri messoris aristas
Corbe tulit, verique fuit messoris imago !
Tempora sæpe gerens fœno religata recenti,
Defectum poterat gramen versasse videri.
Sæpe manu stimulos rigida portabat, ut illum
Jurasses fessos modo disjunxisse juvencos.
Falce data frondator erat, vitisque putator.
Induerat scalas, lecturum poma putares.
Miles erat gladio, piscator arundine sumpta.
Ille etiam picta redimitus tempora mitra,
Innitens baculo, positus ad tempora canis,
Assimilavit anum.

Ibid, v. 643.

*To gain access, a thousand ways he tries ;
Oft, in the hind, the lover wou'd disguise :
The heedless lout comes shambling on, and seems
Just sweating from the labour of his teams.
Then, from the harvest, wou'd the mimic swain
Seem bending with a load of bearded grain.
Sometimes a dresser of the vine he feigns,
And lawless tendrils to their bounds restrains.
Sometimes his sword a soldier shows, his rod
An angler ; still so various is the god.
With fore-head cloth, a matron now he seems,
A staff supplying the defect of limbs.*

Id.

In this last disguise, he came into her garden, saluted her, and, from seeing a vine supported by an elm, fell into a discourse of the usefulness and happiness of a married life. The discourse prevailed but little ; till throwing off his disguise, he appeared.

appeared a young god ; at which sight the nymph was fired with a mutual flame, and they became a happy couple :

Ibid. v. 765.

Hæc ubi nequicquam formas deus aptus in omnes
Edidit, in juvenem rediit, & anilia demit
Instrumenta fibi ; talisque apparuit illi,
Qualis ubi oppositas nitidissima solis imago
Evicit nubes, nullaque obstante reluxit.
Vimque parat ; sed vi non est opus, inque figura
Capta dei nympha est, & mutua vulnera sensit.

*Vertumnus tried his various shapes in vain ;
But then assumed his heav'nly form again ;
Such looks and lustre the bright youth adorn,
As when with rays glad Phæbus paints the morn.
The sight so warms the fair admiring maid,
Like snow she melts ; so soon can youth persuade :
Consent, on eager wings, succeeds desire,
And both the lovers glow with mutual fire.* Id.

There was no god had more images erected to him, than Vertumnus. He is painted with a garland of flowers on his head, a pruning hook in one hand, and ripe fruits in the other. His festival, called *Vertumnalia*, was celebrated in the month of October. He is an emblem of the various seasons and productions of the year.

Pomona, whom he married, was worshipped as the goddess of gardens and orchards.

V E S P E R S. See SERVICE (DIVINE).

V E S T A. A famous goddess among the Romans. She had various names, being likewise called *Rhea* and *Cybele*, and sometimes the *Great Mother*. Ovid tells us, *Vesta* was the same as the *Earth* :

Faët. l. 6.
v. 460.

----- *Tellus Vestaque numen idem est.*

And she was called *Vesta*, because the earth (*vi stat sua*) is supported by its own weight :

Ib. v. 299.

Stat vi Terra sua : vi stando Vesta vocatur.

And the same etymology is given of this goddess's Greek name *Ἐστια* :

Ib. v. 300.

Causaque par Graii nominis esse potest.

The pious king Numa was the first, who built a temple to Vesta :

Ib. v. 259.

*Regis opus placidi ; quo non metuentius ullum
Numinis ingenium terra Sabina tulit.*

This Temple was a round, orbicular, building, without any angles, to represent the figure of the earth :

Ib. v. 281.

*Par facies Templi ; nullus procurrit in illo
Angulus : a pluvio vindicat imbre tholus.*

And as the earth was supposed to have a constant fire in its bowels, so a perpetual fire was kept up in the center of Vesta's temple :

Ib. v. 267.

*Vesta eadem est, quæ Terra : subest vigil ignis utrique ;
Significant sedem Terra focusque suam.*

There were no statues of the goddess Vesta in this Temple. Ovid says, he was fool enough to think there was, till he was convinced of the contrary; and the reason he assigns is, because fire has no representative:

*Esse diu stultus Vestæ simulacra putavi:
Mox didici curvo nulla subesse tholo.
Ignis inextinctus Templo celatur in illo:
Effigiem nullam Vesta nec ignis habet.*

Ib. v. 295.

Vesta was a virgin, because no bodies are produced from fire; and for this reason the *Vestals*, her priestesses, were obliged to preserve their virginity.

*Nec tu aliud Vestam, quam vivam intellige flammam:
Nataque de flamma corpora nulla vides.
Jure igitur Virgo est, quæ semina nulla remittit,
Nec capit; & comites virginitatis habet.*

Ib. v. 291.

The genealogy of Vesta is differently given. Ovid, whom we have hitherto followed, makes her to be the third daughter of Saturn and Ops. The other two were Juno and Ceres:

*Ex Ope Junonem memorant Cereremque creatas
Semine Saturni: tertia Vesta fuit.*

Ib. v. 285.

The Romans looked upon Vesta as one of the tutelar deities of their empire. Hence that invocation in Virgil:

*Dî patrii indigetes & Romule, Vestaque mater,
Quæ Tuscum Tiberim, & Romana palatia servas!*

Georg.
l. i. v. 498.

*Ye home-born deities of mortal birth!
Thou father Romulus, and Mother Earth,
Goddess unmoved! whose guardian arms extend
O'er Tuscan Tiber's course, and Roman towers defend.* DRYDEN.

And they so far made the safety and fate of Rome to depend on the preservation of the sacred fire in the Temple of Vesta, that they thought the extinction of it foreboded the most terrible misfortunes. The keeping up this fire was the peculiar office of the Vestal virgins. See the following article.

V E S T A L S. Priestesses of the goddess Vesta. See the foregoing article.

The institution of this religious order is ascribed to king Numa, who, having built a temple to Vesta, in which a perpetual fire was to be kept up, committed the care of supplying and preserving it to four Vestals, whose names were Gegania, Verenia, Canuleia, and Tarpeia. Afterwards Tarquin the elder added two more to them; and it does not appear, that their number ever exceeded six, among whom one was superior to the rest, and called *Vestalis maxima*. DION. Halicarn. l. 2.

The Vestals were chosen from six to ten years of age, beyond which age none was admitted among them. They were obliged to strict continence for thirty years, the ten first of which were employed in learning the ceremonies of religion, the next ten in the performance of them, and the ten last in teaching them to the younger Vestals. After this, they were permitted to lay aside their ornaments, quit their office as priestesses, and marry. But, as these marriages were observed not to be very happy, few of them left their old profession, even after the time of their ministry was expired. And they found themselves well compensated, for the restraints of their condition, by the honours that were annexed to it. When they appeared in public, they were attended by Lictors, as the kings and consuls were. If they accidentally met a criminal going to execution, he was immediately pardoned. They had the precedence wherever they came, and seats of distinction provided for them at the shews of the Circus. Nay, at last, they had a right of being carried to the Temple of Jupiter in a chariot, which was an honour paid

only to those of the imperial family ; and they were buried within the city, which was a privilege allowed to none but the greatest personages of the empire.

But, as the honours done them were great, so their faults were not suffered to go unpunished. The least levity in them, or the smallest neglect in their office, was tried by the *Pontifices*, and at their command punished with severity. That punishment especially, which was inflicted on them for prostituting their honour, had something in it inexpressibly terrible. The criminal was sentenced to death. On the day of execution, the Pontifex Maximus stripped her of her ornaments, and she was clothed in a mourning habit. She was carried in a litter, swathed so tight as to be deprived of the use of her voice. Her friends and relations walked before her in tears ; and the procession passed cross the *Forum*, and thence thro' the *Porta Collina*, to the place of her punishment. A little vault was dug in the earth, with a lamp burning in it. The Vestal was let down into this vault, the entrance of which was bricked up, and covered with earth. And here she was left buried alive.

CICERO de
legib. l. 2.

To suffer the sacred fire to go out, was an unpardonable neglect. It was a law : *Virgines Vestales in urbe custodiunto ignem foci publici sempiternum*. And Festus tells us, that, when a Vestal suffered it to go out, she was punished with whipping, and treated as a slave. The whole city was in a consternation at the accident, and a fresh fire was kindled in the Temple of Vesta, with many purifications. This new fire was kindled either by rubbing two pieces of wood one against the other, or by means of a burning glass, which, collecting the pure rays of the sun upon some combustible matter, set it in a flame.

The habit of the Vestal Virgins consisted of an head-dress, called *Infula*, which sat close to their heads, and from whence hung certain laces called *Vittæ* ; a kind of surplice made of white linnen, and over it a purple mantle with a long train to it.

V I A T I C U M. So the Romanists call the Communion, which is administered to persons at the point of death. The word is Latin, and signifies *provision for a journey*. Death, therefore, being considered as a journey into eternity, the Eucharist given to dying persons is figuratively styled *Viaticum*.

ALET'S Ri-
tual.

The sick person must receive it fasting, if he can with safety. If he is not able to swallow the whole wafer, a piece of it may be given him, and afterwards some liquid. If the sick person throws up the wafer, and the pieces of it plainly appear, they must be put into some clean vessel, and carried to the church, and there deposited in some holy and decent place, till such time as they are changed ; after which they must be cast into the *Sacrarium*, or little well, into which are thrown such pieces of the host as by any accident are polluted. But if the pieces are not to be distinguished, what he has cast up must be wiped away with pieces of tow, and burnt in the fire. The priest must take care not to give the *Viaticum* to those, who are troubled with continual coughing, or are not able to swallow the host, for fear of any accident unsuitable to the dignity of the Sacrament.

When the *Viaticum* is carried to any place, all the parts of the house, thro' which it passes, are strewed with flowers and odoriferous herbs. The Host is laid on a table, very neatly covered, on which stand two lighted tapers. The priest, at his coming into the sick man's apartment, bids peace to the house. All present worship the Host. Then the priest sprinkles the sick person, and the room ; during which, anthems are repeated, and prayers suitable to the occasion. After this, he uncovers the Pyx, takes up a wafer with the thumb and fore-finger of his right hand, and advances forward to the sick man, to whom he administers the Sacrament according to the rites of that Church. If the sick person is just expiring, the priest omits all the prayers, gives him the *Viaticum*, and repeats two or three words only.

Whenever the *Viaticum* is carried in public, which is often done in Romish countries, the Rector gives notice thereof to the parishoners by ringing a bell. Then many of them assemble at the church with tapers and torches ; and from thence a procession is made, the priest walking with the pyx in his hand under a canopy, and the people following. If the *Viaticum* is to be carried to a considerable distance, it is inclosed in a stuff purse, and hung about the priest's neck, to prevent it's shaking, or falling to the ground.

For

For the reader's amusement, I shall subjoin two legendary stories, in relation to the *Viaticum*, taken out of an old homily.

' There was an earl of *Venice* call'd *Syr Ambricht*, that loved the sacrament of the awter passing well, and did it all the worshyp and reverence that he might, so when he lay sick and should die, he might not receive the sacrament for castyng; then was he sorry, and made dole; and then he let make clean his right syde, and to cover it with a fayr clothe of sendall, and layd God's body therein, and said thus to the host: " Lord thou knowest that I love thee with all my heart, and would fayne receive thee with my mouth and I durst, and because I may not, I lay thee on the place that is next to my heart, and so I shew thee all the love of my heart that I can or may: wherefore I beseech thee good Lord, have mercy on me." And even therewith in the sight of all the people that were about him, his syde opened, and the host went there into his syde, and then it closed again, and so soon anon after he dyed. *Festival. in die corp. Christi*, f. 52.

The curious incident following is also related in the above-cited homily: ' In Devonshyre besyde Exbridge was a woman that lay sick and was nye deed, and sent after a holy person about midnight, to have her ryghts. Than this man in all haste he might arose, and went to the church, and took Goddes body in a boxe of ivory, and put it into his bosome, and went forth toward this woman. And as he wente through the forest in a fayre mede that was his next waye, it happened that his box fell out of his bosome to the ground, and he wente forth and wyft it not, and came to this woman, and herde her confession. And then he asked her yf she would be houseled? and she said, ye syr. Then he put his hande into his bosom and sought the box, and whan he found it not, he was full sorry and sad, and sayd, dame, I will go after Goddes body, and come agayne anone to you, and so he wente forth sore wepyng for his symplenes. And so as he came to a wylowe tree, he made thereof a rodde, and stryped himself naked, and bette hymself so that the blode ranne downe by his syde, and sayde thus to hymself: " O thou symple man, why haste thou lost thy Lord God, thy maker, thy fourmer and creatour?" and when he had thus bette hymself, he dyd on his clothes and went forth, and then he was ware of a pyller of fire that lasted from erth to heaven, and he was all astroyed thereof, yet he blessed him and wente to it; and there lay the sacrament fallen out of the boxe into the grasse, and the pyller shone as bryght as the sunne, and it lasted from Goddes body to heaven; and all the beestes of the forest were come aboute Goddes body, and stode in compasse round about it, and all kneeled on 4 knees save one black horse that kneled but one knee. Then sayd he, yf thou beest ony beest that may speke, I charge thee in Goddes name here present in fourme of breed, tell me why thou knelest but on one knee. Then sayd he, I am a fende of hell, and wyll not kneele and I might; but I am made agenst my will; for it is wryten that every knelyng of heaven and of erthe shall be to the worshyp of the Lord God. Why art thou lyke a hors? and he sayd, to make the people to stele me, and at suche a town was one hanged for me, and at such a towne another. Than sayd the holy persone, I commaunde thee by Goddes fleshe and his blode, that thou go into wyldernesse, and be there as thou shalt never dyscase, (*i. e.* afflict) crysten man more. And then this man went forth to the woman and dyd her ryghtes, by the which she was saved and went to everlastyng salvatyon. To the whiche he brynge us, our blyssed Savyour Jhesus.'

V I C A R. In the Canon, or Ecclesiastical Law, is the priest or minister of a parish, the tythes whereof are impropriated or appropriated, that is, belong either to a chapter, religious house, &c. or to a lay-man, who receives them, and allows the Vicar only the small Tythes, or a convenient salary, antiently called *Portio congrua*. He is called *Vicar*, *quasi Vice fungens Rectoris*, as supplying the place and duty of a *Rector*, who would be intituled to the great tythes.

Vicars have been sometimes called *Vicarii perpetui*, because not appointed by the impropriator, but presented by the patron, and canonically instituted; so that they enjoy the benefice *in perpetuum*.

V I C T O R Y.

In Theog.

VICTORY. The Greeks and Romans deified *Victory*, or conquest over their enemies. Hesiod makes her to be the daughter of Styx and Pallas.

The goddess *Victory* had several temples at Rome. Her figure is to be met with upon a great many monuments, marbles, gems, and medals. She is usually represented with wings, both by medalists and poets. Thus Claudian :

*De Consul.
Honor. 6.*

Adfuit ipsa suis ales Victoria.

And Silius Italicus :

----- *niveis Victoria concolor alis.*

Pausanias tells us, the Athenians made her without wings, that she might stay with them, and not fly elsewhere. To the same purpose is the following epigram on a statue of Victory, whose wings were burnt by a flash of lightning :

In Antholog.

Ρώμη παμβασιλεια, πόν κλέος ἔποτ' ὀλεῖται,
Νίκη γὰρ σε φυγεῖν ἄπτερος ἔδυναται.

*Thy triumphs, pow'rful Rome, shall ne'er decay ;
For wingless Victory cannot fly away.*

The palm-branch and laurel were both the rewards of conquerors, and therefore no improper ornaments for *Victory*, who usually holds a branch of a palm-tree in one hand, and a crown of laurel in the other.

I shall subjoin Prudentius's beautiful description of a statue of Victory in the following passage :

*Cont. Symm.
l. 2.*

Non aris, non farre molæ, Victoria felix
Exorata venit : labor impiger, aspera virtus,
Vis animi, excellens ardor, violentia, cura,
Hanc tribuunt, durum tractandis robur in armis.
Quæ si defuerint bellantibus, aurea quamvis
Marmoreo in Templo rutilas Victoria pennas
Explicet, & multis surgat formata talentis :
Non aderit vestrisque offensa videbitur hastis.
Quid miles propriis diffusus viribus optas
Irrita fæmineæ tibimet solatia formæ ?
Nunquam pennigeram legio ferrata puellam
Vidit anhelantum regeret quæ tela virorum.
Vincendi quæris dominam ? sua dextera cuique est,
Et deus omnipotens ; non pexo crine virago,
Nec nudo suspensa pede, strophioque revincta,
Nec tumidas fluitante sinu vestita papillas.

*Shall Victory intreated lend her aid,
For cakes of flow'r on smoking altars laid ?
Her help from toils and watchings hope to find,
From the strong body, and undaunted mind.
If these be wanting on th' embattled plain,
Ye sue the unpropitious maid in vain ;
Tho', in her marble Temples taught to blaze,
Her dazzling wings the golden dame displays,
And many a talent in due weight was told,
To shape her godhead in the curious mould.
Shall the rough soldier of himself despair,
And hope for female visions in the air ?
What legion, sheath'd in iron, e'er survey'd
Their darts directed by this winged maid ?
Dost thou the pow'r that gives success demand ?
'Tis he th' Almighty, and thy own right hand ;*

Not the smooth nymph, whose locks in knots are twined,
Who bending shews her naked foot behind;
Who girds the virgin zone beneath her breast,
And from her bosom heaves the swelling vest.

ADDISON.

VIDAMES. The name of certain officers under the bishops of France, for the administration of Justice, and preservation of the rights of the Church. These offices, in process of time, became hereditary, being made fees, held of the respective bishops, from whose sees they take their titles; as the *Vidame* of *Rheims*, *Amiens*, &c. The word is derived from the Latin *Vice-dominus*, which signifies a Lord's substitute or deputy.

These *Vidames* seem to be the same kind of officers with the antient *Oeconomi*, whose business it was to take care of the temporalities of the bishoprics.

VIGILS. In the Christian Church, are those fasts, appointed before certain festivals, in order to prepare the mind for a due observation of the ensuing solemnity. They are so called from the Latin word *Vigilia*, which signifies *Watchings*; it being the custom, in the primitive times, to pass great part of the night, preceding certain Holy-days, in devotion and religious exercises. But, when these nocturnal assemblies came to be greatly abused, the Church thought fit to abolish them, and convert them into fasts, still keeping the former name of *Vigils*.

Some found the observation of the *Vigilia*, or *night-watches*, upon several texts of Scripture, which enjoin *watching* as well as *prayer*. And farther they urge our Saviour's own example, who continued all night in prayer alone. But others, with greater probability, have referred the rise of these night-watches to the necessity Christians were under of meeting in the night, by reason of the malice and persecution of their enemies. Thus the disciples of our Lord were assembled together in the evening, the doors being shut for fear of the Jews: And St Paul at Troas continued his speech until midnight. In the account Pliny gives to the emperor concerning the Christians, their *meeting before day* makes a part of it. And when persecution ceased, and they had the liberty of performing their devotions in a more public manner, they still continued these night-watches before great festivals, particularly that of Easter. This practice was in great vigour in the time of St Jerom, who defended these Vigils against the objections of Vigilantius, who endeavoured to have them abolished. The council of Eliberis forbade the admission of women into these nocturnal assemblies: but they were not abolished till the VIth century.

It is not every festival that has a *Vigil*, or fast-day preceding it. Those appointed by the Church are as follows:

Before the *Nativity of our Lord*.
The *Purification* and *Annunciation* of the
Blessed Virgin.
Easter-day.
Ascension-day.
Pentecost.
St Matthias.
St John Baptist.

Before the festival of *St Peter*.
St James.
St Bartholomew.
St Matthew.
St Simon and St Jude.
St Thomas.
St Andrew.
and
All Saints.

If any of these feasts fall upon a Monday, the Vigil or fast-day is kept upon the Saturday, and not the Sunday next before it.

The other festivals have no Vigils annexed to them, because they fall chiefly between Christmas and Epiphany, or between Easter and Whitsunday, which were always esteemed such seasons of rejoicing, that the Church seldom thought fit to mingle with them any days of fasting and humiliation.

VINALIA [*Lat.*] A festival of the antient Romans, celebrated on the ninth of the Kalends of May, in honour both of Jupiter and Venus. So Ovid tells us:

*Cur igitur Veneris festum Vinalia dicunt,
Quæritis; & quare sit Jovis illa dies?*

VOL. II.

6 I

Fast. l. 4.
v. 877.

The

The same poet gives us an account of the origin of this festival. In the war between Turnus and Æneas, the former sought alliance with Mezentius king of the Heturians, who promised him his assistance, provided he would give him all the wine of his next vintage. This was agreed to: but Æneas, having vowed to Jupiter the wine of the Latin vintage, conquered Mezentius in fight, and acquitted himself of his vow to that god. Hence that day was celebrated as a feast of Jupiter, and called *Vinalia*:

Ib. v. 899.

*Dicta dies hinc est Vinalia: Jupiter illam
Vindicat, & festis gaudet inesse suis.*

It was sacred to Venus likewise, because, on that day, Syracuse and Eryx in Sicily having been taken by the Romans, the goddess Venus (particularly worshipped in that country) was, by order of the Sibylline oracles, translated to Rome, and worshipped in a temple dedicated to her near the *Porta Collina*. This Ovid tells us in the following verses:

Ib. v. 871.

*Templa frequentari Collinæ proxima portæ
Nunc decet: a Sculo nomina colle tenet.
Utque Syracusas Arethusidas abstulit armis
Claudius, & bello te quoque cepit, Eryx;
Carminē vivacis Venus est translata Sibyllæ,
Inque suæ stirpis maluit urbe coli.*

VIRGIN MARY. See PURIFICATION OF THE VIRGIN MARY.

BINGHAM,
Orig. Ecclef.
B. 7. c. 4.

SOZOM. l. 8.
c. 23.
SOCRAT. l. 1.
c. 17.

Ep. 62.

Conc. Ancyr.
c. 19.
Conc. Chal-
ced. c. 16.

AUGUST. de
bono viduit.
c. 8, &c.

AMBROS. de
Virgin. l. 3.
OPTAT. cont.
Parmen. l. 6.

Cod. Theod.
l. 13. tit. 10.

SOCRAT. l. 1.
c. 17.

AMBROS. ad
Virgin. lap-
sam, c. 6.

VIRGINS. In the antient Christian Church, there was a kind of religious order, consisting of women, who made open and public profession of Virginity; and this before the monastic life or name was known in the world. This appears from the writings of Cyprian and Tertullian, who speak of Virgins dedicating themselves to Christ, before there were any monasteries to receive them. These, for distinction's sake, are sometimes called *Ecclesiastical Virgins*; and *Canonicæ*, because they were enrolled in the canon, or *Matricula*, of the Church. They differed from the monastic Virgins chiefly in this, that they lived privately in their fathers houses, and, in cases of necessity, were maintained by the Church; whereas the others lived in community, and upon their own labour.

Whether they made any solemn vow, is not agreed among learned writers. Cyprian thinks, their profession of virginity was not so strict, but they might afterwards marry, if they could not, or would not, persevere. But, in the following ages, the censures of the Church were inflicted on such of them as broke thro' their profession. The Council of Ancyra enjoins them a year's penance: the council of Chalcedon excommunicates them. However there never was any ecclesiastical decree for rescinding, or pronouncing null, such marriages.

As to the consecration of Virgins, it was usually performed publicly in the church by the bishop, or some presbyter deputed by him. When a Virgin had signified her purpose to the bishop, she came and made open profession thereof in the church, and then the bishop, or his substitute, put upon her the accustomed habit of sacred Virgins. One part of this habit was the *jacrum velamen* or veil: Another was, a purple and golden mitre, or crown, which they wore on their heads as a badge of distinction. The *Ordo Romanus* has a long form of prayer, and the ceremony of a ring and bracelet, at their consecration: but the antient liturgies having nothing of this, their silence seems to be an argument against the antiquity of them.

It is to be observed, that the sacred Virgins were not consecrated to any special offices in the Church, as the Deaconesses were. However they were in great esteem, and had particular honours paid them. They were exempt from the same taxes as the clergy were. Their persons were sacred, and there were very severe laws against any who offered the least violence to them. Constantine charged his own exchequer with their maintenance; and his mother Helena used to entertain them, and wait upon them at her own table. The Church gave them a share of her own revenues, and assigned them a particular place or apartment in the house of God, whither the most noble and religious matrons used to resort, to receive their salutations and embraces.

V I R T U E.

V I R T U E. The Romans made a goddess of *Virtue*. She is frequently seen on antient medals, and there is always something bold and masculine in her air and posture, agreeable to the following description of her in Silius Italicus :

Virtutis dispar habitus ; frons hirta, nec unquam
Composita mutata coma ; stans vultus, & ore
Incessuque viro propior, lætisque pudoris ;
Celsa humeris, nivæe fulgebat stamine pallæ.

Lib. 15.

----- *A different form did Virtue wear :*
Rude from her forehead fell th' unplaited hair ;
With dauntless mien aloft she rear'd her head,
And next to manly was the Virgin's tread :
Her height, her sprightly blush, the goddess show,
And robes unfullied as the falling snow.

ADDISON.

Virtue had her temples at Rome, where was one in common to her and *Honour*, built by Caius Marius. See **H O N O U R**.

V I S I T A T I O N O F O U R L A D Y. A festival of the Romish Church, observed on the second day of July. It was instituted, in the year 1389, by pope Urban IV, upon the following occasion.

MACER,
Hierolex.

The Church of Rome being disturbed by a schism, prayers were put up to the blessed Virgin, that she would put an end to it ; and, to engage her assistance, a festival was dedicated to her by Urban, and confirmed by his successor Boniface IX, to commemorate the *visit* she paid to her cousin Elizabeth, when she stayed with her three months. These popes, to make the solemnity better observed, annexed large indulgences to it : however it was not generally kept in the West, till the Council of Basil settled it by a canon, in 1441.

There is a religious order of Nuns, in the Romish Church, called *Nuns of the Visitation of our Lady*. It was founded, in the year 1610, by St Francis de Sales, bishop and prince of Geneva. It has at present more than 160 monasteries, and is spread over Italy, Poland, and Germany. The nuns are of three sorts ; namely, *Choirists*, *Affociates*, and *Domestics*. The Choirists sing the office in the choir : the Affociates are obliged only to repeat a certain number of *Pater's* and *Ave's* ; and the Domestics are employed in the kitchen, and in other offices of the monastery.

Hist. des Ord.
Relig. T. 4.
c. 44. 45.

This order being established chiefly for the retreat of young and infirm women, the religious are not obliged to any very great mortifications or austerities. They present themselves every day before the superior, who directs what they shall do each day. Their habit is a black gown, in the form of a sack, with a black veil, and a silver cross over their breast.

V I S T N O U. An idol, or false god, of the Indian Bramins. He is looked upon as the sovereign deity by the sect, called from thence *Vistnouvas* ; whereas the *Seyvias*, another sect of Bramins, ascribe the sovereignty to *Eswara*. See **ESWARA**.

A. ROGER,
Dissert. on the
Relig. &c. of
the Bramins,
P. 2.

The Vistnouvas pretend, that Vistnou has assumed ten corporeal shapes. He appeared, first, like *Matja*, or a fish : for a devil having carried off the *Vedam*, or sacred book of the Bramin religion, threw himself into the Sea with the booty ; when immediately Vistnou, changing himself into a fish, pursued, and killed him ; by which means the *Vedam* was preserved. See **VEDAM**.

His 2d transformation was into *Courma*, or a tortoise : for the mountain *Merouva* being thrown into the sea, it was so prodigiously heavy, that the world, unable to support the weight of it, was beginning to sink in the abyss ; when immediately Vistnou, changing himself into a tortoise, took the world on his back, and kept it from sinking.

3dly. He appeared like *Warraba*, or a hog. No reason is assigned for this metamorphosis. However among his idols is generally found the head of a hog, to which the Bramins pay great honours.

4thly. He took the shape of a *Narasimba*, or half a man and half a lion.

His

His 5th, 6th, 7th, 8th, and 9th shapes were human, in which he assumed the names of *Vainana*, *Paresje-Rama*, *Dajerrata-Rama*, *Kristna*, and *Bouddha*. The Bramins tell many fabulous stories concerning his adventures in all these shapes.

Lastly, He assumed the shape of *Kelki* or a horse.

This god, they pretend, is carried on the back of the bird *Garrouda*, in the same manner as the Jupiter of the Greeks and Romans was mounted upon an eagle.

CAMDEN.

VITIRINEUS. The tutelar deity of the antient *Ottadini*, or inhabitants of the county of Northumberland, in England; as appears from the following inscription, found on a little consecrated altar.

DEO
VITI
RINE-----
---LIMEO
ROU

* Posuit libens
merito.

* P. L. M.

We know nothing of this antient god, but his name.

History of
the Conquest
of Mexico.

VITZIPUTZLI. The chief deity of the idolatrous Mexicans. His idol was made of a very pretious wood; and he was represented under an human shape, seated in a chair of sky-coloured blue, supported by a litter, having four serpents heads at the four corners. The forehead of the idol was of a blue colour, and had a blue streak cross the nose, which went from ear to ear. Under his feet was an azure globe, representing the heavens. He had on his head a helmet of feathers of different colours made in the shape of a bird, the bill and tuft whereof were burnished with gold. The countenance of this idol was hideous and severe. In his right hand he held a snake, and in his left a buckler covered with five white feathers set cross-wise, and five arrows. He was placed on a very high altar, and surrounded with curtains.

The Mexicans ascribed their settlement in that country to the direction of Vitziputzli. The first inhabitants were a set of savages, and were subdued by the Mexicans, under the conduct of Mexi, their captain and law-giver. These latter were a northern people, and undertook this expedition at the command of their god, who promised them success. Mexi marched at the head of these adventurers, and four priests carried Vitziputzli in a trunk or chest made of reeds. Whenever they encamped, they erected a tabernacle in the midst of the camp, and placed the little chest or ark upon an altar. They never marched, nor encamped, without first consulting the idol, and receiving his orders. Being at last arrived at the promised land, the god appeared to a priest in a dream, and commanded him to settle himself in that part of the lake, where an eagle should be found sitting on a fig-tree, which was planted on a rock. The priest related his vision; and, the place being found by the above-mentioned tokens, they laid there the foundations of the famous city of Mexico. It was divided into four quarters or districts, and in the middle was placed the tabernacle of Vitziputzli, till such time as they might build him a temple.

The reader cannot but observe, that this story of the first coming of the Mexicans into Mexico agrees, in many circumstances, with that of the entrance of the Israelites into the land of Canaan. Whence this should happen, is not easy to conjecture.

UNCTION or ANOINTING. This may be reckoned among the Religious Ceremonies of almost all nations: but I confine my self to the Jews and the Christians.

Exod. xxix.
29.
Levit. iv. 3.
Judg. ix. 8.
1 Sam. ix. 16.
1 Kings, xix.
15.
Exod. xxx.
26.
Ibid. xxiii.
Exod. xxix. 7.

Unctions were very frequent among the Hebrews. They anointed both their kings and high-priests, at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God. The manner of making the oil, or perfumed ointment, with which the priests, and the vessels of the tabernacle, were to be anointed, was revealed to Moses by God himself, who calls it *an holy anointing oil*. The most exquisite perfumes and balsams were ingredients in it. The ceremony of anointing

and consecrating Aaron to the high-priesthood is recorded in Scripture. The sacred oil was poured upon his head, and ran down upon his beard, and to the skirts of his garment. The Rabbins have a conceit, that the oil was poured upon his head in the form of a cross, or of the Hebrew letter *Caph*. They add, that, as long as the ointment or perfume, composed by Moses, lasted, they continued to anoint the succeeding high-priests therewith: but, when that was all spent, they were only installed by the ceremony of the habit, or investing them with the Pontifical Ornaments. And they say, the Mosaic Unction lasted till the Babylonish captivity. But the Christian writers are of opinion, that the Unction of the high-priests continued to the coming of the true *Anointed*, the Messiah. And it seems as if Moses intended it's continuance, by his setting down so punctually the manner of it's composition.

In the antient Christian Church, Unction or Anointing always accompanied the ceremonies of Baptism and Confirmation. Persons to be baptized were anointed with oil, before they went into the water. This Unction was performed by a Deacon for the men, and by a Deaconess for the women. The design of it was to prepare them for their spiritual combat, in like manner as the *Athletæ* were anointed before they entered the lists. After the baptized person came out of the water, he was again anointed with oil, as the completion and confirmation of baptism. This was administered by the bishop, or some presbyter acting by his authority. See BAPTISM and CONFIRMATION.

Extreme Unction, or the Anointing of persons in the article of death, was likewise practised by the antient Christians, in compliance with that precept of St James: *Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.*

The Romish Church has advanced *Extreme Unction* to the dignity of a Sacrament. It is administered to none but such as are afflicted with some mortal disease, or are in a decrepit age. It is refused to impenitent persons, as also to criminals sentenced to die, because they are not in a state of death by disease or any other infirmity. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins: but men only are anointed in the part last mentioned. The laity are anointed in the palms of the hands; but priests on the back of it, because the palms of their hands have been already consecrated by ordination.

When a dying person is to receive the Sacrament of *Extreme Unction*, the priest prepares seven balls of cotton, to wipe the parts anointed; some crumbs of bread, to rub his fingers with, water to wash them, a napkin to wipe them, and a taper to light him during the ceremony. In entering the sick person's apartment, he bids peace to the house, and, having set down the vessel of holy oil on the table, he gives the dying person the cross to kiss. Then he sprinkles him with holy water, and exhorts him to repentance and confession of his sins. Before the ceremony of anointing is performed, all the persons present fall down upon their knees, and repeat the penitential psalms and litanies. Then the Unction is performed in this manner: The priest dips the thumb of his right hand, and sometimes a little *Spatula*, into the vessel, and anoints therewith the above-mentioned parts in the form of a cross. The clerk lights him with a consecrated taper, and holds a basin or dish, in which the pieces of cotton are laid. The priest begins with anointing the sick man's eyes, saying, *may God, by his holy anointing, pardon you the sins you have committed by the eyes.* In like manner he proceeds to the other parts, varying the form of words according to the part he anoints. The anointing being ended, the priest repeats some prayers, and, when he goes away, leaves a crucifix with the sick person, that the sight of the dying Saviour may administer some consolation to him.

URANIA. One of the *Muses*. See MUSES.

VOWS. Or, *Religious Promises*. The use of these is to be found in most religions. They made a considerable part of the Pagan worship; being made, either in consequence of some deliverance, under some pressing necessity, or for the success of some enterprize. Thus Horace, having narrowly escaped being knocked on the head by the fall of a tree, tells us of a vow he made upon that occasion:

Voveram dulces epulas, & album
Libero caprum, prope funeratus
Arboris ictu.

Od. 8. 1. 3.
v. 6.

*To Bacchus pleasing feasts I vow'd,
And a white goat's attoning blood,
When I had 'scaped the falling oak.*

CREECH.

And in Virgil's description of the ship-race we find Cloanthus, one of those who disputed the prize, making a vow to the gods of the sea, for success:

Æn. l. 5.
v. 235.

*Dî, quibus imperium est pelagi, quorum æquora curro,
Vobis lætus ego hoc candentem in littore taurum
Constituam ante aras voti reus, extaque falsos
Projiciam in fluctus, & vina liquentia fundam.*

*Gods of the liquid realms, on which I row!
If, giv'n by you, the laurel bind my brow,
Assist to make me guilty of my vow.
A snow-white bull shall on your shore be slain,
His offer'd entrails cast into the main.*

}

DRYDEN.

T. 2. P. 1.
B. 4.

There are extant a great number of medals, gems, and other antient monuments, which express the accomplishment of vows made to the gods; a very large collection of which the reader may see in F. Montfaucon's *Antiquity explained*. See DEVOTING.

Genes. xxviii.
22.

Judg. xi.

1 Sam. i.

The use of Vows is observable throughout the history of the Old Testament. When Jacob went into Mesopotamia, he vowed to God the tenth of all he possessed, and promised to offer it at Beth-el, to the honour of God. Jephthah's Vow, and the fatal consequences of it to his family, are well known. Samuel was vowed, or devoted, to the service of the Lord. The Levitical Law is very particular in laying down rules concerning the observation of vows; the substance of which, as understood and practised by the Jews, is as follows.

Levit. xxvii.
& alibi.

All Vows were to be voluntary: nevertheless, if a person, who was wholly in his own power, made a Vow, in a thing lawful and possible, and promised something solemnly to God, either by a simple Vow, or the addition of a *solemn curse*, he was obliged to fulfil his Vow: otherwise he was liable to be punished by God for the robbery and injustice offered him. If he appointed no particular time for accomplishing his Vow, he was bound to do it instantly, lest, by delay, he should prove less able, or be unwilling to execute his promise, or perhaps forget it. If the thing devoted chanced to be lost, during the delay, he was obliged to give the value of it.

LEO of Mo-
dena, Hist.
of the Jews
part 2. c. 4.

Tho' no human power could absolve or acquit from lawful Vows once made, yet there were persons appointed to judge, whether they were lawful or not, and to determine concerning their obligation: And, as a modern writer informs us, there is a traditional doctrine among the Jews, practised at this day, that if any person makes a Vow, which afterwards he wishes unmade and repents of, and it be not to the prejudice of any third person that it should be broken; in this case, he may go to a Rabbin, or to any other three men, who, hearing the reasons of his repentance, and approving them, have power to free him from the obligation, by saying, *Be thou absolved from this Vow*; and so he is discharged. But this casuistical solution is expressly contrary to the letter of the Law, which insists upon the strict execution of Vows in things lawful; for which reason the Jewish doctors very prudentially advise their scholars not to accustom themselves to Vows, and be content to obey the precepts of the Law, without laying any other bonds upon themselves.

All persons, who bound themselves by Vows, were supposed to be absolutely at their own disposal, and under no power, that had authority to make them void. Sons in the family of their father, and undisposed of in marriage, and servants under the government of their masters, had no power to vow, without the express consent of their superiors.

But the Mosaic Law is most explicit in directing women in the nature and execution of Vows. It considers them in a threefold state; before they are married, after marriage, and in their widowhood. If a maiden, in the family, and under the government of her father, made a simple Vow, or bound it by an oath, and her father, being acquainted therewith, did not disallow her promise, she was obliged

obliged by her Vow, and it was not in his power afterwards to disannul it: but if the father, upon notice of her Vow, refused his consent, tho' she had bound it with an oath, it was entirely void, and she contracted no guilt by her not performing it.

When a married woman, or one espoused to a husband, though still in her father's house, made a Vow; her husband, under whose power she then was, was to determine concerning it; and the case was exactly the same as that of a daughter under the authority of her father. If the husband, after he had consented, refused the woman the liberty of fulfilling her Vow, she was acquitted, and the guilt lay wholly at his door.

A widow, or a woman divorced, tho' she returned to her father's house, who, by that means might be supposed to recover his antient right over her, yet remained perfectly at her own disposal, and was obliged to stand to her Vows.

The matter of these Vows of women seldom extended to the devoting any part of their goods to the service of the priests, or other sacred purposes; but consisted generally in abstaining from such and such meats, tho' in themselves lawful; or in binding themselves to fast upon other days, as well as upon the great day of expiation, which was the only fast ordained by the law of Moses. And this kind of Vow was called *a Vow of prohibition or obligation*.

There was another sort of Vow, called a Vow of *Consecration*, that is, when any thing was devoted to the service of the altar, the temple, or the priests, in which this distinction was observed, that, when a thing was devoted simply in such words as these, *Let this thing be a devoted thing*, it was always understood to be set apart wholly for the priests: but when there was an addition, that determined it to a certain use, as in this manner, *Let this be a thing devoted, offered by me to holy uses*, the thing devoted was then employed about the reparation of of the temple, the sacred vessels, the garments of the priesthood, or other holy purposes.

The Vow of *Consecration* admitted of several degrees. The highest is what the Law calls a *singular* or extraordinary Vow, when a man vowed himself, or his children, wholly to the service of God in the tabernacle; it being thought a singular instance of devotion and piety, to assist the priests in the meanest offices, such as bringing in wood, carrying out ashes, sweeping away the dust, and the like. However persons, thus devoted, were not admitted to any part of the holy service: but a value was set upon them by the priest, which was employed to holy uses. The reason, why God would not accept of the persons themselves, as they desired, but the value of them for his service, seems to be, because there was a sufficient number of persons peculiarly designed for the service of the tabernacle. But that the priest might not either overvalue or undervalue any person, the Law has expressly fixed the rates, which he should demand for their redemption. A man, from twenty years old to sixty, was to be redeemed for fifty shekels of silver. This was the highest value, and not without reason; for from twenty to sixty men are the most able to do service. Women, under the same restriction for age, were not able to be so useful as men; and therefore they were valued at no more than thirty shekels.

A parent had power to devote a child to the service of God. If the child was a male, between the age of five years and twenty, the price of redemption was twenty shekels; if a female, she was redeemed for ten. A child was not capable of being devoted before it was a month old: but then it might; and the price between that age, and five years old, was five shekels for the male, and three for the female. A man beyond sixty was redeemed for no more than fifteen shekels, because his labour then is almost past, and his life likely to be short: A female was redeemed for ten.

If a person was so poor as not to be able to pay the prices of redemption above-mentioned, the priest was to examine into his circumstances and abilities, and, upon the best information, to set such a rate upon him, as he was able to pay, without injuring himself or his family.

If a man vowed a clean beast to divine use, he had no power to alter it for any other beast or thing: If he presumed to change what he had vowed, he was to be beaten, and both the beasts were reputed holy. A devoted beast, that was unclean, and not fit for sacrifice, was to be valued by the priest; and if the man, who vowed it, was willing, he might redeem it at the price set upon it: but it

was in his choice, either to leave the beast with the priest, or to pay the money set upon it.

A house, sanctified, or devoted to sacred uses, was to be valued by the priest, and the owner might redeem it. A man might devote part of his estate, which descended to him from his ancestors: but it was not lawful for him to sanctify the whole. In this case, it was to be valued by the priest, according to the quantity of seed required to sow it, and the owner might redeem it.

Nothing vowed had the benefit of redemption, but what was set apart by a simple Vow only: whatever was devoted with a Cherem, or a curse upon him that vowed, if he did not fulfil his engagement, remained irreversibly and unalterably to the use, to which it was sanctified; and the person was accursed, who applied it to any other purpose. Such devoted things were called *most holy*, and no one might touch them but the priests; and they were so strictly applied to divine service, that they could not be alienated either by sale, redemption, commutation, donation, or any other way.

The Sanhedrim, or the whole congregation, had a power to devote their enemies to death, before they went to war with them, and such of their own people, who refused to obey the military laws. In this case, there was no redemption allowed; but the persons so devoted were to be put to death.

Acts xviii. 18.
Acts xxi. 18,
&c.

Under the New Testament we see the practice of Vows. St Paul made a Vow of Nazariteship, when he left the harbour of Cenchrea, in order to go to Jerusalem. And, when he arrived at Jerusalem, St James advised him to join himself with four Judaizing Christians, who had made the like Vow.

Pilgrimages, and other acts of devotion, among Christians, have, in all ages, been undertaken in consequence of Vows; and the Monastic Life is supported thereby, the religious obliging themselves, by solemn Vows, to Chastity, Poverty, Obedience, and other observances.

The practice of devoting one's self to the service of some saint was formerly much in vogue, and is still practised in several catholic countries. A yearly tribute was paid to the Patron-Saint; and the Vassal often bound himself and his whole posterity, or at least his children. Here follows the form of such spiritual engagements. It is of the year 1030.

Life of St
Gertrude, by
Ryckel, 1637.

IN THE NAME OF THE HOLY TRINITY.

I Ghisla, born at Ghent, of free parents, convinced by the example and exhortations of the Saints, that humility is the chief of all Christian virtues, have resolved to set an example of this humility by devoting myself, body and mind, to the service of some one of them, to the end, that, under his protection, and with his assistance, I may partake of the divine mercy. To this effect, I devote both myself and my posterity to Saint Gertrude, whom I have chosen as patroness of me and my family, to the end that, by our voluntary service, we may obtain the remission of our sins. In witness whereof, I do hereby promise and grant for me, and my posterity, to pay annually to the high altar of St Gertrude the sum of — and lest any one should presume to violate our engagement, sentence of Anathema has been published in the church of Nivelles against all and singular who shall violate the same; to the end that they may perish with Dathan and Abiram.

Done at Nivelles, in the presence of witnesses, in the year of grace, 1030.

The signs of this religious service were, a chain about the neck, or round the arm; which was never to be left off during the person's life.

Hist. des Ord.
Relig. T. 7.
c. 26.

U R B A N I S T S. An order of Nuns, so called, because they follow the rule of St Clara modified and amended by Pope Urban IV. Their foundress was Saint Isabel of France, who founded the convent of *Long-champs* near Paris. This lady was daughter of Lewis VIII king of France, and was born in the year 1225. She passed her whole life in acts of austerity and mortification, having refused advantageous offers of marriage from the Emperor Frederic II. The captivity of her brother Saint Lewis, and the death of her mother Blanche of Castile in 1252, determined this pious princess to quit the world, and devote herself entirely to a religious life. To this end she resolved to found a monastery of Franciscan Nuns, and laid the foundations of it at *Long-Champs* in 1255. Whilst the edifice was

building, he employed six doctors of the order of St Francis to compose a rule upon the model of that of St Clara: this rule was confirmed by Pope Alexander IV. When the monastery was built, she settled twenty young women in it. This was in the year 1260.

These Religious finding the rule they had embraced too austere and difficult to be observed, the Princess Isabella obtained a correction and modification of it from Urban IV, who had succeeded Alexander IV. This holy foundress did not take upon her the habit, on account of sickness and infirmities, which put an end to her life in 1270. She was beatified in 1521; and, in 1637, Pope Urban VIII permitted the remains of this saint to be taken out of the ground, and exposed to the public veneration in a silver shrine.

The rule of the Urbanists was not confined to the monastery of *Long-champs*. It was granted to the Nuns of St Silvester at Rome by Pope Honorius IV, in 1285. And Boniface VIII gave it, in 1295, to the Nuns of St Clara, established at London by King Edward I, and Joan of Navarre his queen.

The habit of the *Urbanists* is much the same as that of the *Clarisses*, consisting of a gown of grey serge, tied about with a girdle of white cotton.

U R I M and T H U M M I M. So the Hebrews called a certain oracular manner of consulting God; which was done by the High-priest, dressed in his robes, and having on his Pectoral, or Breast-plate. See BREAST-PLATE. Exod. xxviii. 30.

Concerning the *Urim* and *Thummim*, various have been the sentiments of learned men. Josephus, and others after him, have maintained, that *Urim* and *Thummim* meant the precious stones, set in the high-priest's breast-plate; which, by some extraordinary lustre, made known the will of God to those, who consulted him. Spencer, in his dissertation on these words, believes, they were two little golden figures, shut up in the Pectoral, as in a purse; which gave responses with an articulate voice. In short, there are as many opinions concerning the *Urim* and *Thummim*, as there are authors that have written about them. The safest opinion seems to be, that the words *Urim* and *Thummim* signify some divine virtue and power, annexed to the breast-plate of the high-priest; by which an oraculous answer was obtained from God, when he was consulted by the high-priest: And that this was called *Urim* and *Thummim*, to express the clearness and perfection, which these oracular answers always carried with them: for *Urim* signifies *light*, and *Thummim* *perfection*. These answers were not enigmatical and ambiguous, like the heathen oracles, but clear and evident; and never fell short of perfection, either with regard to fulness in the answer, or certainty in the event. Antiq. 1. 3. c. 8.

The use made of the *Urim* and *Thummim*, was, to consult God, in difficult and momentous cases, relating to the whole state of Israel. For this purpose, the high-priest put on his robes, and over them the breast-plate, in which the *Urim* and *Thummim* were; and then presented himself before God, to ask counsel of him. But he was not to do this for any private person; but only for the King, for the president of the Sanhedrim, for the General of the army, or for some other great personage; nor for any private affairs, but such only as related to the public interest of the nation, either in Church, or State. The place, where he presented himself before God, was before the ark of the covenant; where standing with his robes and breast-plate on, and his face turned directly towards the ark, and the mercy-seat over it, upon which the divine presence rested, he proposed what he wanted to be resolved about: and directly behind him, at some distance without the holy place, stood the person, upon whose account God was consulted, and there, with all humility and devotion, expected the answer that should be given. Mifna in Joma. c. 7. Sect. 5. ABARBANEL in Exod. xxviii.

It seems plain from Scripture, that the answer was given by an audible voice from the mercy-seat, which was within, behind the veil. There it was that Moses went to ask counsel of God in all cases; and from thence he was answered by an audible voice. In the same way did God afterwards communicate his will to the governors of Israel, as often as he was consulted by them; only with this difference, that whereas Moses, through extraordinary indulgence, had immediate access to the divine presence, and God communed with him, as it were, face to face; no other person was admitted thither to ask counsel of God, but through the mediation of the high-priest, who, in his stead, asked counsel for him by *Urim* and *Thummim*. There are many instances, in Scripture, of God's being consulted this way; and the answer, in most of them, is introduced with, *the Lord said*.

And, when the Israelites made a peace with the Gibeonites, they are blamed, because they did not ask counsel at the mouth of God: both which phrases seem plainly to imply a vocal answer. And for this reason it is, that the holy of holies, the place where the ark and the mercy-seat stood, from whence this answer was given, is so often, in Scripture, called the Oracle; because from thence the divine oracles of God were delivered to such as asked counsel of him.

It is variously conjectured by learned men, when this *Urim* and *Thummim* entirely ceased: It is certain, there is no instance of it, in Scripture, during the first temple; and it was wholly wanting in the second. And hence came that saying among the Jews, that the holy Spirit spake to the Israelites, during the tabernacle, by *Urim* and *Thummim*; under the first temple, by the prophets; and, under the second, by Bath-Col. See BATH-COL.

TOURNE-
FORT.

URN OF AMORGOS. There is, in the island *Amorgos*, in the *Archipelago*, a famous *Urn*, which stands near a chapel consecrated to St George; and which, by the artifice and roguery of the priests, fills, and empties itself again, several times in a day. This is looked upon as a miracle, and ascribed to the prevailing influence of St George.

The *Urn* of Amorgos is famous for its predictions: the Islanders annually at Easter consult it, and, from its fulness or emptiness, presage a plentiful or a bad harvest.

Hist. des Ord.
Relig. T. 4.
c. 20, &c.

URSULINES. An order of Nuns, founded originally by St Angela of Brescia, in the year 1537; and so called from St Ursula, to whom they were dedicated.

At first, these religious did not live in community, but abode separately in their fathers houses; and their employment was, to search for the afflicted to comfort them, for the ignorant to instruct them, and for the poor to relieve them; to visit the hospitals, and attend upon the sick; in short, to be always ready to do acts of charity and compassion. Seventy-three young ladies, of the best families in Brescia, entered themselves into this pious association, and unanimously chose St Angela for their superiours. This saint died the 12th of March, 1540.

In 1544, Pope Paul III confirmed the institution of the Ursulines. St Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four hundred. Pope Gregory XIII, and his successors Sixtus V and Paul V granted new privileges to this congregation.

In process of time, the Ursulines, who before lived separately, began to live in community, and embrace the regular life. The first, who did so, were the Ursulines of Paris, established there in 1604; who entered into the cloister in the year 1614, by virtue of a bull of Pope Paul V. The foundress of the Ursulines of France was Madame Frances de Bermond, who, in 1574, engaged about twenty-five young women of Avignon to embrace the institute of St Angela of Brescia.

The principal employ of the Ursulines, since their establishment into a regular order, is to instruct young women; and their monasteries are a kind of schools, where young ladies of the best families receive their education. The habit of these Religious is a gown of black serge or other stuff, tied about with a girdle of black leather.

The Ursulines are spread chiefly over France and Italy; and their different observances, in their several monasteries, make them, in truth, so many distinct religious orders.

VULCAN. The Pagan god of *Fire*. He was the son of Jupiter and Juno, and kept a Smith's forge in the island of Lemnos, where, with his servants the *Cyclopes*, he made thunder-bolts for his father Jupiter.

Hor. Od. 4.
l. 1. v. 7.

----- graves Cyclopum
Vulcanus ardens urit officinas.

*Whilst lab'ring Cyclopes furious Vulcan tires,
And heats their forge with raging fires.*

CREECH.

Virgil has finely described Vulcan's house and trade, in the following verses :

Insula Sicanium juxta latus Æoliamque
 Erigitur Liparen fumantibus ardua faxis :
 Quam subter specus & Cyclopum exesa caminis
 Antra Ætnæa tonant, validique incudibus ictus
 Auditi referunt gemitum striduntque cavernis
 Stricturæ Chalybum, & fornacibus ignis anhelat ;
 Vulcani domus, & Vulcania nomine Tellus.
 Huc tunc Ignipotens cœlo descendit ab alto.
 Ferrum exercebant vasto Cyclopes in antro,
 Brontesque, Steropesque, & nudus membra Pyracmon.
 His informatum manibus jam parte polita
 Fulmen erat ; toto genitor quæ plurima cœlo
 Dejicit in terras : pars imperfecta manebat.
 Tres imbris torti radios, tres nubis aquosæ
 Addiderant ; rutili tres ignis & alitis Austri.
 Fulgores nunc terrificos, sonitumque metumque
 Miscebant Operi, flammisque sequacibus iras.
 Parte alia Marti currumque rotasque volucres
 Instabant ; quibus ille viros, quibus excitat urbes :
 Ægidaque horrifera turbatæ Palladis arma
 Certatim squamis serpentum auroque polibant,
 Connexosque angues, ipsamque in pectore divæ
 Gorgona defecto vertentem lumina collo.

Æn. l. 8.
 v. 416.

*Sacred to Vulcan's name, an isle there lay
 Betwixt Sicilia's coast and Lipare ;
 Raised high on smoking rocks, and deep below
 In hollow caves the fires of Ætna glow.
 The Cyclopes here their heavy hammers deal ;
 Loud strokes, and hissings of tormented steel,
 Are heard around : the boiling waters roar,
 And smoaky flames thro' fuming tunnels soar.
 Hither the father of the fire, by night,
 Thro' the brown air precipitates his flight.
 On their eternal anvils here he found
 The brethren beating, and the blows go round.
 A load of pointless thunder now there lies
 Before their hands, to ripen for the skies.
 These darts, for angry Jove, they daily cast,
 Consumed on mortals with prodigious waste.
 Three rays of writhen rain, of fire three more ;
 Of winged southern winds, and cloudy store,
 As many parts, the dreadful mixture frame ;
 And fears are added, and avenging flame.
 Inferior ministers for Mars repair
 His broken axle-trees, and blunted war ;
 And send him forth again, with furbish'd arms,
 To wake the lazy war, with trumpets loud alarms.
 The rest refresh the scaly snakes, that fold
 The shield of Pallas, and renew their gold.
 Full on the crest the Gorgon's head they place,
 With eyes that roll in death, and with distorted face.* DRYDEN.

The fable says, that Vulcan was thrown down from heaven by Jupiter, and that the Lemnians received him in his fall. Various reasons are assigned for this disgrace : Homer says, it was for defending Juno, and adds, that he was a whole day in falling.

Il. i. v. 590.

Ἦδ' ἡ γὰρ με καὶ ἄλλοι ἀλεξιμένα μεμαῶτα
 Ρίψε, ποδὸς τεταγὼν δ' ἀπὸ βηλῆ θεοπισίου.
 Πᾶν δ' ἡμεῖς φερόμεν, ἅμα δ' ἡλίω καταδύνῃ,
 Κάππεσον ἐν Λήμνῳ, ὀλίγον δ' ἔτι θυμὸς ἐνῆεν;
 Ἔνθα μὲ Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

*Once in your cause I felt his matchless might,
 Hurl'd headlong downward from th' ethereal height;
 Toft all the day in rapid circles round;
 Nor, till the Sun descended, touch'd the ground:
 Breathless I fell, in giddy motion lost;
 The Sinthians rais'd me on the Lemnian coast.*

Mr POPE.

Poor Vulcan was terribly lamed by this fall, and continued to limp ever afterwards. Homer introduces him, taking upon himself the office of Hebe and Ganymede, with his awkward limping carriage; which made the gods laugh heartily. Such descriptions do the poets give us of the heathen deities!

Il. i. v. 597.

Αὐτὰρ ὁ τοῖς ἄλλοις θεοῖς ἐνδύξια πᾶσιν,
 Ὀνοχρεῖ γλυκὺ νέκταρ ἀπὸ κρήνης ἀφύων·
 Ἀσβεστὸν δ' ἄρ' ἐνῶρτο γέλωι μακάρεσσι θεοῖσιν,
 Ὡς ἴδον Ἥφαιστον διὰ δώματα πομπύοντα.

*Then to the rest he fill'd, and, in his turn,
 Each to his lips apply'd the nectar'd urn.
 Vulcan with awkward grace his office plies,
 And unextinguish'd laughter shakes the skies.*

Mr POPE.

EUSTATHI-
US.

Vulcan's fall on the island of Lemnos is said allegorically to denote the origin of *Fire*, which is derived from heaven, the proper seat of that element, to the earth. Lemnos was famous for it's *Volcano's* or subterraneous fires.

Il. 18.
Æn. 8.

The poets abound with stories concerning the god Vulcan. Homer makes him forge a suit of celestial armour for Achilles; and Virgil makes him do the same for his hero Æneas. He was married to Venus, the goddess of beauty and love, who was fonder of the god Mars than of her husband. See MARS.

Antient monuments represent Vulcan with a beard, his hair neglected, half naked, his habit reaching down to his knee only, with a round peaked cap on his head, a hammer in his right hand, and a smith's tongs in his left. The Egyptians pictured him of a very small and despicable shape; and Herodotus tells us, that Cambyfes, upon entering the temple of Vulcan at Memphis, could not forbear laughing at so ridiculous a figure.

Vulcan had a temple, at Rome, in the Circus Flaminius. Ælian tells us of a temple of Vulcan upon mount Ætna, in which was a fire always burning, and in which were kept certain dogs, who, as if indued with reason, would fawn upon the virtuous, but bite and tear the vicious that approached the temple.

The sacrifices to this god were so rare and uncommon, that they hold no considerable place in the ceremonies of the Pagan religion. However Pausanias mentions certain sacrifices to Vulcan, in which the victim was entirely consumed in the fire

VULGATE. The name given to what is called the *Vulgar Latin Translation* of the Bible. This is the most antient version of the Scriptures into Latin, and the only one, which the Church of Rome acknowledges to be authentic.

Conc. Trid.
Sess. 4. c. 2.

The Vulgate of the Old Testament was translated, almost word for word, from the Greek of the Septuagint: the author of it is not known, or so much as guessed at. It was a long time known by the name of the *Italic Version*, as being of very great antiquity in the Latin Church. It was commonly in use, before St Jerom made a new one from the Hebrew. St Austin preferred this Vulgate before all the other Latin versions, as rendring the words and sense of the sacred text more closely and justly than any of the rest. It has been since corrected from the emendations of St Jerom; and it is this mixture of the antient Italic

De Doctrin.
Christian. l. 2.

Version with the corrections of St Jerom, that is now called the *Vulgate*, and which the Council of Trent has declared to be authentic.

The Vulgate of the New Testament is, by the Romanists, generally preferred to the common Greek text. The priests read no other at the altar; the preachers quote no other in the pulpit, nor the divines in the schools. F. Bouhours spent the last years of his life in giving a French translation of the New Testament from the Vulgate. Yet that judicious critic owns, that, in some few passages, the Greek appears more clear and intelligible than the Latin. The editors of the Oxford Greek Testament, 1675, declare, there is no version in any language to be compared with the Vulgate. See BIBLE.



W.

BINGHAM,
Orig. Ecclef.
B. 15. c. 2.
§ 5.



BONA, rer.
Liturg. l. 1.
c. 23.

Hæref. 30.

A F E R S. So the Romanists call the Eucharistical Bread, which is consecrated in the Sacrament of the Lord's Supper.

In the antient Church, so long as the people continued to make oblations of bread and wine, the elements, for the use of the Eucharist, were usually taken out of them; and consequently so long the bread was that common leavened bread, which they used upon other occasions: and the use of Wafers, and unleavened bread, was not known in the Church till the XIth or XIIth centuries. This is now acknowledged by the most learned writers of the Romish Communion. The school divines, who maintain, that the primitive Church always consecrated in unleavened bread, argue from hence, that we must suppose they followed the example of our Saviour, who celebrated his last supper with unleavened bread. But Ecclesiastical History, and the writings of the antient Fathers, unanimously testify the contrary; and it is noted by Epiphanius, as a peculiar rite of the Ebionite heretics, that they celebrated the Eucharist with unleavened bread and water only.

How the change in this matter was made, and the exact time when, is not easily determined. Cardinal Bona's conjecture seems probable enough; that it crept in upon the people's leaving off to make their oblations in common bread; which occasioned the clergy to provide it themselves, and they, under pretence of decency and respect, brought it from leaven to unleaven, and from a loaf of common bread, that might be broken, to a nice and delicate Wafer, formed in the figure of a *Denarius*, or penny, to represent the pence, for which our Saviour was betrayed: and then also the people, instead of offering a loaf of bread, as formerly, were ordered to offer a penny, which was either to be given to the poor, or to be expended upon something pertaining to the sacrifice of the altar.

This alteration in the Eucharistical Bread occasioned great disputes between the Eastern and Western Churches, which divided about it: for the Western Church ran so far into an extream, as almost to lose the nature of the sacramental element, by introducing a thing that could hardly be called bread, instead of that common staff of life, which our Lord had appointed to be the representative of his body in the Eucharist. But there wanted not some discerning and judicious men, who complained of this abuse, as soon as it began to be introduced.

The first Common-Prayer-book of King Edward VI enjoins unleavened bread to be used throughout the whole kingdom, for the celebration of the Eucharist. It was ordered to be *round*, in imitation of the Wafers, used by the Greek and Roman Churches: but it was to be *without all manner of print*, the Wafers usually having the impression either of a crucifix or the holy lamb; and *something more large and thicker* than the Wafers, which were of the size of a penny. This rubric, affording matter for scruple, was set aside, at the review of the Liturgy in the 5th of King Edward; and another inserted in it's room, by which it was declared sufficient, that *the bread be such as is usually eaten at the table with other meats*. By the injunctions of Queen Elizabeth *Wafer-bread* seems to have been

again

again enjoined: for, among other orders, this was one, that, *for the more reverence to be given to these holy mysteries — the sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, tho' somewhat bigger in compass and thickness, as the usual bread and Wafers, heretofore named signing-cakes, which served for the use of private mass.*

W A L D E N S E S. See ALBIGENSES.

W A T E R (HOLY). At the door of the Roman-Catholic churches, stands a vessel, usually of marble, not unlike our baptismal fonts, containing a quantity of holy Water, or water which has received the priestly benediction. Whoever goes in or out of a Church, is either sprinkled therewith by the priest, who, on solemn days, attends for that purpose, with a sprinkling-brush in his hands; or else serves himself with it, as he passes by, out of the vessel. This holy Water is nothing more than a mixture of salt with common Water.

Holy Water is used, likewise, for the purifying and blessing of horses, asses, and other cattle. And there is at Rome an annual festival, dedicated peculiarly to this service, called *The Benediction of Horses*, which is celebrated with much solemnity in the month of January; when all the inhabitants of the city and neighbourhood send their horses, asses, &c. to the convent of St Anthony; where a priest in a surplice, at the church-door, sprinkles with a brush all the animals singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. This ridiculous piece of superstition produces a revenue sufficient for the maintenance of forty or fifty monks. Dr Middleton tells us, 'he had his own horses blest, at the expence of eighteen pence, as well 'to satisfy his own curiosity, as to humour the coachman, who was persuaded, as 'the common people generally are, that some mischance would befall them within 'the year, if they wanted the benefit of this benediction.'

Rom. Modern. Giorn. 6. c. 46.

Letter from Rome, p. 20.

But, what is more ridiculous than the ceremony itself, is, to see their learned writers gravely reckoning up the several virtues and benefits derived, from the use of Holy Water, both to soul and body; and producing a long roll of miracles, to attest the certainty of each virtue they ascribe to it.

See DURANT. de Ritib. l. 1. c. 21. and HOSPIN. de Orig. Templ. l. 2. c. 25.

Platina, in his lives of the popes, and other authors, ascribe the institution of this holy Water to Pope Alexander I, who lived about the year 113. But it could not be introduced so early; since, for some ages after, we find the primitive Fathers speaking of this kind of lustration, as a custom purely heathenish, and condemning it as impious and detestable. And the Emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with Holy Water, on purpose either to starve, or force them to eat what they esteemed polluted.

In truth, this superstition is so notoriously transmitted to the Roman Catholics from Paganism, that their own writers make not the least scruple to own it. The Jesuit La Cerda, in his note on this passage of Virgil,

Spargens rore levi, & ramo felicis Olivæ,

Æn. 6. v. 230.

expressly says, that *hence was derived the custom of holy Church to provide purifying or holy Water at the entrance of the churches.* The Heathens had their *Aquam-naria*, or vases of Holy Water, at the entrance of their temples. And the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the Holy Water pot. The very composition of the Holy Water was the same among the Pagans, as at present among the Papists; as appears from these lines of Theocritus:

MONTF. Antiq. T. 2. P. 1. l. 3. c. 6.

ÆSCHIN. Orat. in Ctesiphon.

- - - - ἔπειτα δ' ἄλῃσι μεμιγμένον, αἷς νερόμικται,
Θαλλῶ ἐπιρραίνειν ἐξέμμενον ἀβλαβὲς ὕδωρ.

EIDYL. 95.

*Then in the Holy Water, mix'd with salt,
(As sacred rites ordain) to dip the branch,
And sprinkle round the consecrated dew.*

And

And the form of the *Sprinkling-Brush*, called by the antients *Aspergillum* (which MONTF. ibid. is much the same with those the Romish priests now make use of) may be seen on bas-reliefs, and antient coins, wherever the *Insignia* of the Pagan priesthood are described, of which it is generally one.

The Pagan Indians have also their Holy Water, which is no more than cow's piss. With this their devotees sprinkle the ground before their doors every morning. They are of opinion, that this lustration will drive away every kind of evil from their houses, and draw down the peculiar protection of the gods upon themselves, they looking upon every thing that comes from that beast as holy and divine.

BARON, an.
1085.

W E C E L I A N S. Followers of *Wecelen* or *Wecelius*, an ecclesiastic of Halberstadt, in Germany; who undertook the defence of the Emperor Henry III against Pope Gregory VII, who proceeded vigorously against that prince, on account of the frequent simonies he was accused of, and his vexatious treatment of the bishops. Henry, in recompence of the zeal, with which Wecelen defended his interests, nominated him to the archbishopric of Mayence in 1086.

This prelate taught, that those, who were deprived of the goods of fortune by sentence of the law, were not liable to any ecclesiastical judgment, not even to excommunication. The council of *Quintine le bourg*, in which the Cardinal of Ostia presided, in the year 1085, condemned Wecelen as an heresiarch, and excommunicated both him and his adherents.

Acts ii. 3.

W H I T S U N D A Y. A solemn festival of the Christian Church, observed in memory of the descent of the Holy Ghost upon the Apostles, in the visible appearance of fiery cloven tongues, and in those miraculous powers, which were then conferred upon them. It is called *Whitsunday*, or *White-Sunday*, partly from the glorious light of heaven, which was this day sent down upon the earth from the Father of lights; but principally because, this day being one of the stated times for baptism, in the antient Church, those, who were baptized, put on *white* garments, as types of that spiritual purity they received in baptism. See **BAPTISM** and **CHRYSOME**.

As the descent of the Holy Ghost upon the Apostles happened upon the day, which the Jews called *Pentecost*, or the fiftieth day after the passover, hence this festival retained the name of *Pentecost* among the Christians. See **PENTECOST**.

Hæref. 75.
Acts xx. 16.
Lib. 8.

The original of this feast is, by some, carried as high as the time of the Apostles; and Epiphanius was of opinion, St Paul meant it, when he said, he *hasted to be at Jerusalem on the day of Pentecost*. However that be, it is certain it was observed in the time of Origen, who speaks of it in his books against Celsus.

PISCARA,
Praxis cerem.

On the eve of this festival, in Popish countries, the altar is covered with purple, till mass is said; during which it is covered with red, and the officiating priest is in vestments of the same colour. The blessing of baptismal fonts is performed after the same manner as on Easter Eve. On Whitsunday, the officiating minister is dressed in scarlet ornaments; this being an emblem of the Holy Ghost, who descended upon the Apostles in the shape of fiery tongues.

HUET, Orig.
de Caen.

At Caen in Normandy, a procession is made, on Whitsunday, by the several bodies or companies of tradesmen. A taper is carried, the expence of which is paid by the apprentices of the several companies; and on this taper are fixed all the little pieces of money, which have been given by way of earnest, for the binding of bargains, during the course of the whole year.

SPELMAN'S
Council's.
T. 2.

FULLER'S
Church Hi-
story.

W I C K L I F F I T E S. A sect of Heretics, or rather Reformers, who sprang up in England, in the reign of Edward III. They took their name from John Wickliff, doctor and professor of Divinity in the university of Oxford, and rector of Lutterworth in Lincolnshire. He was in great esteem in the university, when the contests, which happened between the monks and seculars, members of the university, engaged him to declare against the Church of Rome. He began with attacking the jurisdiction of the Pope and the bishops, and thereby drew several great men over to his side, particularly John of Gaunt, Duke of Lancaster, and Henry Lord Piercy. Upon the clergy's complaining of his doctrine, the archbishop of Canterbury summoned him to a council, which he held at London in 1377.

Wickliff

Wickliff came thither, accompanied by the Duke of Lancaster, who had at that time the greatest share in the government of the kingdom: there he defended himself, and was absolved.

Gregory XI, being informed of the doctrine, which Wickliff spread all over England, and of the protection he found, by which he had escaped condemnation, wrote to the bishops of England, to cause him to be apprehended; or, if they could not do that, to summon him to Rome; and at the same time sent them nineteen propositions advanced by Wickliff, which he condemned as heretical or erroneous. The doctrine contained in those propositions may be reduced to four heads. I. That God had not given temporal possessions to the Church, to be enjoyed by her for ever; and that princes might deprive her of them. II. That the Church could not make use of excommunications and censures, for exacting, or preserving, temporal revenues. III. That every priest, lawfully ordained, had sufficient power to administer the Sacraments, and consequently to absolve every contrite person from all sins whatsoever. IV. That Ecclesiastics, and even the Roman Pontiff, might be rebuked and accused even by lay-men.

Gregory's letter having been brought into England after King Edward's death, and delivered to the prelates of the kingdom, they held a council at Lambeth. Wickliff was summoned to it, appeared at it, and avoided condemnation a second time, through the interposition of the great men, and the people, who declared themselves so vehemently for him, that the bishops durst not do any thing but enjoin him silence. The troubles, which happened in the kingdom under the minority of Richard II, gave Wickliff free scope to spread his opinions, and to gain over many disciples.

William Courtnay archbishop of Canterbury, being desirous to put a stop to Wickliff's farther attempts, assembled a council of eight bishops, and several doctors, at London, in May 1382; in which he condemned twenty-four propositions of Wickliff and his disciples, *viz.* ten as heretical, and fourteen as erroneous, and contrary to the decisions of the Church. The first ten were these. 1. That the substance of the material bread and wine remains in the eucharist after consecration. 2. That, in that Sacrament, the accidents do not subsist without the subject. 3. That Jesus Christ is not there, identically, truly, and really, by his proper corporeal presence. 4. That a bishop, or priest, under deadly sin, can neither ordain, consecrate, nor baptize. 5. That, when a man is contrite, as he ought to be, outward confession is useless. 6. That there is no foundation for the mass in the gospel of Jesus Christ. 7. That God is forced to obey the devil. 8. That, if the Pope be a reprobate or a wicked man, and consequently a limb of the devil, he has no power over believers. 9. That no Pope ought to be acknowledged since Urban VI, and that we ought to live, like the Greeks, according to our own laws. 10. That it is contrary to the Scripture for Ecclesiastics to have any temporal possessions or revenues. The erroneous propositions relate to excommunication, preaching, the revenues of the Church, and religious orders.

Two divines, Wickliff's disciples, being interrogated upon these propositions, answered, that they believed them to be heretical and erroneous in some sense. As to Wickliff himself, he came to the council, and some historians tell us, he gave in a confession of faith, in which he retracted his errors, and acknowledged the real presence of Jesus Christ in the Eucharist. Be that as it will, the council condemned the heresies and errors of Wickliff and his disciples, and obtained a declaration from King Richard against such as should teach or preach their doctrine, by which the archbishops and bishops were allowed to seize them. In consequence of this edict, the archbishop of Canterbury caused such Wickliffites to be put into prison, as taught or wrote with most warmth. Wickliff died soon after at Lutterworth, on the 31st of December 1384, leaving behind him several writings in defence of his doctrines, and many disciples, who continued to teach them.

Thomas Arundel, who succeeded William Courtnay in the archbishopric of Canterbury, held a provincial council at London in 1396, in which he condemned eighteen propositions drawn out of Wickliff's works. These articles are, 1. Against the real presence of the body and blood of Jesus Christ in the Eucharist. 2. Concerning Baptism; that the children of the righteous may be saved without being baptized. 3. Concerning Confirmation; that priests may administer it. 4. Concerning Orders; that there ought to be but two orders in the Church, that of priests, and that of deacons. 5. Concerning Marriage; that marriages between

aged persons, the end whereof is not to have children, are not true marriages; that the impediments of consanguinity and affinity are human constitutions without foundation; and that, in contracting marriages, it is not necessary to make use of terms *in presenti*. 6. That it is not lawful for ecclesiastics to have temporal possessions. 7. That unction of the sick is not a Sacrament. 8. That whatever happens, does necessarily happen. In fine, Thomas Arundel entirely proscribed the heresy of Wickliff, by the constitutions, which he made in the synod held at Oxford in 1408, published at London next year, and confirmed by the king's authority. In 1413 Pope John XXIII condemned Wickliff's books, in a council at Rome; and the English prelates, supported by the king's authority, used their utmost endeavours wholly to extirpate this heresy out of the kingdom, and to hinder it from being publickly established and preached; by which means it was entirely extinguished, or at least almost extinguished, in England. But the writings of Wickliff having been carried into Bohemia by one of his scholars called Peter Payne, were spread in a very short time, and corrupted several members of the university of Prague. Among the rest, they were embraced by John Hufs, or Hussnitz; and this gave birth to the sect of the *Hussites*; which see.

WINDS. The antients made a kind of gods of the *Winds*. Homer's representation of them gives us a lively idea of these blustering deities. Achilles is introduced sacrificing to the Winds, and Iris intreating them to kindle the funeral pyle of Patroclus.

Il. 23.v.193.

Ἐνθ' αὐτ' ἀλλ' ἐνόησε ποδάρεκας Δῖος Ἀχιλλεύς,
 Στάς ἀπάνευθε πυρῆς, δοιοῖς δ' ἤρατ' ἀνέμῳσιν,
 Βορέην κ' Ζεφύρω, κ' ὑπέσχετο ἱερὰ καλὰ.
 Πολλὰ γ' κ' σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 Ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγέθοιατο νεκρὸν,
 Ὅτλη τ' ἐσέυοντο καήμεναι ὥκεα δ' Ἴρις
 Ἀεράων αἴεσσα μετὰ γηλῶ· ἦ λθ' ἀνέμῳσιν.
 Οἱ μὲν ἄρα Ζεφυροῖο δυσαέῳ ἄθεοι ἔνδον
 Εἰλαπίνην δαίνυντο· δέουσα γ' Ἴρις ἐπέειπε
 Βηλῶ ἐνὶ λιθέῳ· τοὶ δ' ὥς ἴδον ὀφθαλμοῖσι,
 Πάντες ἀνήϊξαν, κάλεον τε μὴν εἰς ἑκάστος.
 Ἡ δ' αὖθ' ἔζεομαι μὲν ἀπὸ νῆατος, εἶπε γ' ἰμῶν,
 Οὐχ' ἔδῳ· εἶμι γὰρ αὖθις ἐπ' ὠκεανοῖο ῥέεθρα
 Ἀιθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας
 Ἀθανάτοισι, ἵνα δὴ κ' ἐγὼ μεταδώσομαι ἱερῶν·
 Ἀλλ' Ἀχιλλεύς Βορέην ἠδὲ Ζέφυρον κελαδαινὸν
 Ἐλθεῖν ἀεῖται, κ' ὑπέσχεταί ἱερὰ καλὰ,
 Ὅφρα πυρὴν ὄρεσσι καήμεναι, ἥ ἐνὶ κείτῃ
 Πάτερ κλῶ, τὸν πάντες ἀνασενάχουσιν Ἀχαιοί.
 Ἡ μὲν ἄρ' ὥς εἶπεν· ἀπεβήσατο· τοὶ δ' ὄρεοντο,
 Ἥχῃ θεσπεσίῃ, νέφεα κλονέοντε πάριθεν·
 Αἰψὰ γ' ὄντον ἵκανον ἀήμεναι ὥρτο γ' ὠκύμα
 Πνοίῃ ὑπὸ λιγυρῇ, Τροίην δ' ἐρίβωλον ἱκέσθην,
 Ἐν γ' πυρὶ πρῶτον, μέγα δ' ἰάχε θεσπιδάες πῦρ.
 Παννύχοι δ' ἄρα τοὶ γὰρ πυρῆς ἀμυδρὸς φλόγ' ἔβαλλον,
 Φυσῶντες λιγέως.

----- Achilles stood in pray'r;
 Invok'd the gods, whose spirit moves the air,
 And victims promised, and libations cast,
 To gentle Zephyr and the Boreal Blast.
 He call'd th' aerial pow'rs, along the skies
 To breathe, and whisper to the fires to rise.
 The winged Iris heard the Hero's call,
 And instant hasten'd to their airy hall;
 Where, in old Zephyr's open courts on high,
 Sat all the blustering brethren of the sky.
 She shone among them, on her painted bow;
 The rocky pavement glitter'd with the show.

*All from the banquet rise, and each invites
 The various goddesses to partake their rites.
 Not so (the dame reply'd) I haste to go
 To sacred Ocean, and the floods below :
 Ev'n now our solemn hecatombs attend,
 And Heav'n is feasting on the world's green end,
 With righteous Æthiops (uncorrupted train!)
 Far on th' extremest limits of the main.
 But Peleus' son intreats, with sacrifice,
 The Western spirit, and the North, to rise ;
 Let on Patroclus' pile your blast be driv'n,
 And bear the blazing honours high to heav'n.
 Swift as the word, she vanish'd from their view ;
 Swift as the word, the Winds tumultuous flew :
 Forth burst the stormy band with thund'ring roar,
 And heaps on heaps the clouds are tost before.
 To the wide main then stooping from the skies,
 The heaving deeps in watry mountains rise :
 Troy feels the blast along her shaking walls,
 'Till on the pile the gather'd tempest falls.
 The structure crackles in the roaring fires,
 And all the night the plenteous flame aspires.*

Mr POPE.

Æolus was king of the Winds, whom he confined in a vast cavern, and let loose when he pleased :

----- Vasto rex Æolus antro
 Luctantes Ventos, tempestatesque sonoras,
 Imperio premit, ac vinclis & carcere frænat.

VIRG. Æn.
l. i. v. 52.

----- Æolia's tyrant binds
 The blust'ring tempests, and reluctant Winds :
 Their rage imperial Æolus restrains
 With rocky dungeons, and with heaps of chains.

DRYDEN.

See ÆOLUS.

Æneas, in Virgil, sacrifices a white sheep to the Winds :

----- pecudem Zephyris felicibus albam.

Æn. l. 3.
v. 120.
Lib. 7.

Herodotus tells us, the Grecians being in a consternation, because of the formidable army of Xerxes, the oracle of *Delphi* commanded them to offer a sacrifice to the Winds, from whom they were to expect the greatest assistance. Accordingly the Greeks built an altar, and sacrificed to these gods.

The worship of the Winds, like that of all the other parts of nature, passed from the Eastern nations to the Greeks. For the Persians, according to Strabo and Herodotus, worshipped the Winds : and Pausanias tells us, no deity was more honoured at Megalopolis in Greece, than Boreas or the North-Wind. Festus informs us, that the Lacedæmonians sacrificed a horse, on account of it's fleetness, to the Winds, on mount *Taygetus*.

There was a tow'r at Athens, of an octagon figure, which on each side had the figure of one of the eight Winds, over against that quarter of the heaven, from whence they blew. At the top of tower, which ended pyramidically, was placed a brazen Triton, with a rod in his hand ; and the machine was so contrived, that the Triton, turning about, and always being opposite to the Wind that blew, with its rod shewed in what corner it then was.

The Maldivese, or inhabitants of the Maldivæe Islands, when they are at sea, make solemn vows to the Genius, or *King of the Winds*, which they fulfil, when they arrive safe in port. There are certain places near the sea-shore, which are particularly devoted to this pious service. Hither the devotees resort, and offer to the aerial monarch little boats, filled with several kinds of perfumes. These boats

Relig. Cerem.
T. 4.

are

are set on fire, and afterwards turned adrift on the sea, to be tossed by the winds and waves, till they are quite consumed. Sometimes they offer a sacrifice of cocks and hens, which are flung into the sea.

These idolaters have so great a veneration for this deity, that they never spit, or fling any thing, against the wind; and, from the same superstition, when they are at sea, they avoid looking behind them towards the corner, from whence the wind blows.

WISDOM (THE BOOK OF). An Apocryphal book of Scripture; so called, on account of the wise maxims, and useful instructions, contained therein.

SIXT. SEN.
l. 8.

Biblioth. Sal-
meron. T. 1.
Prolog. 8.

HIERON. Pro-
log. Galeat.

The book of Wisdom is commonly ascribed to King Solomon, either because the author imitated that king's manner of writing, or because he sometimes speaks in his name. It is certain Solomon was not the author of it; for it was not written in Hebrew, nor was it inserted in the Jewish canon, nor is the style like that of Solomon's: and therefore St Jerom observes justly, that *it smells strongly of the Grecian eloquence*; that it is composed with art and method, after the manner of the Greek philosophers, very different from that noble simplicity, so full of life and energy, to be found in the Hebrew books. It has been attributed by many of the antients to Philo a Jew, but more antient than he, whose works are now extant. But it is commonly ascribed to an Hellenistical Jew, who lived since Ezra, and about the time of the Maccabees.

It may properly be divided into two parts: The first is a description and encomium of Wisdom: The second, beginning at the tenth chapter, is a long discourse in the form of prayers, wherein the author admires and extols the wisdom of God, and of those who honour him; and discovers the folly of the wicked, who have been the professed enemies of the good and virtuous in all ages of the world.

WODEN or ODIN. An antient Northern Deity, worshipped by the Getes, Danes, Saxons, &c.

BARTHOL.
Antiq. Danic.

Woden, together with another god named *Thor*, was supposed to preside over battles. Some learned men are of opinion, that these, and some other gods of the north, were magicians, who came to Sweden and Denmark from Asiatic Scythia, and by their delusions made the ignorant people believe they were the same gods they then adored, whose names they assumed. See **THOR**.

They report of *Woden*, that, finding he could not avoid death, he ordered his body to be burnt, as soon as he was dead, assuring the people, that his soul would return to *Asgardie*, from whence he came, there to live for ever; which *Asgardie* was the capital city of the country, from whence these magicians came, and where the Danes placed their *Vall-holl* or Elysian fields.

Woden is vulgarly supposed to have given name to the fourth day of the week, called from him *Wednesday*; as *Tuisco* did to *Tuesday*, *Thor* to *Thursday*, and *Freia* to *Friday*.

Hist. des Ord.
Relig. T. 4.
c. 50.

WORD INCARNATE (NUNS OF THE). A religious order, founded, in honour of the *Incarnation* of the *Word*, or Son of God, by Joanna Maria Chezard de Matel, a pious gentlewoman of Rouen in the forest; who, in 1625, established, at Lyons, a little community, consisting of no more than six young women. The design of this institute, as the foundress herself declared it to the Pope, to whom she applied for an approbation, was, to honour the incarnate Word, in all his mysteries, particularly in the holy sacrament of the altar; in which she desired to repair the outrages, which the Jews had done to his person, while he lived among men, and those which heretics, and other bad Christians, do to him every day. Pope Urban VIII approved this institute by a bull in 1633.

Some time after, Madame de Matel obtained a settlement of her order at Paris: but, after her death, which happened in 1670, the order lost their monastery in that city; the religious not having taken care to register the king's letters patent for their establishment, and giving great offence by their irregularity and bad conduct. They have but five monasteries, namely, at Lyons, Avignon, Grenoble, Roquemore, and Anduse. Their habit consists of a white gown, a red mantle and scapulary, and on their breast a crown of thorns, in the middle of which is the name *Jesus*, and underneath it these words *Amor meus*; the whole embroidered in blue silk.

X.



XACA. A false god of the Eastern nations, particularly the Japanese. KIRCHER. He is supposed to have been the first founder of idolatry in those countries. The history of his life relates, that his mother being big with him dreamed that she bore a white elephant. And this is the reason why the kings of Tonquin, Siam, Japan, &c. are so fond of white elephants, and believe themselves very happy when they can meet with any. This Xaca, having retired into a desert, invented the worship of devils, and, at his return out of this solitude, found 80000 disciples, out of whom he chose 1000 to instruct others in the doctrines of their master. The Bramins pretend, that Xaca passed thro' 80000 metamorphoses, and that his soul informed so many different kinds of beasts; after which changes, he was received into the number of the gods.

Xaca is sometimes represented with three heads, and sometimes with but one, in the usual figure of a man, sitting after the Japanese fashion, and extending his hands like a devotee or doctor. He has a chain of gold shells, set with precious stones, about his neck; several ribbands, at the ends whereof hang little ornaments like tufts or tassels, upon his arms; and a silk girdle about his waist. Behind and before him hang golden scales. The table, on which he sits, is adorned with censers, hanging round about it by golden chains. In these they burn incense night and day, in honour of Xaca. His devotees practise the greatest austerities, and even starve themselves to be deemed his martyrs.

XANTAI. An idol, or false god, of the Japanese. He is no other Ecclef. Hist. of Japan. l. 3. than one of their Emperors, named Nobumanga, who, in his life-time, constituted himself a god, and erected a magnificent temple to himself upon a hill. In order to draw the devotions of the people to himself, he caused the most celebrated idols of the empire to be taken down, and advanced his own image upon a lofty pedestal above them all. At the same time, he published an edict, whereby he prohibited the adoration of any other deity. In this edict, he styled himself the lord of the universe, the creator of nature, and the only true God. After this, he published another edict, commanding his subjects in general to commemorate his birth-day, by the worship of his idol; promising riches to the poor, health to the sick, and life to the dying, if they complied with his injunctions; and at the same time threatening severe punishments to the disobedient. These promises and threats soon procured him an infinite number of devotees; and this modern god had the secret satisfaction to see his subjects trembling at his altars. His son was the first who paid him divine honours; and his example was soon followed by the nobility and all the court. Some time after, a conspiracy was formed against him by his own subjects, who set fire to his palace, and burnt him in it.

XEDOXI and XENXI. The names of two sects among the Japanese, Ecclef. Hist. of Japan. which are directly the reverse of each other.

The *Xedoxi*, that is to say *men of God* or of *paradise*, are a very religious sect, and it comprehends those of the best credit and reputation. They acknowledge a future state, and the immortality of the soul. Amidas is their favourite deity. The Bonzes of this sect go frequently about the streets, and, by the tinkling of a little bell, get crouds of devotees about them, amongst whom they distribute their indulgences, using this ejaculatory prayer, *O ever-blessed Amidas, have mercy on us!*

The *Xenxi*, on the contrary, are downright Atheists. They acknowledge no life after this, nor any immaterial substances. The Bonzes of this sect associate with none but dissolute persons of rank and distinction. And these they furnish with arguments to lull their consciences asleep, whenever they begin to be troublesome.

EUSEB. l. 2.
TERTULL.
adv. Psychi-
cos.

XEROPHAGIA [Gr.] In English, the *eating of dry-food*. So the ancient Christians called certain fast-days, on which they eat nothing but bread and salt, and drank only water: sometimes they added pulse, herbs, and fruits.

This sort of fasting was observed chiefly in the Holy Week, for devotion, and not by obligation: for which reason, the Church condemned the Montanists, who would oblige all persons to observe the *Xerophagia*.

The Essenes observed *Xerophagia*: for Philo tells us, that, on certain days, they lived upon bread, salt, and water.

JOSEPH. de
Bells Jud.
l. 2. c. 17.

XYLOPHORIA. [Gr.] In English, the *carrying of wood*. A festival of the Hebrews, in which they brought wood into the temple, with great solemnity, for the support of the sacred fire, which was continually burning upon the altar of Burnt-Sacrifices. This provision of wood was made, according to some, in the month *Ab*, or *July*, but, according to others, in the month *Elul*, or *August*.

The Rabbins inform us, that they were very careful in preparing the wood, making it clean, and permitting no rottenness or mouldiness to be amongst it.



Y.



Y E A R (JEWISH). The Jews had two different accounts of time, LAMY, Appar. Bibl. B. i. c. 5. or two different Years; the one called the *Civil*, the other the *Sacred* or *Ecclesiastical Year*. The two Equinoxes began these different Years. The New-Moon, which followed the Autumnal Equinox, began the Civil Year; the common opinion being, that the world was created at that season. But, after the Jews came out Exod. xii. of Egypt, Moses, to preserve the memory of their deliverance, commanded that the month, in which that deliverance was wrought, should have the first rank; and by this means the Vernal Equinox began the sacred or ecclesiastical Year.

It was by the sacred Year their festivals and religion were regulated; and they took particular care, that the first month thereof should not expire before the Equinox: for, without this precaution, they would sometimes have solemnized the same festivals twice in the same solar Year.

Y H A M E N. So the idolatrous East-Indians call the King, or God, of death. He is supposed to appoint the various torments, which are inflicted on the damned. How rigorous soever these may be, the Indians believe they are to last but a limited time; and this assurance, that a period will one day be put to their torments, is the reason why the Indians abandon themselves, with so little remorse, to all kinds of obscenity, and the most horrid actions. Differt. on the gods of the East-Indians.



Z.



ABII. The same as *Sabians*. See *SABIANS*.

D' HERBE-
LOT, Bibl.
Orient.

ZACOU M. According to the fabulous traditions of the Mo-
ammedans, is a tree in Hell, whose fruit is the *Heads of Devils*.

A poet of our own has mentioned this Mussulman notion :

HUGHES,
Siege of Da-
mascus.
A&C. v.

----- *Blaspheming mouth!*
For this thou soon shalt chew the bitter fruit
Of Zacon's tree, the food of fiends below.

EPIPH. Hæ-
res. 80.

ZACHEANS. Disciples of Zacheus, a native of Palestine; who, about the year 350, retired to a mountain near the city of Jerusalem, and there performed his devotions in secret, pretending that prayer was then only agreeable to God, when it was performed secretly and in solitude.

This Fanatic took the habit of a Solitary, and exercised the functions of a priest without being advanced to the priesthood. He had several disciples, who took the names of Zacheans and Levites. Zacheus's doctrine concerning prayer made but little progress. He was generally looked upon as an impostor, and his sect subsisted but a short time. It was extinct in the time of Epiphanius, who lived soon after Zacheus.

BARON. an.
535.

ZANZALIANS. A sect of Christian heretics, composed of Sabellians, Eutychians, &c. who made James Barduc Zanzales, a native of Syria, their bishop. Zanzales was of an obscure family, and was so called from a Syriac word, which signifies a *bad aspect*. It is not certain to what see he was promoted: but, probably, it was that of Antioch; because he took upon him to consecrate other bishops in the jurisdiction of that city.

Matth. iii. 11.

Zanzales, about the year 535, began to teach, that Baptism by water was useless, and that we ought to baptize with fire, in the name of the Holy Ghost, by the application of a red hot iron. This opinion he grounded upon the words of St John Baptist, who said that the Messiah would *baptize with the Holy Ghost and with fire*. This heresy gave great offence, and Zanzales was opposed by all good Catholics, particularly by St Ephrem, bishop of Theopolis, or (according to Baronius) of Antioch.

ZEALOTS. An antient sect of the Jews, so called from their pretended great *Zeal* for God's laws, and the honour of religion. They were a branch of the Pharisees, tho' some account them a distinct sect. See *PHARISEES*.

JOSEPH. de
Bello Jud. l. 4.

The *Zealots* were a most outrageous and ungovernable people, and, on pretence of asserting the honour of God's Laws, and the strictness and purity of religion, assumed a liberty of questioning notorious offenders, without staying for the ordinary formalities of law: Nay, when they thought fit, they executed capital punishments upon them with their own hands. Thus, when a blasphemer cursed God

God by the name of any idol, the Zealots, who next met him, immediately killed him, without ever bringing him before the Sanhedrim. They looked upon themselves as the true successors of Phinehas, who, out of a great Zeal for the honour of God, did immediate execution upon Zimri and Cozbi: which action was so pleasing to God, that he made with him, and his seed after him, the covenant of an everlasting priesthood. In imitation of Phinehas, these men took upon them to execute judgment in extraordinary cases; and not only by the connivance, but with the permission both of the rulers and the people; till, in after-times, under this pretence, their zeal degenerated into all manner of licentiousness and extravagance. And they not only became the pests of the commonwealth at home, but opened the door for the Romans to break in upon them, to their final and irrecoverable ruin: For they were continually encouraging the people to throw off the Roman yoke, and assert their native liberty.

They made no scruple of robbing, plundering, and killing, the principal of the nobility, under pretence of holding correspondence with the Romans, and betraying the liberty of their country: And, upon the merit of this, they assumed to themselves the titles of benefactors and saviours of the people. They abrogated the succession of antient families, thrusting ignoble and obscure persons into the office of the high priesthood, that by this means they might draw over the most infamous villains to their party. And, not contented to affront men, they injured the majesty of heaven, and proclaimed defiance to the Divinity itself, by breaking into, and profaning the most holy place.

Many attempts were made, especially by Annas the high-priest, to reduce them to order: but neither force of arms, nor fair and gentle methods, could prevail upon them. They persisted in their violent proceedings, and, joining with the Idumeans, committed all manner of outrage, and slew many of the high priests themselves: And even, when Jerusalem was besieged by the Roman army, they never left off to promote tumults and distractions, till their intestine quarrels ended, at last, in the sacking of the city.

Z E C H A R I A H (THE PROPHECY OF). A Canonical book of the Old Testament, containing the predictions of Zechariah, the son of Barachiah, and grandson of Iddo. He is the eleventh of the twelve lesser prophets.

Zechariah entered upon the prophetic office, at the same time with Haggai, some time after the return from the captivity; and he was sent to the Jews upon the same message, to reprove them for their backwardness in erecting the temple, and restoring the divine worship, but especially for the disorder of their lives and manners, which could not but derive a curse upon them. By several notable visions and types he endeavours to confirm their faith, and establish their assurance concerning God's providence with them, and care over them: And as a proof and demonstration of this, he intersperses the most comfortable promises of the coming, the kingdom, the temple, the priesthood, the victory, the glory of *Christ the Branch*. Nor does he forget to assure them of the ruin of Babylon, their most implacable enemy. Here likewise is foretold the great number of converts to the Christian faith; the successful spreading and propagating of the gospel; the wonderful efficacy of the Holy Spirit in those days; the rejection of the unbelieving Jews; the utter destruction of their city, temple, and whole nation, by the Romans, for their crucifying the Messiah; and other particulars relating to the times of the gospel, which none of the lesser prophets speak of but this.

This is a different person from that Zechariah, mentioned by Isaiah, and from him that was slain by the command of King Joash between the temple and the altar.

This prophet is the longest, and most obscure of all the lesser prophets. His style is interrupted, and without connexion. Some modern critics have been of opinion, that the 9th, 10th, and 11th chapters of this prophecy were written by Jeremiah; because, in *Matth.* xxvii. 9, 10. under the name of Jeremiah, we find quoted *Zech.* xi. 12. and as the aforesaid chapters make but one continued discourse, they concluded from thence, that all the three belonged to Jeremiah. But others think, the name of Jeremiah, by some mistake, has slipped into the text of St Matthew, instead of that of Zechariah.

The Mohammedans do not distinguish between the prophet Zechariah, and Zachariah, the father of John the Baptist. And they relate, that, when Jesus Christ

Numb. xxv.
13.Chap. viii.
2 Chron. xxiv.
20.HIERON.
Pref. in Zech.
HAMMOND,
in Matth.
xxvii.D'HERBE-
LOT, Bibl.
Orient. p.
was 922.

was born of the Virgin, the prophet Zechariah could not believe, that a child could be born without a father; and that declaring his sentiments upon that head, the Jews entertained a suspicion of him, and obliged him to betake himself to flight. Whereupon he withdrew, and hid himself in a hollow oak, which the Jews sawed in two. Such is the ignorance of the Mussulmans in the history both of the Old and New Testament.

At this day, at the foot of the mount of Olives, they shew a tomb, which they pretend to be that of the prophet Zechariah.

D'HERBE-
LOT, Bibl.
Orient.

Z E M Z E M. So the Mohammedans call a famous *Well* at Mecca, which, they pretend, was made from the spring of water, which God shewed to Hagar and Ismael, whom Abraham had driven from his house, and obliged to retire into Arabia.

The city of Mecca, for a long time, had no other water, than what this Well afforded: but the great concourse of Caravans, at length, obliged the Caliphs to build an aqueduct, which now supplies a sufficient quantity of water.

Mohammed, to render the city of Mecca, the place of his birth, more considerable, and to draw thither a greater number of Pilgrims, bestowed great encomiums upon the water of the well *Zemzem*. For they have a tradition, received from Mohammed by the Caliph Omar, importing, that this water is a remedy against diseases, and restores health to all who drink of it; nay, that the drinking thereof abundantly is a means to obtain remission of sins. And it is reported of Abdallah al Hafedh, who retained a vast number of traditions by heart, that, being asked concerning his surprizing memory, he replied, that, from the time he had accustomed himself to drink large draughts of this water, he had never forgot any thing he had once learned.

Z E N D, or Z E N D A V E S T A. A Book, containing the religion of the *Magians*, or worshippers of fire; who were disciples of the famous Zoroaster. See **MAGIANS**.

HYDE, Re-
lig. vet. Perf.
c. 25, 26.

PRIDEAUX,
Connect.
P. 1. B. 4.

This book was composed by Zoroaster, during his retirement in a cave, and contained all the pretended revelations of that Impostor. He called it *Zendavesta*, and by contraction *Zend*; which word originally signifies a fire-kindler; by which he would intimate, that this book was intended to kindle the fire of religion in the hearts of those who read it.

The first part of this book contains the liturgy of the Magians, which is used among them, in all their oratories, and fire-temples, to this day: for that sect still subsists in Persia and India; and they still have among them the *Zend*, which they reverence, as the Christians do the Bible, and the Mohammedans the Koran.

This book Zoroaster presented to Darius Hystaspis, bound up in twelve volumes, each of which consisted of an hundred skins of vellum.

Pocock, Spe-
cim. hist.
Arab.

In the *Zend* are found many things taken out of the Scriptures of the Old Testament; which (Dr Prideaux thinks) is an argument, that Zoroaster was originally a Jew. For he has inserted a great part of the Psalms of David: he makes Adam and Eve to have been the first parents of all mankind; and gives almost the same history of the creation and deluge, that Moses does. He speaks also of Abraham, Joseph, Moses, and Solomon, in the same manner as the Scriptures do. And, out of a particular veneration for Abraham, he called his book the *Book of Abraham*, and his religion the religion of Abraham. Zoroaster commands the same observances about clean and unclean beasts, that Moses does; gives the same law of paying tythes to the sacerdotal order; with many other institutions of the same Jewish extraction. The rest of it's contents are an historical account of the life, actions, and prophecies of it's author; the several branches of his new-reformed superstition; with rules and exhortations to moral living.

The Mohammedans have a sect, which they call *Zendikites*; who are said to be the Sadducees of Mohammedism, denying providence and the resurrection, believing the transmigration of souls, and following the *Zend* of the Magians. D'Herbelot, on the word, says, they are looked upon as neither Jews, Christians, nor Mohammedans.

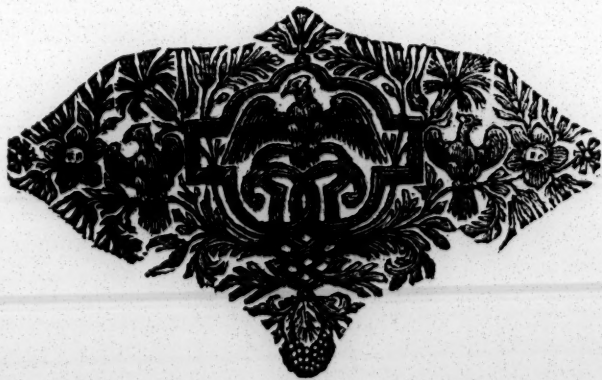
ZEPHANIAH (THE PROPHECY OF). A Canonical Book of the Old Testament, containing the predictions of Zephaniah, the son of Cushi, and grandson of Gedaliah. He is the ninth of the twelve lesser prophets.

Zephaniah was employed in the prophetick office, in the time of King Josiah, before that prince had re-established the worship of God, and the observation of the Law, in its purity. He prophesied a little after the captivity of the ten tribes, and before that of Judah; so that he was cotemporary with Jeremiah.

He freely publishes to the Jews, that what incensed the divine wrath against them, was, their contempt of God's service, their apostasy, their treachery, their idolatry, their violence and rapine, and other enormities, which were observable in them, and their princes. Such high provocations as these rendered their destruction terrible, universal, and unavoidable: And then, as most of the prophets do, he mingles exhortations to repentance, as the only expedient in these circumstances. He adds very severe threatnings against their enemies, and presages their destruction. He likewise supports the faithful with promises of the certain restoration of the Church; of a release from all their former pressures and grievances; of a cessation from all their fears; of the continuance of the divine presence and blessing. So that this short prophecy contains in it all the others, and may justly be said to be an abridgment of them. The style of this prophet is like that of Jeremiah; of whom, St Isidore observes, he seems to be the abbreviator.

ZUINGLIANS. A branch of the antient Christian Reformers or Protestants, so called from their author Huldric Zuinglius, a divine of Switzerland, who received the doctor's cap at Basil in 1505.

Soon after Luther had declared against the Church of Rome, Zuinglius, being then minister of the chief church at Zurich, fell in with him, and preached openly against indulgences, the mass, the celibacy of the clergy, and other errors of the Church of Rome. What he differed from Luther in, concerned the Eucharist: for interpreting *hoc est corpus meum* by *hoc significat corpus meum*, he maintained, that the bread and wine were only *significations* of the body and blood of Jesus Christ; whereas Luther held a *Consubstantiation*. As to the matter of Grace, Zuinglius seemed inclined to Pelagianism, in which he differed from Calvin.

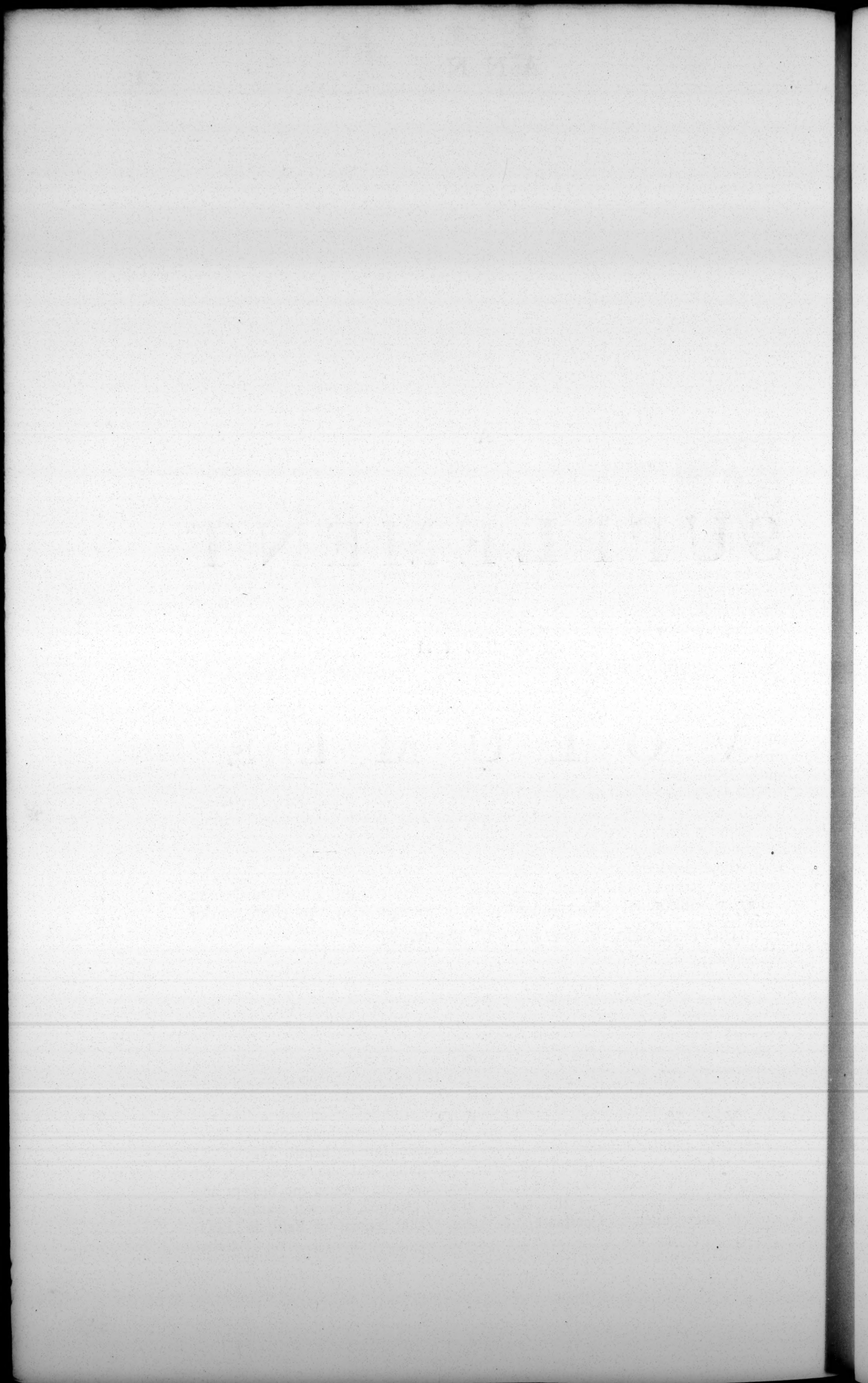


THE HISTORY OF THE
CITY OF NEW YORK
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY JACOB LEVINSKY
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A
SUPPLEMENT
TO BOTH
VOLUMES.

N. B. Those Articles marked with ‡ are additions to those under the same title, in the body of the work.



A.



B U N A. So the Christians of Abyssinia, in Africa, call their sovereign Pontiff, or Patriarch. The word signifies *Our father*. Doctrines, &c. of the Abyssinians, apud Relig. Cerem. T. 5.
 This Patriarch had formerly such an extensive authority, that the king himself was not acknowledged as duly established on his throne, till he was first consecrated by the hands of the *Abuna*. But at present his power is very much abridged, consisting almost solely in the ordination of inferior priests.

The *Abuna* is represented as a perfect *Ignoramus*, and the priests he ordains as more illiterate than himself, and persons of dissolute lives. He is dependent on the patriarch of Alexandria, who constitutes and appoints such person to be metropolitan of Abyssinia as he thinks proper. And for this reason it is, that the Abyssine priests mention in their prayers the patriarch of Alexandria before their own metropolitan, who, after his election, is accountable for his conduct, and the due administration of his office, to that patriarch.

A N A N T A P A D M A N A B A U R A T A M. The name of a solemn festival of the Indian Bramins. It is celebrated annually on the 14th day after the new moon of August, in order to obtain health in this life, and happiness in the next. A. ROGER, Relig. &c. of the Bramins. P. 2. c. 9.

The solemnity is performed on the bank of some river, whose waters are sweet. The Bramin, who officiates, takes a handful of long straws, and makes them up into fourteen knots. This is tied about the right arm of the devotee; and this is the principal ceremony of the festival. To encourage the people to the observance of it, they relate, that the wife of a rich Bramin, who was wholly ignorant of this ceremony, going to wash herself in a river, met with persons, who were about to perform this solemnity. After enquiring into the reason of it, the girdle was tied about her arm, and she returned home with it. Her husband, seeing it, and being told how she came by it, took it from her arm, and threw it into the fire: but he was punished for so doing by losing all his possessions in an instant.

A N N A T E S. A tax levied on the Christian Clergy, and paid to the Pope. It was a year's revenue, or tax upon the revenue of the first year of a vacant benefice.

Ever since the XIIth Century, some bishops or abbots had, either by custom or particular privilege, received Annates or First-fruits of the benefices belonging to their patronage or jurisdiction. Thus, in the year 1126, Peter bishop of Beavois gave the Canons of the Church of St Quintin the Annates of all the prebends of his cathedral. The court of Rome, which was always encroaching upon the liberties of the Church, soon found means to get the Annates into it's hands. John XXII secured the Annates of all vacant benefices, bishoprics, and abbies excepted, for three years. His successors improved this advantage, and took in the bishops and abbots. But the payment of this tax was always grudged, and was warmly contested in the council of Constance, *An.* 1414. The council of Basil, in 1431, forbade

forbad the payment of Annates; and the council of Bourges, in 1438, approved the decree of the synod of Basil. To which we may add, it's being forbidden by several edicts of the French kings.

23 Hen. viii.
c. 11.

In England, the encroachment of the court of Rome, in this matter, went on till the reign of Henry VIII, when an act was passed in relation to the payment of the Annates or first-fruits. The preamble sets forth the reasons and considerations upon which the *statute* was grounded. "As first, because great sums of money had been already drawn out of the kingdom upon this score. The sum is mentioned, and amounts to no less than a hundred and sixty thousand pound sterling, since the second year of King Henry VII.

"Secondly, This grievance was likely to export more treasure shortly, because many of the bishops were very far advanced in life.

"Thirdly, It is observed, these Annates were first granted for maintaining forces against the Infidels: It is therefore enacted, that this burthen should be taken off, and no more payments made to the Pope, unless under the qualifications and Restrictions afterwards mentioned. To mention one of the limitations, viz. That the court of Rome may not think themselves unrewarded for their trouble, in drawing up *Bulls*, sealing them in lead, &c. It was enacted, that five pounds in the hundred, according to the rate of the annual value of the bishopricks, all charges deducted, might be allowed upon this consideration. To proceed.

"And if any person elected to a bishoprick, and presented by the King to the Pope, shall be either denied or delayed in his Bulls, the King's highness may then present him to the archbishop of the province for his consecration: And in case the said archbishop shall delay the proceeding to this solemnity, for lack of *Palls*, *Bulls*, or other pretended requisites, the person so named, shall be consecrated and invested by any two bishops of the realm, appointed by the king for the time being, for this purpose. And that every such archbishop and bishop so named, presented, and consecrated, shall be taken and reputed as perfect and compleat in every part of their character.

Here follow the rates, with which the English sees were charged; in which F. stands for Florins, D. for Ducats, and Cr. for Crowns.

FULLER'S
Church Hist.
B. 5.

Bishoprick	Paid
<i>Canterbury</i>	10000 F.
Besides for his Pall.	5000 F.
<i>London</i>	3000 F.
<i>Winchester</i>	12000 D.
<i>Ely</i>	7000 D.
<i>Lincoln</i>	
<i>Coventry and Lichfield</i>	1733 D.
<i>Salisbury</i>	4500 Cr.
<i>Bath and Wells</i>	430 D.
<i>Exeter</i>	6000 D.
<i>Norwich</i>	5000 D.
<i>Worcester</i>	2000 F.
<i>Hereford</i>	18000 F.
<i>Chichester</i>	333 F.
<i>Rocheſter</i>	
<i>St Davids</i>	1500 F.
<i>Landaff</i>	700 F.
<i>Bangor</i>	126 F.
<i>St Aſaph</i>	126 F.
<i>York</i>	10000 D.
Besides for his Pall	5000 D.
<i>Durham</i>	9000 F.
<i>Carlisle</i>	1000 F.

VANSLEB.
Rel. dello
Stato pref.
dell' Egitto.

APPARITION OF THE SAINTS. A festival observed by the *Coptes*, or Christians of Egypt, on account of a pretended appearance of saints, during the space of three days, in the Church of *Gemiana*.

The situation of a chapel belonging to that church, and the manner in which objects are there reflected, are (we are told) the principal grounds of this superstition. The bigotted people improve all such shadows, or reflected objects, as by meer accident fall in with their prepossessioned imaginations. Thus the appearance of a man on horse-back is ascribed to St George, because that Saint is always represented in that situation. During the three days of this festival, each devotee invokes the Saint, whom the apparition in the church most nearly resembles: and this act of devotion consists of loud acclamations, and hymns in commemoration of the Saints, and is followed by splendid entertainments, and the highest expressions of mirth.

‡ A P O C A L Y P S E. The Apocalypse, or Revelation of St John, 'is writ (says a judicious modern writer) much in the same style as the Gospel and Epistles, and entertains and instructs the reader with variety of Christian morals, and sublime mysteries. From this noble book may be drawn resistless proofs of our Saviour's eternal existence; the incommunicable attributes of eternity and infinite power are there plainly and directly applied to Jesus the Son of God. It is in vain to look for more lofty descriptions or majestic images than you find in this sacred book. Could the acclamations and hallelujahs of God's household be expressed with more propriety and magnificence than by the shouts of vast multitudes, the roaring of many waters, and the dreadful sound of the loudest and strongest thunders? And how transporting an entertainment must it be to the blessed, to have all the strength of sound tempered with all its sweetness and harmony, perfectly suited to their celestial ear, and most exalted taste! The description of the Son of God in the 19th chapter is in all the pomp and grandeur of language. We have every circumstance and particular that is most proper to express power and justice, majesty and goodness; to raise admiration and high pleasure, corrected with awe.'

BLACK-
WALL'S Sa-
cred Classics
defended.
V. 1. c. 7.

Apoc. xix. 6.
— xiv. 2, 3.

Epist. ad
Paulin.

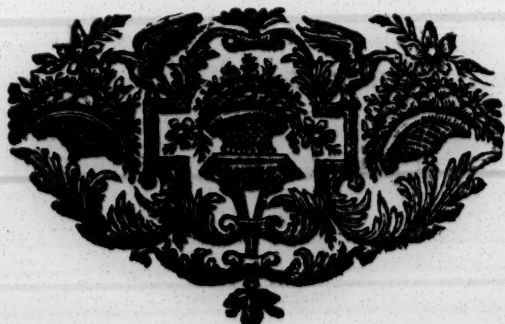
St Jerom says of the *Revelation*: 'It has as many mysteries as words: I said too little. In every word there is variety of senses, and the excellency of the book is above all praise.'

A R T Z E B U R S T. Among the Greek Christians, is a fast, said to have been instituted by one Sergius a heretic, in commemoration of a favourite dog, that served him and his followers in the capacity of a carrier or post. This dog being dead, the heretics accused the Orthodox of being the contrivers and promoters of his death, and, as a testimony of their unfeigned sorrow for his untimely end, set apart the Wednesday and Friday in the eleventh week before Easter, as a day of fasting and humiliation.

RICAUT,
Present State
of the Gr. Ch.
c. 5.

The Orthodox, lest they should seem to countenance so ridiculous and impious a fast, were dispensed with from fasting on those two days; which otherwise they would have done, Wednesdays and Fridays for the generality being fast-days throughout the year.

Artzeburst, in the Armenian language, signifies a messenger or carrier.



B.

SCHEFF.
Hist. Lapon.

BAIVA. An idol of the Laplanders, adored as the Lord of light and heat. Some think it is the sun; others that it is fire. Some relate, that the great deity Thor was called by these people Tiermes or Aijeke, when they called upon him to preserve their lives, and to secure them from the insults of the Dæmons; but that they named him Baiva too. For, to this very day, they have not a particular idol for this god; whether it be because he is visible enough of himself, or, as some will have it, that Thor and Baiva are the same deity adored for different reasons.

TAVER-
NIER.

BANIAN S. Idolaters, who have spread themselves in all the provinces of the East-Indies, but more numerous in the kingdom of Cambaya or Gazarate, than in any other place. They believe there is a God, who created heaven and earth, and yet worship the devil, whom they believe to have been created to govern the world and plague mankind. They have no light in their country temples, but that of lamps, which burn day and night, and no other ornaments but the pictures of beasts and devils painted upon the walls. But their mosques in their cities are well furnished with silver, ivory, ebony, and marble statues. They represent the devil under a very dreadful shape, and their manner of worship is this; the Bramin, or priest of the place, seats himself near the altar, and gets up at some times to pray, and to mark such, as come to adore the devil, with a yellow mark on their foreheads; the stuff used by them for it being a composition of water, red-wood, and rice pulverized. They wear their hair short, but their heads are not shaved. The Mohammedans use them as the Christians do the Jews. They are a sort of people who understand business pretty well, and trade in all things but living creatures; but these they will not meddle with, lest they should sell their friends souls; for they believe the Metempsychosis. The English and Dutch make use of them for their interpreters and factors in several parts of the Indies. They agree in this with the Mohammedans, that they think the chiefest part of religion consists in the purification and cleansing of their bodies; for which reason they bathe themselves every day, and hold a straw in their hand, which is given them by the Bramin to keep evil spirits off, and the Bramin preaches to them while they are washing themselves.

They are divided into eighty-three principal sects, and these subdivided into an infinite number of others, since each family has its particular superstition, the four chief are the Ceurawath, Samarath, Bisnow, and Goeghy.

‡ **BENEFICE.** To this article I shall add the following table of the number of all the benefices in England, with their several values.

The number of all the benefices in England, 8803.

Whereof

Impropriations at the taxations of the first } 3236
fruits, with Vicarages endowed.

Parsonages impropriated since the taxation, 41
in all 3277

Livings } under 10 l.	4543	{ whereof discharged of first fruits by Act of Parl. 2978.	{ viz. Rectories of 20 Nobles, and un- der 1083. Vica- rages of 10 l. and under 1895.
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Livings

Livings of 10 l. and under 20 Marks.	} 1445	{ Parsonages Vicarages	905 540
Livings of 20 Marks, and under 20 l.	} 1604	{ Parsonages Vicarages	1134 490
Livings of 20 l. and under 26 l.	} 593	{ Parsonages Vicarages	414 170
Livings of 26 l. and under 30 l.	} 206	{ Parsonages Vicarages	163 43
Livings of 30 l. and under 40 l.	} 248	{ Parsonages Vicarages	188 60
Livings of 40 l. and upwards.	} 144	{ Parsonages Vicarages	115 29
Total Parsonages			5567
Vicarages			3236

S. BLASIUS'S DAY. A festival of the Romish Church, observed on the third of February.

We are told, in the Salisbury Breviary, that, when this Saint came to be beheaded, he prayed to God as follows: 'O God, hear me thy servant, that if any one remembering me, shall fall down and worship thee; if any fish-bone, or any other bone, shall stick in his throat; or if he fall into any infirmity, tribulation, or danger; receive, O Lord, I beseech thee, his request.' To which the Lord answered, 'I will fulfil thy petition.' The invocation of this Saint is esteemed a present remedy in the above-mentioned case. And Ribadeneira tells us, that a Greek physician, who used to prescribe it, directs, that, taking such persons by the throat, these words must be pronounced with a loud voice; *Blasius, the martyr and servant of Christ Jesus, says, thou bone, either come up, or else go down.*

BOIA'S. Priests of the Caribbee islands. The candidates for this priesthood pass thro' a pretty severe discipline, being obliged from their infancy to abstain from several kinds of meats, and to live most of their time upon bread and water in a little hut, where they are visited by no body but their masters, who make frequent incisions in their skin. Besides which, they often give them tobacco-juice, which purges them violently; and this is done to free them from all terrestrial uncleanness, and to prepare them for the reception of the *Chemen* or good Spirit. Lastly, they rub their bodies over with gum, which they afterwards cover with feathers, in order, they say, to make them exact and diligent in their function.

LA BORDE,
Account of
the Caribbees.

The Boia's are likewise the physicians of these people. When any one is sick he sends for one of these Medico-Priests in the night time, who immediately commands the fire to be put out. Then he goes into a corner, and orders the patient to be brought to him; then he smoaks a leaf of tobacco, part of which he bruises in his hands, and, snapping his fingers at the same time, blows what he has rubbed into the air. The odour of this perfume brings the *Chemen* or good spirit, who acquaints the Boia with the proper remedy for the patient's disease. If the patient recovers, he makes a feast, and presents oblations, which the Boia takes possession of. But if he finds no relief from the prescription, the Boia resumes his priestly function, and, telling the patient that his god desires his company in the other world, very gravely advises him to prepare for his journey.

C.



CAPITULARIES. Ordinances of the kings of France; wherein are many heads or articles, which regard the government of the Church, and were drawn up by the advice of an assembly of bishops. The original of the word comes from *Capitula*, which were articles that the prelates made and published, to serve as instructions to the clergy of their dioceses; so that, at last, this name of Capitularies was given to all the articles, which related to Ecclesiastical affairs.

Those of Charlemain, and Lewis the Meek, were collected in four books by the abbot Angelisus: those of King Lothaire, Charles and Lewis, sons of Lewis the Meek, were collected by Bennet the Levite, or Deacon, in three books, to which there have been since four or five additions. Father Simon has published those of Charles the Bald in particular. Mr Baluze has published a treaty on this subject, which is much perfecter than any we had before.

PURCHAS.

CAUSA Y. An inferior or subordinate deity of the Chinese, to whom they ascribe the government of the lowest part of the heavens, as also the power of life and death. This god has three ministring spirits subservient to him, called *Tanquam*, *Tsuiquam*, and *Teiquam*. The first sends down rain to refresh the earth: the second is their Neptune, or god of the seas, and the third presides over births, directs all their rural concerns, and is their god of war.

PURCHAS.

CHIAPPEN. An idol of the savage inhabitants of the valley of Tunia, near Panama. He is their god of war: for, before they set out to fight, they sacrifice slaves and prisoners in honour of him, and besmear the body of the idol with the blood of the victims. They seldom go on any enterprize, without first consulting *Chiappen*; for which purpose they undergo a penance for two months, during which time they abstain from all commerce with women, and from salt.

LA BORDE,
Relation of
the Caribbees.

CHEMENS. So the inhabitants of the Caribbee islands call certain *Genii* or Spirits, whom they suppose to watch over the concerns of men. They imagine, that each man has a *Chemen* to himself. They offer the first-fruits of every thing to the *Chemens*, and they place these offerings at one corner of their huts, on a table made of rushes. Here, they pretend, the Spirits assemble, to eat and drink these oblations; as a proof which, they affirm, that they hear the vessels, in which the presents are laid, move up and down, as also the noise which the mouths of these deities make at the time of their eating.

CAVAZZI,
istor. descriz.
de Congo, &c.

CHITOMBE. So the negroes of Congo, Angola, &c. call the sovereign Pontiff, or supreme head of their religion. He is revered after a very singular manner, and looked as a deity, or at least a being somewhat more than mortal. He is presented with the first-fruits of all the products of the earth. Supplications are made to him for his spiritual benediction of the harvest; and accordingly he always blesses the seed, and the ground, before they presume to sow it.

The

The *Chitombe* constantly keeps up a sacred fire, at which a considerable quantity of brands are kindled, and afterwards distributed among the *Sovi's* or governors of provinces, who are incapable of exercising their authority, till they are possessed of them. The *Sovi's* attend the levy of the *Chitombe*, and prostrate themselves before him; whilst the people, who accompany them, prostrating themselves at the same time, implore his holiness, to receive their governors under his patronage and protection. Then the pontiff sprinkles water and dust upon the *Sovi's*, and extending them upon their backs, walks over them backwards and forwards several times, treading upon their breasts, and making them swear, in that humble posture, to be implicitly subservient to his orders and decisions.

If the *Chitombe* should prove guilty of the most flagrant crime imaginable, no person whatever has any power to judge or correct him. When he visits his diocese, they make a general preparation to receive him, by a strict abstinence from all unlawful pleasures. Such as are married must even refrain from the conversation of their wives, whilst he is visiting his flock. The Negroes are of opinion, that, should their pontiff die a natural death, it would prove of fatal consequence to the whole race of mankind: for which reason, when they think him past all hopes of recovery, the person appointed to succeed him is empowered to strangle him, or dispatch him in such decent manner as he thinks most proper.

CH O U B R E T. A festival, observed by the Mohammedans of India; on which they commemorate the examination of departed souls by the good angels, who write down all the good actions they have done in this life, whilst the bad angels write all the bad ones. This, they believe, is perused by God: for which reason, at this season, they examine themselves, say a few prayers, give alms, &c. But, flattering themselves, that their account will be clear, and wrote down in the book of life, they end the solemnity with illuminations and bonfires, treating, and making presents to each other. THEVENOT.

‡ **C H R I S T M A S - D A Y.** In the Romish Church, there is a particular office, for the nine days devotion, which immediately precedes the festival of Christmas. This, according to the interpreters of mysteries, represents the nine months pregnancy of the blessed Virgin. It was first celebrated, we are told, under the pontificate of Pope Vitalian, at the time of the council of Toledo, *An.* 694; since which it has always been observed in Spain, and established in most parts of Italy. During this nine days devotion, the image of the blessed Virgin is set upon the altar. PISCARA,
Praxis cerem.

C I T U. A solemn festival, formerly observed by the Peruvians, on the first day of the Moon of September, after the Equinox. GARCILAS-
SO, Hist. of
the Inca's of
Peru.

It was looked upon as a day of general lustration. The people prepared themselves for it by fasting twenty-four hours, and abstaining from all commerce with women. They made a kind of dough or paste, mixed with blood, which they drew from between the eye-brows and nostrils of young children; and with this they rubbed their heads, faces, stomachs, shoulders, arms, and thighs, having first washed their bodies all over. This purification was intended to drive away diseases and all kinds of infirmities. They likewise rubbed the door-posts of their houses with the paste, and left some of it sticking, to shew, that the house was purified. The high-priest performed the same ceremony in the palace, and in the temple of the Sun, whilst the inferior priests purified the chapels and other sacred places. The moment the Sun began to appear, they fell to worshipping it. One of the royal family presented himself in the great square at Cusco, magnificently dressed, having a lance in his hand adorned with feathers of various colours, and enriched with a great number of gold rings. This Inca joined himself with four others, armed likewise with lances, which he touched with his own; and this was a kind of consecration of them. He then declared, that the sun had made choice of them to drive away diseases and infirmities. Then these four ministers of the sun visited the several quarters of the city; upon which occasion every body came out of their houses, shook their garments, and rubbed their heads, faces, arms, and thighs. These ceremonies of purification were accompanied with great

acclamations of joy ; and the superstitious Peruvians believed, that all evils were thereby driven to five or six leagues distance from the city.

Relig. Cerem.
of all nations,
T. 6.

COLLEGIANTEN. In English, *Collegians*. So the Dutch call certain *Religious Societies* or *Clubs*, which consist of persons of various sects and persuasions, but agreeing in one article, namely, in acknowledging the Scriptures to be divinely inspired. These meetings are established in several towns of Holland, Friesland, and West-Friesland ; at Amsterdam, Rotterdam, Harlem, Leyden, Groningen, Leewarden, &c. and particularly at Rhynsburg, a village near Leyden, where they have been settled above an hundred years.

In these clubs, every one has a right to speak his sentiments, whether he be churchman or layman ; but women have not the same privilege. Their devout exercises begin with reading a canticle or psalm, which is afterwards sung. Then they join in prayer ; which being done, the text for the subject of their Christian entertainment is read, and the brethren present invited to deliver their opinions freely upon it, according to the rules of the club. When all have done speaking, the ceremony is concluded with a suitable application and prayer. These assemblies are generally held twice every week, on Sundays and Wednesdays ; and no one is excluded, or reputed a *heretic*, but such as lead vitious and disorderly lives.

These Clubs began about the year 1619, and owe their rise to the spirit of persecution, which then reigned in Holland. Three brothers called *Vander Codde*, were the first founders of these meetings. They were either husbandmen, or tanners ; but were well versed in the Scripture, and lead a moral sober life. The first of these Clubs was established at Warmand, where one of the Vander Coddes lived. This meeting was soon removed to Rynsburg, where it increased considerably ; and several other places of Holland soon followed the example. As to the Rynsburghers, they are made up of Mennonites, Remonstrants, Calvinists, Lutherans, &c. who from all parts assemble at Rhynsburg, as the Jews did heretofore at Jerusalem. They assemble only twice a year, at Whitsuntide, and the last Sunday in August.

SPONDAN.
ad ann. 1233.

CONDORMIENTES. [*Lat.*] So historians call a sect, which sprang up in Germany, about the year 1233. They were disciples of a certain Jew, whose name is unknown. He was of Toledo in Spain, and had retired into Germany, to the neighbourhood of Cologne ; where he built a kind of castle, to which he gave the name of a Synagogue. He was very rich, and by his liberalities drew after him a great number of followers. Thus he formed a sect, called the *Condormientes*, because they *slept together* without distinction, the brother with the sister, the father with the daughter, and the mother with the son.

The Toledon practised the magic art, and dealt in oracles. He caused an idol to be set up, behind which one of his confederates stood concealed, and uttered such oracles as his master suggested to him. But, we are told, a certain priest having presented the host before this image, it fell to the ground, and was broken in pieces. Gregory IX wrote to the princes of Germany to root out this impious sect ; and Conrad, Inquisitor General of the Minorites, caused several of them to be seized and burnt ; for which he was assassinated by the partisans of a rich lord, who had embraced that sect.



D.

D A B A I B A. An idol of the savage inhabitants of Panama. This PURCHAS. goddess was of mortal extraction, and, having led a very virtuous life on earth, was deified after her death, and called by those idolaters the *mother of God*. When it thunders or lightens, they say, *Dabaiba* is angry. They burn slaves by way of sacrifice to this deity, and worship her by fasting three or four days together, and by petty acts of devotion, such as sighs, groans, extasies, and the like.

D A M I A. The name of the heathen goddess, as also of her priestess. ALEX. ab Alex. l. 6.
The sacrifice, which was always offered in private houses, with windows and doors shut, was called *Damium*. No man, nor picture of a male, was suffered to be present, nor women to reveal what passed. They spent nine days and nights in this festival, magnificently apparelled; danced, sung, and took what liberty they pleased. This *Damia* was said to be the wife of *Faunus*, and so chaste, that she never saw, nor heard, any other man than her husband.

D O C T R I N E (CHRISTIAN). A religious congregation, so called, founded by *Cæsar de Bus*, born in Provence in France. It was instituted to catechise the people, according to the Papist way, and was approved by *Clement VIII*. And *Paul V* permitted those teachers to make vows, and united them to the regular clerks of *Somasca*, but they afterwards made a distinct congregation by *Innocent X*, in 1647, under a particular French General. They have three provinces in France, viz. that of *Avignon*, of *Paris*, and of *Thoulouse*.



E.

Vol. I. c. 7.



† EPISTLES OF ST PAUL. The author of the *Sacred Classics defended*, &c. giving the character of St Paul, says :
 ' What can be said worthy of him ? How shall we begin, or
 ' where shall we end ? Shall we admire this noble preacher and
 ' champion of the cross for his perfect knowledge of religion ;
 ' for the copiousness and variety of his style ; for the loftiness
 ' of his thought ; for the dexterity of his address ; for the wonderful extent of
 ' his genius ; or the more admirable comprehension of his charity ? He has every
 ' charm of eloquence in his writings ; and, when there is occasion, shews him-
 ' self master of every style.

' The Epistles of St Paul are instructive and learned, persuasive and noble :
 ' his expression is grave and lofty, unconstrained and methodical, sententious and
 ' full of moving figures. With what winning charity and mildness does he temper
 ' his rebukes and reproofs ? The vehemence and force of his discourse has a happy
 ' and equal mixture of prudence and pleasure ; and when he most exerts his au-
 ' thority, he always most expresses his humility.

' St Paul was learned, not in the Law only, but the traditions which more
 ' openly taught the resurrection and the good things of a future life. He knew
 ' the Hebrew, Syriac, Greek, and Latin tongues ; and had read their poets.'

THEODORET
hist. l. i. c. i.

EUTUCHITES. Christian Heretics of the III^d century, so called, from
 the Greek *εὐτυχία*, which signifies to *live without pain* or *in pleasure*.

This name was given them, because they held, that our souls are placed in our
 bodies only to honour the angels, who created them ; that our souls ought to be
 afflicted at nothing, and to rejoice equally in vice as in virtue : because to grieve,
 would be to dishonour the angels their creators. They held likewise, that Jesus
 Christ was not the son of the great God, but of a certain unknown god.



FONTINALIA.

F.



FON TINALIA [*Lat.*]. A festival of the antient Romans, VARRO. celebrated on the 13th of November, in honour of the nymphs, who presided over *Fountains* and wells.

The ceremony was performed by throwing nosegays into the Fountains, and crowning the wells with flowers.

‡ **FORTUNE**. We are told, the following inscription to the goddess *Fortune* was dug up, in Lancashire, by the river Medlock, in the year 1612.

CAMDEN'S
Britannia, by
Dr Gibson,
v. 2. p. 965.

FORTUNÆ
CONSERVA
TRICI
L. SENECIA
NIUS MAR
TIUS Æ LEG
VI. VICT.

It seems to be an altar, dedicated to Fortune by Lucius Senecianus Martius, the third governor or commander in the sixth legion, which remained at York in the time of Severus's being there, after he had vanquished Albinus, General of the Britons, and reduced their state under his obedience. This legion was surnamed *Victrix*.

FORTY HOURS. So the Roman Catholics call a solemn act of devotion, performed on the Monday after Sexagesima, in the oratory of St Francis Xavier, at Rome, with ornaments, illuminations, and an excellent concert of music. The Sacrament is exposed on the altar, and two priests pray incessantly before it, till they are relieved by two more, and so on, till forty hours are expired: whence this piece of religion is called the *Prayer of forty hours*. And, in order to give this pious meeting a more solemn air, every family is obliged to bestow an hour at it; so that there is a constant throng of people attending it.

PISCARA,
Cerem. Ec-
cles. Rom.

FUDO. A favourite idol of the Japanese. *Fudo* had been an illustrious saint of the Jammabosian Order: and the penance he chose to perform was, to sit all day long in the middle of a large fire, which, they pretend, had no power to hurt him.

KÆMPFER,
Hist. Japan.
l. 3. c. 5.

Before this idol stands a burning lamp, supplied with the oil of an *Inari*, which is a venomous water-lizard. It is in the presence of *Fudo*, that they acquit themselves of all the crimes laid to their charge. The idol is seated in the middle of a good fire, and the trial is made in the very house, where the fact is supposed to have been committed. Here they first make use of a simple conjuration only, which consists in the pronouncing some mysterious words. If the evidence, by virtue of this simple conjuration, is not sufficiently clear, they proceed to the Ordeal by fire; that is, they make the party accused walk three times, with his feet bare, over a parcel of burning coals. If he passes thro' without receiving any damage, he is immediately declared innocent; otherwise he is condemned as guilty.

G.

KNOX'S de-
scription of
Ceylan.



G E R E A H S. So the inhabitants of the island of Ceylan call certain planets, which they hold to be so many deities that overrule their fortunes. They ascribe such a divine power to these *Gereahs*, that neither God nor devil can prevent their favourites from being rich and happy. When they worship the *Gereahs*, they make as many images of potter's clay, as they imagine there are deities disposed to do them mischief. These images are made in a variety of monstrous forms, and painted with divers colours. An entertainment is made, accompanied with the beating of drums. This ceremony is solemnized in the night, and the devotees dance till the breaking of the day. Then the images are flung into the high road, and the remains of the feast distributed among the populace.

G I S B A R I N [*Hebr.*] An order of priesthood, among the antient Hebrews, appointed for the service of the temple.

The *Gizbarin* were not to be less than three, and they were as substitutes to the *Immarcalin*. These men were the first receivers and treasurers of all things, that belonged, and were dedicated, to the treasury of the temple; as, the half-shekel money of every Israelite, the vessels offered to the service, things vowed or devoted, &c. They stated the price of the redemption, and received the money. What they received they were to account for to the seven *Immarcalin*; and both these, and the *Immarcalin*, to the *Katholikin*; and all under the inspection of the high-priest and *Sagan*. See *IMMARCALIN*, *KATHOLIKIN*, and *SAGAN*.

G O R T H E N I A N S. A particular sect of the antient Samaritans. They held almost the same maxims as the *Essenes*. See *ESSENES*.

The Gorthenians probably had their name from *Gortina*, a province of Asia, of which mention is made in the 1st Book of the *Maccabees*, *ch. xv.* Theodoret looks upon the Gorthenians as disciples of Simon Magus; which shews, they were not distinguished by any particular error, but rather had fallen into all sorts of errors. But Eusebius ranks them among the Jewish Schismatics, and Epiphanius expressly calls them Samaritans. See *SAMARITANS*.

De fab. hæret.



H E R E S-

H.



ERES-MARTIA. Among the Romans, was the goddess FESTUS. of *Heirs*, reputed one of Mars's companions, and surnamed Martia, because of the frequent occasions given to war by inheritances and successions.

As soon as an inheritance fell to any person, he went immediately to pay homage and sacrifice to this goddess, and to thank her.

HOLY-LAND. I shall here set down a short description, and history, of this country, which was inhabited by God's peculiar people the Jews, and in which the author of our most holy religion was born.

The Holy Land, first called the land of Canaan, and the land of *Promise*, lies in Asia, near the most western part of that quarter of the world, and is bounded on the East by Arabia Deserta, from which it is partly divided by mount Gilead and mount Arnon; on the West, or rather North-west, by the farthest end of the Mediterranean sea, and some of that part of Syria called Phœnicia; on the North, or North-East, by the rest of Syria, from which it is divided by Anti-Libanus and mount Hermon; and on the south and south-west, by Arabia Petræa, and particularly by that part of it called Idumæa. JOSEPH. Antiq. Jud. CUNÆUS, de Repub. Hebr.

It's situation is in a very warm climate, between 30 degrees 4 minutes, and 33 degrees 2 minutes of northern latitude; and between 64 degrees 49 minutes, and 68 degrees 20 minutes of longitude; being in length, from the northern parts of Galilee to the southern parts of Judea, about 200 English miles; and in breadth, from the eastern parts of Peræa to the western parts of Samaria, about half as much, and in some places less: So that it contained a spot of land not half so large as the kingdom of England. Yet, notwithstanding the smallness of the limits, and the heat of the climate, it surpassed all countries in the world in fertility and pleasantness, being a land abounding with the most delicious fruits and choicest grains, replenished with beautiful hills and fountains, with luxurious vales and plains, and pleasant groves and forests; filled with such numbers of rich cities and towns, and blest with such a sweet temperature of air, that God thought fit to assign it for the habitation of his elect people, and promised it to the Father of the Faithful, and his posterity.

This country is divided into two unequal parts by the river Jordan, and two lakes, which are called the sea of Galilee and the Dead Sea. Jordan runs almost from north to south, or rather from north east to south west; but that part of the country, which lies on the west, or north-west side of this river, is the largest and most fertile.

The first inhabitants of this land were principally descended from Canaan, the fourth son of Ham, or Cham, one of the three sons of Noah, from whom this country was called the land of Canaan: for, immediately after the confusion of languages at Babel, and not much above a hundred years after the flood, Canaan, with his eleven sons, passed through Syria and Phœnicia, and took possession of almost all that part of the country on the west side of Jordan, afterwards spreading themselves partly on the other side of the river. Five of his sons were left to inhabit Phœnicia, and the coasts of Syria; and from the other six, together with himself, sprang several remarkable nations, who, for their sins afterwards, by divine appointment, were to be utterly extirpated; namely, the Canaanites, the Amorites, the Jebusites, the Hittites, the Hivites, the Perizzites, and Girgashites, of whom the

the three first were the most potent. The numbers of these people increasing, their families were subdivided into many inferior branches and sovereignties; so that, when Joshua entered this land, he found above thirty kings amongst them. Besides which, they gradually admitted several other nations to be their neighbours, and partly to mix with them; as particularly the Philistines on the western coasts, a gigantic people of the race of Mizraim, the second son of Cham; the Moabites and Ammonites beyond Jordan, both descendants of Lot by his own daughters; with part of the Midianites and Edomites, descendants of Midian and Esau, both inhabiting the southern parts and borders of Arabia.

These nations daily increased in wealth and numbers, and lived surrounded with plenty and pleasures, though not free from frequent wars and contests among themselves: yet they never met with any dangerous or fatal disturbance till near eight hundred years after the first plantation of the land; when the Hebrews, under their great commander Joshua, took forcible possession of it, subdued these people, and, in a few ages, enslaved and destroyed all the old inhabitants.

The country, being in a great measure reduced by Joshua, was divided into twelve parts, or portions, among the descendants of the twelve sons of Jacob. The whole land was divided into so many equal shares as there were tribes, a due respect being had to their number; and the portion of every tribe was to be determined by lot. There were two distributions made; one of the whole country into twelve parts, and another of each of those parts among the several families that were in each tribe. For this purpose Joshua numbered the families in every tribe, and, according to the number of persons, gave to every family a certain proportion of lands, and exactly prescribed the bounds of them. This Agrarian law was appointed by Moses, before the land of Canaan was subdued; a law, whereby all the possessors were restrained from transferring their full property unto another, by sale, or any sort of contract whatsoever: for they, who were forced by poverty to sell their land, had a right to redeem it at any time; and they, who were unable to redeem it, received it freely again at the feast of jubilee.

The northern parts of the country were given to the tribe of Aser, Napthali, Zabulon, and Issachar; the middle parts to that of Ephraim, and the half-tribe of Manasseh; the southern parts to those of Judah, Benjamin, Dan, and Simeon; and the country beyond Jordan to those of Reuben, Gad, and the other half-tribe of Manasseh. Levi, which made a thirteenth tribe, being set apart for the special service of God, was dispersed among all the other tribes; had forty-eight cities, the tenths of all the profits of the land, with many other great advantages and privileges; and by that means was more liberally provided for than the rest of the tribes: but, though they had no whole country allotted to them, as the others had, yet, in the countries afterwards subdued by some kings of Israel, they had their portion assigned them with the rest of the Hebrews.

Thus did the Hebrews take possession of the promised land, which had been assured to them by the word of God about four hundred and seventy years before. The Talmudists, when they speak of the Holy Land, particularly mention the solemn consecration of it. They tell us, that, when Joshua took possession of the country, he solemnly consecrated all the walled cities. This they call *the first entrance*: But, when the people were captivated by the Babylonians, and carried beyond Euphrates, the country became defiled; and therefore, after the return of the Jews, Ezra the high-priest, by a solemn act, restored sanctity to the land; and this was the *second entrance*. The country was again profaned by the Roman conquest: but they vainly imagine, that the Messiah, whose coming they expect, shall subdue the land, and restore it to its purity by a third consecration, which they call the *third entrance*.

Under this division the Holy Land continued, till the apostacy of the ten tribes from the house of David; and then it was distinguished into the kingdom of Judah, and the kingdom of Israel. The kingdom of Judah contained all the southern part of the land, and about a fourth of the whole, being about an hundred miles in length, and sixty in breadth, consisting of the two tribes of Judah and Benjamin, and so much of Dan and Simeon as lay intermixed with Judah; its royal city being Jerusalem, in the tribe of Benjamin. The kingdom of Israel included all the northern and middle parts of the land, together with the country beyond Jordan, consisting of the rest of the tribes; the royal city, during the time of this kingdom's continuance, being Samaria in the tribe of Ephraim, not much above thirty miles

miles north-east of Jerusalem. But this distinction ceased, when Salmanasser, the king of Assyria, carried the ten tribes away captive, and planted other nations in their room.

The Holy Land, falling under the dominion of the Syrian kings, received another name, and was called Palestine, from the Philistines, a powerful nation in those parts; a name first found in the historian Herodotus, but generally used in succeeding times by the Greeks and Romans. The country was then divided into five distinct provinces, three on the west side, and two in the country beyond Jordan: 1. Galilee, the most northern province, bordering upon Syria and Phœnicia, and containing the old habitation of the four tribes of Aser, Napthali, Zabulon, and Issachar; being divided into the upper and lower, and about 85 miles in length, and 70 in breadth. 2. Samaria, on the south of Galilee, and bordering upon the Mediterranean Sea, containing the old settlement of the tribe of Ephraim, and half of Manasseh; being about 75 miles in length, and near 50 in breadth. 3. Judea, south, or rather south-west of Samaria, containing the territories of the tribes of Judah and Benjamin, together with Dan and Simeon; being almost the same with the old kingdom of Judah, and about 100 miles in length, and 60 in breadth. Beyond Jordan were, 4. Traconitis, on the east of Galilee, bordering upon Syria, and containing the country possessed by the other half of Manasseh, being less fruitful than the rest, and about 70 miles in length, and 50 in breadth. 5. Peræa (which name was sometimes given to all that country beyond Jordan) on the south of Traconitis, and east of Samaria and Judea, containing the lands allotted to the two tribes of Gad and Reuben, and somewhat more; being about 110 miles in length, and near 60 in breadth.

This was the division of the whole land, which continued to our Saviour's time, when another province was added by the Romans to this country, called Idumea, which took in some of the southern parts of Judea, and part of Arabia. Of these five provinces the Jews possessed only that called Judea, and for a considerable space not all that, being hated and oppressed by all their neighbours; especially the powerful nations of Egypt and Syria, two great branches of the Macedonian or Grecian empire.

Compared with this, all countries under heaven were, by the Jews, esteemed polluted and unholy, excepting a part of Syria, by which they understood the territory opposite to Mesopotamia, to the west of Euphrates, which was conquered by David, and added to the kingdom of Israel. This land was indulged in some singular privileges, it being an established rule, that, to purchase an estate in Syria, was the same as if it lay in the suburbs of Jerusalem. It was obliged to pay tithes, and bound to observe the rights of the sabbatical year; but it was not allowed to provide the two wave loaves to be offered at the feast of Pentecost, and some other oblations, that were peculiar to the land of Israel: a spot of earth highly honoured by the care of providence, and esteemed so sacred among the Jews, in all ages, long after their dispersion, that, in the time of Adrian, the Roman Emperor, it was prohibited by a public decree, ratified by the senate, for any Jew to come even within the sight of Judea, lest the view of their native soil should inspire them with some desperate resolutions to endeavour their settlement there again.



I.

On St James
c. 5. in fine.
FABRIC. Bibl.
Gr. l. 4. c. 5.

† ST



JAMES'S GENERAL EPISTLE. Erasmus passes a bold censure upon St James, when he says, that the Epistle under his name does not altogether express the apostolical gravity and majesty. And Luther once spoke slightly of this Epistle, but afterwards retracted his opinion. Other learned men have thought they have found, in this Epistle,

vigorous and expressive words, a beautiful simplicity, lively figures, natural and engaging thoughts, and solid eloquence altogether worthy of an apostolical pen.

BLACK-
WALL'S Sa-
cred Classics
defended, &c.
V. 1. c. 7.

Is there to be found (says a good critic) a more vigorous and beautiful description of the mischiefs and malignity of an unbridled tongue, than in the third chapter? Nothing upon the subject, that I have seen, comes up to the propriety and vigour of its single and compound words, the liveliness of the metaphor, the variety of its allusions and illustrations, the quickness of the turns, and the fitness and force of its comparisons. Is there not wonderful emphasis and eloquence in that sublime description of the bountiful and immutable nature of the blessed God; *Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.* The terms are exactly proper, and astronomical — God is the unchangeable Sun, that does not rise or set, come nearer to, or go farther from, any part or space of the universe; an eternal, unapproachable, light, without any variation, eclipse, or mixture of shade.

JESUITESSES. An order of Nuns, who had monasteries in Italy, and Flanders. They followed the Jesuits rules; and tho' their order was not approved at Rome, yet they had several monasteries, where they had a Lady Abbess, who received their vows of poverty, chastity, and obedience. They did not confine themselves to their cloysters, but went abroad and preached.

They were two English young women, who, by the instigation of Father Gerrard, set up this order, intending it for the use of Missionaries into England. This order was suppressed by a bull of Pope Urban VIII, *A. D.* 1630.

IMMARCALIN [*Hebr.*] An order of priesthood, among the antient Hebrews, appointed for the service of the temple.

The *Immarcalin* were seven in number: but it is difficult to find out their peculiar office; only it is agreed, that they carried the keys of the seven gates of the court, and one could not open them without the rest. Some add, that there were seven rooms at the seven gates, where the holy vessels and vestments were laid up; and these seven men kept the keys, and had the charge of them.

These seven, it seems, were perpetual in their office, as well as the high-priest, Sagan, and Katholikin, and they had the custody of the keys of the court: but the opening and shutting of the doors they committed to inferior officers, namely, to some of the seniors of every course. And they had not only the disposal of these keys, but also the keys of the wardrobes, and of the rooms of the several vessels; and were inspectors over them, and had the management of them for the use of the temple.

S. JOHN'S

S. JOHN'S GOSPEL. 'The style and character of St John (says Dr Blackwall) is grave and simple, short and perspicuous. What the wise man says of the commandment of God compared to a sharp sword — *it touched the heav'n, but stood upon the earth* (Wisd. xviii. 16.) may be applied to the writing of this great apostle, evangelist, and prophet. As to his language, it is plain, and sometimes low: but he reaches to the heaven of heavens in the sublimity of his notions.

Sacred Claf-
fics defended,
&c. V. I. C. 7.

'This glorious gospel completes the Evangelical History, and enriches it with several most heavenly discourses and miracles of the world's Saviour, not recorded by any of the three divine writers before him.'

JOUANAS. Priests of the idolatrous Floridans. Their habit is like a woman's petticoat plaited, which they put about their neck, and tie over their right shoulder, always keeping one arm out, to use upon occasion. This sacerdotal vestment is made of soft well-dressed skins, and descends no lower than the middle of the thigh. These priests shave their heads close, the crown excepted, where they leave a little tuft of hair, which reaches from the top of the forehead to the nape of the neck.

PURCHAS.

The Virginians have a very great veneration for the *Jouanas*, and every thing they say is considered as an oracle. They are difficult of access, and give themselves no trouble about provisions, because care is always taken to set food for them near their habitation. They are addressed to in all cases of great necessity, and even peace and war are determined by their voice.

JOVINIANISTS. An heretical sect, so called from their leader Jovinian, a Milanese monk, who, about the year 382, began to spread the following doctrines: that Mary, the mother of Jesus, did not continue a virgin after her lying-in: that, when a man has received the grace of baptism, he can never lose it; and that it is equal in all the just: that those, who die in grace, are equally rewarded in heaven: that a state of virginity is not more agreeable to God than marriage: lastly, that there is no more merit in eating but a little, than in eating much, provided we give God thanks when we eat.

AUGUST.
HÆR. 82.
BARON. an.
382.

Jovinian had taken a dislike to the austerities of the cloyster, and opposed the regulations, which St Ambrose, bishop of Milan, had made for the monasteries. He quitted the cloyster with several of his brethren, and gained over a great number of partisans, who embraced his opinions. The Emperor Theodosius the Great banished the Jovinianists from Rome: but, as they continued in the country, and secretly propagated their doctrines, the Emperor Honorius, in 412, caused them to be taken up, and carried away into an island; after which they were no more heard of.

JUIBAS. Priestesses of the island of Formosa, in the East-Indies. In this country, we are told, the women alone officiate in divine worship; which is a custom peculiar to the Formosans. Their worship consists in invocations and sacrifices. Their oblations are generally hogs, boiled rice, and stags-heads.

RECHTE-
REN'S voyage
to the East-
Indies.

The priestesses, as soon as their sacrifices are over, pronounce a kind of invocation. They are violently agitated, and make a hideous noise. Their eyes roll in their heads, and they fall in convulsions on the ground. During these trances, they pretend to have familiar converse with the gods. When their agitations are over, they raise themselves from the ground, and tremble for a considerable time, during which the congregation sigh and groan most bitterly. About an hour afterwards, all the priestesses clamber up to the top of the Pagod, and range themselves at each end of the ridge; where they first repeat certain prayers, and then strip themselves naked, to allure the gods to their embraces. After this, they wash themselves all over, in the presence of the congregation, who, during the ablution, indulge themselves in drinking, till they lose their senses.

The *Juibas* are fortune-tellers by profession, and take upon them to raise, and drive away devils. In their exorcisms they are exceedingly noisy: they bawl at the devils, pursue them sword in hand, and oblige them to jump into the sea.

K.



KATHOLIKIN [*Hebr.*] An order of priesthood among the antient Hebrews, appointed for the service of the temple.

As the Sagan was a substitute to the high-priest, so the latter had two substitutes under him, called Katholikin, who were officers of principal note in the temple; and whereas there were three common treasurers of the temple, these two were head-treasurers and overseers over them; in some manner resembling the constitution of the presidents in the Persian Empire, where a hundred and twenty princes were set over a hundred and twenty provinces, and three presidents were appointed over all these, to take account of them.

PURCHAS.

KIWASA. An idol, or false god, of the savages of Virginia. These idolaters represent *Kiwasa* with a pipe in his mouth; and, what is more, he really smoaks, for the pipe is lighted. But the truth is, a priest conceals himself dextrously behind the idol, and smoaks the tobacco. The darkness, with which the god is surrounded, prevents their seeing and detecting the smoaker.

This idol is generally placed in the open air, in a little hut built of mats, and on a kind of seat or altar, called by the Virginians *Paworance*. However these savages consecrate chapels and oratories to this deity in the most retired part of their houses. They consult him before they go a hunting, and in matters of less importance.

Kiwasa often manifests himself in oracles or visions, and sometimes appears personally to his votaries. Whenever they want to conjure him up, four priests go to the temple of the god, whom they raise by the power of certain words. Then *Kiwasa* (or one of his priests for him) appears under the figure of a handsome man, having on the left side of his head a tuft of hair, which descends to his feet. Thus equipped, he hastens to his temple, and, ordering eight more priests to be sent for, he declares to them his will: after which he disappears, and is supposed to return to heaven.

KNOX'S Account of Ceylon. P. 4. c. 5.

KOPPUHS. An order of priests in the island of Ceylan. They wear no particular habit, to distinguish them from the common people, not even whilst they are performing divine service; but content themselves with putting on clean linnen, and washing themselves, before they begin. They till the ground, and follow their usual vocations, at all times, but when they are actually employed in the service of the pagod, which is every morning and evening. The whole service consists in the offering up boiled rice, and other provisions, to the idol; which they leave in his presence for a short time, and then the drummers, musicians, and other officers of the temple, eat them.

L.



AYLET AL KOUVAT. [*Turk.*] The *Night of Power*. THEVENOT.

So the Turks call the first night of their *Ramadhan*, or Carnival, because on that night they believe the Koran was sent down from heaven.

On this night, immediately after sun-set, lamps are lighted in all the streets of Constantinople, chiefly in that called *Bazar*, thro' which a procession passes, Ropes are hung every ten steps, to which are tied iron hoops and baskets, holding each at least thirty lamps. Besides these, the towers or *Minarets* of the mosques are illuminated. An infinite number of people crowd the streets, and, about two hours after dark, the Santons on foot, and armed with clubs, begin the march; each of them holding a taper in his hand. They dance, sing, and make a kind of howling noise. Several men follow, riding upon camels, with kettle-drums: these are succeeded by others in masquerade-dresses, on foot, carrying long poles, at the end of which are large iron hoops, filled with squibs and fire-works, to be thrown amongst the mob. The procession is closed by other Santons, who celebrate by their songs the beginning of *Ramadhan*. See RAMADHAN.

S. LAZARUS THE PAINTER'S DAY. A festival of the Romish Church, observed on the 21st of February.

St Lazarus the painter lived in the IXth century, under the reign of Theophilus Iconoclastes. He used to paint images for churches, which drew upon him the hatred and anger of the Emperor, who put him to very cruel torments, to oblige him to abandon his profession. St Lazarus, tho' he had suffered a great variety of punishments for the images he had painted, yet went on with his work; for which reason his memory is held in very great veneration.

LEPERS (PURIFICATION OF). The Jews considered Lepers, or persons afflicted with the disease called *Leprosy*, as under the highest degree of impurity and uncleanness. The Levitical Law has very particularly described the *tokens to discern the Leprosy*, and enjoined the rite and ceremony of *cleansing the Leper*. Levit. xiii. & xiv.

The manner, by which God appointed to purify the Leper, was this: When there was reason to believe, that the man was freed from his Leprosy, he ordered his friends to provide for him two birds (they are called Sparrows in the margin of our Bibles) that were clean, and were used to fly in the open air, in order for his purification. The first rite of cleansing was, the killing of one of the birds over an earthen vessel, that had spring water in it, according to the tradition of the Scribes, one quarter full. The same tradition observes, that the best and fattest of the two birds was killed over the water, and the blood pressed out till the water was discoloured with it: then they digged a hole, and buried the dead bird before the Leper. Next the priest took a stick of cedar-wood (as this rite is described by their doctors) a cubit long; and tying the other bird to it, with its tail uppermost,

together with a bunch of hyssop of a handful long, and as much scarlet wool as weighed a shekel, he dipped the bird's tail and wings, with the hyssop and scarlet wool, in the water tinged with the blood of the other bird, and sprinkled the leper seven times, and then pronounced him clean. The living bird was afterwards let loose into the open fields.

The manner of doing this, in after times, was thus: The priest, going into the city, threw the bird over the walls, towards the wilderness, to intimate, that the Leper was restored to a free conversation with all his neighbours, as the bird was with the rest of his kind. He was then pronounced clean; and, after he had washed his clothes, and shaved off all his hair, and washed his whole body, he was admitted into the camp. But lest there should remain undiscerned any part of the disease, he was not admitted into the tent, where his family lived, till after the expiration of seven days. At the seven days end, he was obliged to shave the hair clean that grew upon all parts of his body; and when he had again washed his clothes, and his whole body, (for which purpose in after times there was a room provided in the corner of the court of the women, called the *room of the Lepers*) he was admitted into his tent.

But, to compleat his purification, he was to offer peculiar sacrifices, which were of three kinds; a trespass-offering, a sin-offering, and a burnt-offering: for which purpose were provided two he-lambs and one ewe-lamb, without blemish, and of the first year. To each of these sacrifices there was a meat-offering appointed, consisting of a tenth part of an ephah of fine flour, that is, an omer, which was a thing unusual: for we read of no meat-offerings ordered to accompany either trespass-offerings or sin-offerings. But there were peculiar rites belonging to the cleansing of a Leper, different from the common usages, to make him sensible how great a mercy he had received from God, who alone could cure this disease, which his hand had inflicted. The meat-offering was to be mingled with oil, as the custom was, and a log of oil (which was about half a pint of our measure) was to be provided besides.

These necessities being ready, the priest set the man at the east-gate of the court of the Israelites, (called in after times the gate of Nicanor) with his face towards the sanctuary: for here all those, who needed expiation, stood; it being unlawful for them to enter into the court of the Israelites, until the expiation was made. He was then to bring one of the he-lambs to the same place, and present him to the Lord for a trespass-offering, to beg pardon of God for such sins as he had ignorantly committed. The log of oil was presented at the same time, and both of them were waved. After the lamb was presented, he was brought to the door of the court, where the leprous man stood, who stretched out his hands into the court, and laid them upon his sacrifice. Then was the victim killed in the court of the tabernacle. Two priests stood ready to receive the blood of the lamb; one in an holy vessel, with which he sprinkled the altar: the other received the blood in his right hand, which he poured into his left. The priest standing within the court, at the entrance of it, and the man standing still without, because he yet wanted his atonement, the man thrust his head within the gate, and the priest, with the fore-finger of his right hand, put some of the blood upon the tip of his right-ear. After which, the man stretched out his right arm, and the priest put some of the same blood upon the thumb of his right hand; and next his right leg, on the great toe of which he likewise put some more blood.

The priest then took the log of oil, and poured a small quantity of it into the palm of his left hand, and, dipping the fore-finger of his right hand in it, he sprinkled it seven times, directing it towards the most holy place. After this sprinkling, the priest returned to the man, upon the tip of whose ear, and thumb, and toe, he had put the blood of the trespass-offering; and put some of this oil upon that blood. The oil that remained in the priest's hand, was poured upon the head of the person to be cleansed.

The she-lamb was next slain for a sin-offering: for, as the atonement of the Leper was begun by the trespass-offering, so was it advanced by this.

The other he-lamb was sacrificed for a burnt-offering. Upon this sacrifice likewise attended a meat-offering; and by this his atonement was compleated, and he became so perfectly clean, as to be admitted to be partaker of the altar, when the peace-offerings were sacrificed.

If the person to be cleansed was of a mean condition, his poverty excused him from such chargeable sacrifices. After he had gone through all the purgations abovementioned, which continued for seven days; upon the eighth day he was permitted to sacrifice a lamb for a trespass-offering. It was to be waved; and his atonement was effected by this, as well as by a more costly sacrifice. Instead of three tenth deals of flour, he was obliged to bring but one: but he was bound to the same quantity of oil, which the better sort were to offer; because oil was easy to be had in that country. Instead of the other two lambs, which the rich were to offer, God was contented with two turtle doves, or two young pigeons, the one for a sin-offering, and the other for a burnt-offering.

LIBERTINES. A sect, of whom we read, *Acts* vi. 9. Some authors make them to be a sect of the Jews, descended from those, who were carried away captive by Pompey, &c. to Rome, and afterwards recovered their liberty. The children of these were afterwards called *Libertini*. The other Jews, who never had been slaves, would not allow these the privilege of their synagogues, which made them form a sect.

Dr Hammond is of opinion, that these Libertines are Jews, who had been naturalized Romans, or at least descended from Jews, who were Burghers of some town, which was free of the Roman republick.

LIBERTINES. A sect of Christian Heretics, whose ring-leaders were one Quintin, a Taylor of Picardy, and one Copin; who, about the year 1525, divulged their errors in Holland and Brabant. They maintained, that whatsoever was done by men, was done by the Spirit of God; and from thence concluded there was no sin, but to those who thought it so, because all came from God. They added, that to live without any doubt or scruple, was to return to the state of innocency, and permitted their followers to call themselves either *Catholics* or *Lutherans*, according as the company they lighted amongst were.

SPOND.
an. 1525.

‡ **LITURGY.** There being some differences between the Liturgy, or Common-Prayer Book, set forth in the first year of Queen Elizabeth, and the second book made use of in the reign of King Edward VI; I shall here set them down, as they were transcribed by Archbishop Whitgift, and sent to the Lord Treasurer Burleigh.

First, King Edward his *second book* differeth from her Majesty's book in the first Rubrick, set down in the beginning of the book; for King Edward's second book hath it thus;

MSS.
Burleigh.
STRYPE'S
Annals.

The morning and evening prayer shall be used in such place of the church, chappel or chancel, and the minister shall turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place. And the, &c.

Whereas the Queen's book hath it thus;

The morning and evening prayer shall be used in the accustomed place of the church, chappel or chancel, except it shall be otherwise determined by the Ordinary of the place. And the chancels shall remain as they have done in times past.

Again, King Edward's *second book* hath it thus;

Again, here is to be noted, that the minister at the time of the communion, and at all other times in his ministration, shall use neither Albe, Vestment, nor Cope: But being archbishop or bishop, shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.

The Queen's book hath it.

And here is to be noted, that the minister, at the time of the communion, and at all other times in his ministration, shall use such ornaments in the church, as were in use by authority of parliament in the second year of the reign of King Edward the VIth, according to the act of parliament set forth in the beginning of this book.

Secondly, In King Edward's second book, in the Litany there are these words; *from the tyranny of the bishop of Rome, and all his detestible enormities*; which are not in her Majesty's book.

Thirdly, in the Litany, her Majesty's book hath these words more than are in King Edward's second book, *viz. strengthen in the true worshipping of thee, in righteousness, and true holiness of life, &c.*

Fourthly,

Fourthly, In the end of the Litany there is no prayer in King Edward's second book for the King, nor for the state of the clergy. And the last collect set in her Majesty's book next before the first Sunday in Advent, and beginning, *O God! whose nature and property is ever to have mercy*, is not in King Edward's second book. Further, there are two collects appointed for the time of dearth and famine, whereas her Majesty's book has but one. And in King Edward's second book, this note is given of the prayer of St Chrysostom, *the Litany shall ever end with this collect following*, which note is not in her Majesty's book.

Fifthly, King Edward's second book appointeth only these words to be used, when the bread is delivered at the Communion, *Take and eat this, in remembrance that Christ died for thee; and feed on him in thine heart by faith with thanksgiving*. And when the cup is delivered, *Drink this in remembrance that Christ's blood was shed for thee, and be thankful*.

Whereas in her Majesty's book, at the delivering of the bread, these words must be said, *The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this, &c.* And at the delivery of the cup these words, *The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting Life: Drink this, &c.*

F. TISSANI-
ER, Account
of Tonquin.

LOG OF WOOD. The Tonquinese, we are told, pay divine worship to a large Billet, or Log of Wood, which the waves of the sea accidentally cast upon their shore. Some fishermen found it, and imagined this new deity had been propitious to their labours. They so zealously attested the miracle, that it was universally believed. The Billet was instantly deified: they erected temples to it's honour; nor were sacrifices, oblations, and other testimonies of devotion and gratitude, wanting. They traced it's genealogy, and at last found this divine Log to be the emperor of China's daughter; who had thrown herself into the sea, in order to favour the country of Tonquin with her royal benedictions, and, to accomplish her intentions without danger of a discovery, had very cautiously metamorphosed herself into this inanimate Billet.



MAMANIVA.

M.



MAMANIVA. A monstrous idol of the Indian Banians. TAVERNIER. His Pagod stands against the trunk of a tree, and the head of the idol is seen at the entrance or gate of the temple, which it almost fills up. Hither resort several votaries, who prostrate themselves before *Mamaniva*, and at the same time a Bramin collects their free-will offerings, which consist of rice, millet, &c. Whoever comes to pay their devotions at this Pagod, are marked on the forehead with vermillion, which they think a prevailing charm against the power of evil spirits.

MANDIRAM. The name of a certain prayer, by repeating whereof, Letter to M. Huet, concerning the Metamorphosis. (Father Bouchet tells us) the East-Indians believed they could disengage the soul from the body, and recal it, at pleasure. In relation to which notion he relates the following story.

In the life of *Viera Marken*, one of the most powerful kings of India, we are told, that a certain prince earnestly besought a particular goddess, whose temple stood in a distant solitary grove, to teach him the *Mandiram*. He succeeded in his application: but unfortunately, one of his domestics, who attended at the temple-door, overheard the *Mandiram*, and determined to make use of it the first favourable opportunity. As this domestic was a confident and favourite, his master communicated to him the purport of his addresses to the goddess, but kept the *Mandiram* a secret. Henceforward the prince would frequently withdraw into some solitary place, in order to indulge his soul, and let her range a while at pleasure; but first gave his domestic strict orders to be particularly careful of his body, in her absence. Then he repeated his magical prayer in a kind of whisper, and disengaged his soul from his body. One day, as the servant stood watching his master's body, he ventured to repeat the same prayer, and his soul in an instant, taking her flight from his body, entered into that of the prince. The first thing this impostor did was to cut off the head of his own former body, lest his master should be tempted to re-animate it. Thus the soul of the true prince was reduced to the necessity of animating a parrot, under which personage he returned to his court.

MANGO-CAPAC. A false god of the idolatrous Peruvians. He had been the Law-giver of that vast empire, and taught those savages the worship of the sun, or supreme God, under the name of *Pachachamac*. Hist. of the Inca's of Peru. See **PACHACHAMAC**.

The Peruvians have a tradition, that *Mango-capac* and his wife were the children of the sun, and received a commission from that planet to instruct and humanize the Peruvians. Wherefore, guiding themselves by a golden rod, which the sun had given them, they set out on their journey, and arriving in the valley of Cusco, the rod sunk into the earth. From hence they concluded, that this was to be the seat of empire. Immediately they began to preach their father's religion, and made a great many converts to the worship of the sun. In a short time, *Mango-capac* became their *Inca* or king, and gave them most excellent political laws. After his death, he was deified by his subjects, who every where raised altars to his honour.

M A R A C A ' S . Idols of the Brasilians. The word is a corruption of *Tamaraca*, which is the name of a certain fruit, about the bigness of an ostrich-egg, and shaped like a gourd. And indeed these idols are nothing more than the fruit *Tamaraca*, dressed up with beautiful feathers, then fixed at the end of a staff, and stuck into the ground by the priests, who order the inhabitants of the villages to bring victuals and drink for the *Maraca*, i. e. for the priest. The inhabitants of Brasil worship these idols with great devotion, and, after they have been consecrated by the priests, carry them to their houses, where they are looked upon as domestic deities, and consulted upon all important occasions.

PURCHAS.

M A R A M B A . An idol, or false god, of the negroes of Congo, Angola, &c. in Africa. This image stands upright, directly over against the temple dedicated to it's peculiar service, in a basket, made in the form of a bee-hive. To this deity in particular they apply themselves for success, when they go out to hunt or fish; and for the relief of such as are indisposed. Those, who are charged with the commission of any crime, are obliged to plead their cause before the image of *Maramba*. In order to this, the accused person falls down before the idol, and, embracing it with the profoundest veneration, pronounces these words; *behold, Maramba, thy servant is come to justify himself before thee.* If he is really guilty, we are told, he falls down dead upon the spot. The devotees carefully preserve, and carry about them, little images of *Maramba* in small boxes. Sometimes they wear a *Maramba* about their necks or their left arms. *Maramba* always marches at the head of their armies; and he is presented with the first morsel, and the first glass of wine, that is served up at the king's table.

Those, who solemnly devote themselves to this god, are shut up, by the *Ganga's* or priests, in a close, dark, apartment, and there obliged to spend some considerable time in the exercise of the strictest abstinence. After this retirement, they observe a profound silence for several days together. When the term of penance is expired, they are introduced to the idol, and there undergo the painful operation of two incisions, made on their shoulders in the form of a crescent. Then they are sprinkled with the blood that trickles from their wounds; which completes the ceremony of their consecration to *Maramba*. After this, they must not presume to eat of some particular provisions; which however are not prohibited to all alike, some being forbidden to eat one thing, and others another.

S T M A R G A R E T ' S D A Y . A festival of the Romish Church, observed on the 20th of July.

This saint, surnamed *a la Coque*, was a Nun of the *Visitation*, who died in 1690 at Paray, in the Charolois. Her life, written by the bishop of Soissons, since Archbishop of Sens, was printed at Paris in 4to in the year 1729. The main scope and design of this treatise is to recommend that fervour of devotion, that divine love for the Lord Jesus, which Christ himself enjoined this Nun to establish, who, if we may credit the author, was indefatigable, tho' she met with the strongest opposition imaginable from the sisters of her own house, in the accomplishment of his divine will. This devotion, which was before established in some measure by Father Eudes, was only improved and brought to a greater perfection by the pious Margareta.

We shall amuse the reader with a remarkable passage or two extracted from this life. Pag. 115. "As Margareta was one day before the Holy Sacrament, Jesus Christ appeared to her in a human form and made his beloved servant lay her head gently upon his bosom. At which instant he communicated to her the unutterable secrets of his divine heart. Afterwards he prest her in the most passionate terms, to sign her whole heart to him in exchange. The Nun gave it him with all the most solemn protestations of faith, love, and constancy imaginable: Whereupon the Lord Jesus, as she thought, did really take her heart, enfold it in his bosom, where she saw it shine as bright as the sun through the wound in his side. Our Lord withdrew it afterwards inflamed to that degree, that it seemed to be a perfect flame of fire; he then replaced it again within his spouse's side, who had a continual pain forever after settled in that part, where Jesus Christ had, as she apprehended, made the incision to extract her heart. A violent fever attended this excessive pain. The remedy, which our Lord himself prescribed to alleviate and assuage her anguish, was bleeding.

" Page

“ Page 165. JESUS CHRIST was very urgent with this Nun to make, as
 “ her last will and testament in writing, an absolute deed of gift of all the prayers,
 “ and spiritual effects which she should be possessed of, not only during her life,
 “ but after her decease. He requested her likewise to communicate such design to
 “ her abbess, and prevail on her to officiate as her secretary in this important affair;
 “ and to assure her, that he would gratify her very handsomely for the favour.
 “ This deed is transcribed verbatim as the Abbess wrote it with her own hand, and
 “ as it was signed with the blood of the holy sister Margareta. Our Saviour, at
 “ the sight of this instrument, thus duly executed, testified a more than ordinary
 “ satisfaction, and in return made the Nun a devise of his own heart. He himself
 “ dictated the form of it, and she wrote it with her own blood.

“ The clause was drawn up in these words, or to this effect. *I constitute thee
 “ sole heiress of my heart, and of every good thing it now is, and hereafter shall be
 “ possessed of to all eternity; hereby giving and granting thee full power and lawful
 “ authority to dispose of the same, and every part and parcel thereof, according to thy
 “ own free will and pleasure, &c.* Margareta, as a grateful acknowledgment of
 “ this extraordinary favour, took out her penknife, and carved the name of JESUS
 “ CHRIST upon her bosom, in large and indelible characters.’

To these two remarkable specimens, we might add several soft and endearing expressions, which are interspersed throughout this divine treatise; such amorous declarations as might warm the imagination of the most abandoned libertines, and serve them as a luscious pattern for their imitation.

Amongst the many remarkable passages that are to be met with in this divine treatise, the following circumstance does doubtless exceed them all. “ This Nun
 “ received almost as many visits from the *Devil*, as she did from *Christ*. One day
 “ the *foul fiend* had been more active and diligent in making his addresses to her,
 “ than her celestial bridegroom was himself, and with a cord which he held in
 “ his hands, he played a thousand artful little pranks before her, to attract her
 “ eyes, and interrupt her devotions. In the mean time our Saviour appeared;
 “ whereupon the *Devil*, without the least reverence or regard for his Lord and
 “ Master, threw the cord directly about his neck, and twisted it in such a violent
 “ manner, that he had inevitably strangled him, had not the pious Margareta ran
 “ to his assistance, cut the cord with her scissors, and so delivered her spouse from
 “ his insolent and malicious rival.”

† M A S S. On some solemn occasions, particularly on the eve of our Lord's nativity, Mass is performed at midnight, in the Romish church. The institution of the midnight-Mass is by some ascribed to St Telephorus, who sat in the papal chair in the middle of the II^d century. But Cardinal Bona thinks it was not celebrated annually, at stated times, till the pontificate of Julius I. Gregory the Great mentions this Mass somewhere in his writings. De rebus Liturgicis.

One privilege of the church of St Mark at Venice is, to say the midnight Mass at six in the evening. The disorders, which used to happen at that ceremony, when celebrated at midnight, was the occasion of this indulgence.

M E L E C I A N S. Christian schismatics of the IVth century, so called from their leader Melecius, bishop of Lycopolis in Egypt. BARON. an. 306.

This prelate, in his first years, had been a zealous advocate for the faith. The warmth, with which he defended it, irritated the Emperor Maximilian, who caused him to be imprisoned, together with Peter, patriarch of Alexandria. About the year 306, during his captivity, he declared with great zeal against those Christians, who, having apostatized, desired to be reconciled to the Church; affirming, that they ought not to be admitted to pardon, till such time as the peace of the Church was restored. He carried his zeal in this matter so far, that he broke off communion with Peter his patriarch, who opposed the rigour of his opinion; and thus, even in prison, where he was detained for having defended the faith, he began the schism of Alexandria. Peter the patriarch, in a synod held in the same prison, condemned Melecius; and this condemnation was confirmed by his successors, and by the cotemporary bishops.

The Melecians fastened little bells to the bottom of their garments, and sung their prayers, dancing all the time; and this they thought a sure means to appease the wrath of God. They are accused of practising all the hypocritical manners of the

the Pharisees. They persisted in rejecting all such Christians as had lapsed into idolatry, whatever tokens of repentance they might shew.

MENS. [*Lat.*] In English, the mind, judgment, or understanding. An imaginary deity of the antient Romans, to whom they addressed their prayers for the gifts of wisdom and prudence. She had a temple at Rome in the Capitol. Hence Ovid :

Fast. 1.

Mens quoque numen habet : Mentis delubra videmus.

*The human mind's exalted to the skies,
And temples to her fancied godhead rise.*

The Greeks called her Νῆς.

KÆMPFER,
Hist. Japan.
1. 5. c. 3.

MIAS. So the Japanese call their idol-temples. The word, in their language, signifies *the habitation of the immortal soul*.

These temples are generally built on high places, and as distant as possible from such places as are exposed to any sort of nastiness; and they usually stand near some purling stream or shady grove. There are not always idols in the *Mias*. When there are, they are placed on an altar in the middle of the temple. The idol has a large sconce, full of perfumed candles, always standing before it. They make use of the choicest fir-trees to build the *Mias*. A pleasant spacious walk leads up to the temple, at the entrance of which is a handsome gate, on which the name of the god, to whom the *Mia* is consecrated, is written in large characters of gold. When any one comes to pay his devotion to the idol, he does not presume to enter into the temple, but stands without, and, whilst he says his prayers, looks into it through a lattice-window. In those *Mias*, which have no images, they place a looking-glass, which they esteem an emblem or hieroglyphic of the deity.

‡ **ST MICHAEL'S DAY.** The following is related of this saint, which I shall transcribe in the old English style : ‘ *Michael* appered to another byshop, ‘ and badde hym go to an hyll toppe unto the mount of *Gardell*, and there as he ‘ founde a bull teyed, he sholde make a chyrche in the worshyp of God and saynt ‘ *Michaell*. Than were there two roches (rocks) of stone on eyther side, that the ‘ werke might not up. Than saynt *Mychaell* appered to a man that hyght *Haymo*, ‘ and badde hym go and put awaye the roche and drede no thyng. So this man ‘ went thyder and sette to his shoulders, and badde the roche goo utter in the name ‘ of God and saynt *Mychaell*, and so the hylles wente utter as moche as neded to ‘ the werke.’

Jacobus de Voragine has recorded, that when a great multitude were going to the church on this mount (for twice a day, as we are told, the sea that encompasses this mount gives the people a passage) it happened that a big-bellied woman, who was near her time, went along with them; and behold the sea returned with a mighty force, and all the company in a fright fled to the shore again, the woman with child excepted, who was overtaken by the waves of the sea; but Michael the arch-angel preserved her unhurt, so that she brought forth her child in the middle of the sea, and taking her child in her arms there gave it suck; and the sea making way for her, she rejoicing brought her babe to land.

La POTTE-
RIE's Hist. of
North-Ame-
rica.

MICHAPOUS. So the savages in some parts of North-America call God. They believe, that *Michapous* created heaven, and the animals, whom he placed on a large bridge laid over the waters. But foreseeing that these creatures could not live long on this bridge without sustenance, which they could not meet with there, and having at that time command over the heavens only, he addressed himself to *Michinisi*, god of the waters, and would have borrowed some land of him, in order to settle his creatures on it: but *Michinisi* was not inclined to grant him his request. *Michapous* thereupon sent the beaver, the otter, and the rat, to search for earth at the bottom of the sea; who brought him only a few particles of sand, wherewith *Michapous* made the whole terrestrial globe.

The

The animals not agreeing well together, Michapous destroyed them all, and from their putrefaction sprang the creature man. One of the new-created, being accidentally separated from the rest, discovered a hutt: here he found *Michapous*, who gave him a wife, and drew up the marriage articles between them. He likewise provided wives for the rest of the men; and by this means, say they, the world was peopled with inhabitants.

M O K I S S O S. Certain deities of the negroes of Congo, Angola, &c. in PURCHAS. Africa. They are a kind of *Genii* or spirits, and are in subordination to a superior being, called by the natives *Zamban-Pongo*, and acknowledged to be the God of heaven.

Their idols are composed either of wood or stone; some few whereof are erected in temples or chapels, but the much greater part of them in the public streets and highways. To these they make their vows, and offer up sacrifices, to appease their anger, or to obtain their favour. Some of the *Mokissos* are made in the form of four-footed beasts, others like birds, &c.

N.



NIXIDII DEI. [*Lat.*] Certain divinities worshipped by the FESTUS. antient Romans, and supposed to assist women in their childbed-throws: they were supposed to be three in number; and the Romans placed their statues in the Capitol, over-against the altar of Minerva. It is said, the Romans brought them out of Syria after the defeat of Antiochus. These Deities were represented in the posture of women in labour.

NOCTURN. The Papists bestow this name upon that part of their church-prayers or office, which they also call Matins. This is commonly divided into three Nocturns, so denominated because they were used only to be sung by night; and this is still observed in some of their cathedral churches; where they sing their Matins at midnight, in imitation of the Primitive Christians, who, by reason of the persecution of the heathen Emperors, were necessitated to meet at night.

O.

Collection of
Voyages to
the North.
Tom. 8.



OLD MAN OF OBY. A remarkable idol of the Ostiac Tartars, who inhabit near the river Oby. He is composed of wood: his nose, which resembles a hog's snout, has an iron hook in it. His eyes are made of glass, and his head embellished with a pair of horns. His devotees oblige him to change his place of residence once every three years, and transport him over the Oby, from one place to another, with great solemnity, in a vessel made for that purpose.

When the ice dissolves, and the river overflows its banks, the Ostiacs flock to this idol in a body, and beseech him to prove propitious to their fishery. If the season does not answer their expectations, they load him with a thousand reproaches, and insult him as an old, impotent, despicable deity. On the contrary, if they prove successful in fishing, the god, by way of retaliation, is allowed part of the booty.

OPPORTUNITY. A false goddess honoured by the Pagans, as the superintendant of the fittest season, wherein to accomplish any business. She was commonly represented in the form of a naked woman bald behind, with a long lock before, one of her feet in the air, and the other on a wheel, holding a razor in one hand, and a sail in the other. Her feet were also winged, and the wheel in continual motion, to shew that Opportunity is always inconstant and momentary; so that if not made use of when it offers, it soon slips away, leaving repentance behind it, as a perpetual companion. We know of no temple erected to this deity.

EPIPH. HÆR.
63.

‡ **ORIGENISTS.** Besides the disciples of the great Origen, there was another sect of *Origenists*, followers of Origen surnamed the *impure*, an Egyptian by birth; who, about the year 290, taught, that marriage was an invention of the devil, and that it was lawful to employ any the most infamous means to prevent generation; and that if, notwithstanding the most exact precautions, generation followed, we ought then to try all possible means to procure abortion.

As this system appeared extremely shocking, Origen pretended to authorize it by certain forged books, which he said were divine. Epiphanius has happily opposed this heresy, not only by serious arguments, but also by turning it into ridicule. This sect, horrible as it was, had still some partisans in the Vth century, as Epiphanius discovered by the testimony of some old men, to whom certain women of the party of the Origenists had declared themselves.

PAGOD.

P.



PAGOD OF JAGUARNAT. A famous Pagod, or Idol-Temple, in the East-Indies, which the idolatrous Indians hold in the same veneration, as the Jews did the temple of Jerusalem, and the Mohammedans do that of Mecca.

This Pagod is a large edifice, built on the sea-shore, near Balaffor. We are told it is very rich, and that, among other precious things, there is a large idol in it, with two emeralds of a prodigious size for its eyes. The Pagan Indians used to come in great multitudes, to visit this place out of devotion, to the no small advantage of the Bramins, who by that means got great sums of money. But the Great Mogol, they say, has ordered it to be inclosed and shut up, in order to put a stop to these pilgrimages.

PEPUZIAN S. A sort of Christian Hereticks, sprung from the Montanists, whose errors they followed. They were thus denominated from a town in Phrygia, called Pepuza, which they named Jerusalem; whither they invited all men to present themselves. The women officiated as bishops and priests among them. They appeared in the second age. EPIPH. Hæref. 49.

PRIMIANISTS. A party of *Donatists*, so called from *Primianus*, AUGUST. in Pſal. xvi. false bishop of Carthage, who became the head of their sect. See **DONATISTS**.

Primianus had been elected bishop of Carthage, contrary to the Canons, in 394. He was deposed in a council, held by several bishops the same year, and Maximianus put in his place. Primianus, instead of submitting to this decision of the bishops, formed a party of factious persons, who laid waste the church of Carthage, burnt the houses of their adversaries, and assassinated several who opposed them. Thus the Donatists, divided into parties, turned their arms against themselves.

PUDA, The PEXAIO'S, and PE'S. Certain deities, or false gods, whom the Malabarians, and other Indian idolaters, worship as associates to the god *Ixora*. See **IXORA**. Ceremonies of the East-Indians explained, apud Relig. Cerem. V. 3.

Puda is represented under the shape of a squat, thick, pot-bellied, beardless man. He has one serpent upon his left arm in the form of a ring, and two upon his thighs, and a shepherd's crook in his left hand. The *Pexaios* and *Pes* are larger, and generally wrought with greater skill than *Puda*. All of them bear some relation to the rural gods of the antient heathens.



Q.

PURCHAS.



QUANTE-CONG. A Chinese deity; who, they say, was their first emperor, and Law-giver. He introduced the custom of wearing decent apparel among the Chinese, who before went almost naked. He brought them under some regulation and form of government, and prevailed on them to reside in towns. Such useful and extraordinary inventions intitled him to a stature larger than that of the generality of mankind; and accordingly they represent him under a gigantic form. He sits by a table, on which is a taper, and several books; and behind him stands his black squire *Lincheou*, of as formidable an aspect as his master.

In all probability, *Quante-cong* is the same as *Fobi*, whom historians generally represent as the first king of China.

KÆMPFER,
Hist. Japan.
l. 4. c. 8.

QUANWON. An idol, or false god, of the Japanese. He is called the hundred-handed idol, because he has a great number of hands, in each of which he holds some implement or other. He is seated on a spacious *Lotos* or *Tarate-flower*. There are two children, the one sitting, and the other standing, upon the idol's head: besides which, six other little infants surround the head of *Quanwon*, and form a kind of crown or circle of rays round it.



RAJAS.

R



R A J A S. A religious order, among the East-Indians, next in rank and esteem to that of the Bramins. There are several orders of *Rajas*, all subordinate to each other; the principal of which are, the *Chouria Vankcham* or *Order of the Sun*, and the *Tomma Vankcham* or *Order of the Moon*. They are so called, because their souls are supposed to have formerly resided in one or other of those planets. As to the inferior orders of *Rajas*, they derive their original from the stars; and it is pretended, that those streams of light, which sometimes flash along the sky in the night-time, are souls falling from the stars. If any of these meteors light upon fruits, which a woman with child happens afterwards to eat, it is a soul, they say, which descends, in order to animate the infant in her womb. Those, which light upon the grass, enter into the bodies of the cows or other beasts, that happen to be then grazing, and animate their young.

F. BOUCHET'S Letter to M. Huet, concerning the Metempsychosis.

R A M. A false god of the Chinese. He was a Brachman, or Bramin, who, having met with prodigious success in his preaching, and drawn after him a vast number of disciples, was so highly admired, that he was deified after his death. They tell us, that he passed thro' fourscore thousand transmigrations; in the last of which he appeared under the form of a white elephant. Kircher is of opinion, that *Ram* is the same as *Fo*. See *Fo*.

KIRCHER, China illustrata.

R A M A N O U J A S. A particular sect of the Indian Bramins, who distinguish themselves by drawing with a piece of chalk, from their nose to their forehead, a figure resembling the letter Y; and by marking themselves, with fire, at the joining of the arm and shoulder-blade.

A. ROGER, Relig. of the Bramins, P. 1. c. 2.

These Bramins are a kind of Quietists, and assert, that it is sufficient for a man to give himself once to God, and that, if afterwards he commits sin, Vistnou will not punish him for it: for, say they, he never abandons those he has once loved. These *Ramanoujas* go bare-headed, and have their hair cut very short, leaving only a tuft upon the crown of the head, which hangs behind in a knot.

RED HEIFER (BURNING OF THE). A solemn expiatory sacrifice, or offering, of the Israelites, prescribed by Moses in the Levitical Law.

Numb. xix.

The *Red Heifer* appears, by the manner of it's offering, to be justly disposed among the sin-offerings, it being the nearest to them of any in the method of its solemnities. It was not properly a sacrifice for sin, but had something of that nature in it, and might be said to purify or cleanse from sin, that is, from certain legal defilements. And it may, in a less proper sense, have the name of a sin-offering, inasmuch as the body of it was burnt without the camp (as the great sin-offering was upon the day of atonement) and its blood sprinkled seven times towards the sanctuary, though not shed at the altar.

The manner of performing this ceremony was exceedingly curious; and their care in this matter was so great, that in none of the ritual observances they shewed

more circumspection than in this. Infinite were the niceties and exceptions, invented by the later Jews, in chusing a Heifer that was exactly fit for this business. But the law of Moses enjoined no more than that the Cow should be Red and young; that it had never been used in the yoke, had no blemish, and was without spot; that is, as the Jews interpret it, was perfectly Red, without the mixture of any other colour: So that, if this cow had two hairs black or white, it was unfit for this use.

Why the law insists upon a young cow, rather than a bullock (which is commonly appointed in sacrifices) and why one perfectly red, is not so easy to determine. Some learned men pretend, that this precept was given to preserve the Israelites from the religion of the Egyptians, who abhorred to offer cows, which they honoured as sacred to Isis: And therefore God, they think, ordered a cow to be burnt rather than a bullock: And for the same reason one perfectly red, because that was a colour odious and abominable to the Egyptians, who fancied their Typhon, the author of all evil, to be of that colour. Others imagine, that a Red Heifer was made choice of, because such a one was very rare to be found; it being difficult to find a red cow, without the least mixture of any other hair. But why this *purification*, as it is called, should be a Heifer rather than a bullock, we are no where told.

This sacrifice was provided at the common charge; and when a heifer was found proper for the purpose, she was brought to the high priest, who was not obliged to do the office himself, but deputed a priest of learning and abilities to officiate at the solemnity. It was the practice, under the second temple, that, seven days before the cow was to be burnt, the priest, who was to burn her, was set apart in a chamber of the temple, which stood in the north-east angle of the court of Israel, called *the house of stone vessels*. And the reason of his separation was, that he might be sure to be free from any pollution by a grave or dead corps: for, since the ashes of this burnt cow was the great and only purifier from that defilement, it was their greatest care that such should be absolutely free from that pollution, who were concerned in burning of her, or in sprinkling her ashes.

When the day of burning her came, she was led without the camp, as a thing exceedingly unclean, and more impure than any common offering for sin: for the greater the impurity was, that was laid upon any sacrifice, the farther it was carried from the sanctuary. She was killed in a place within sight of the tabernacle, and the priest was to dip his finger in the blood, as in expiatory sacrifices, and to sprinkle it seven times, looking stedfastly towards the sanctuary while he sprinkled it; otherwise, the Jews say, it was in vain.

Under the second temple, they, who were concerned in this solemnity, went out at the east gate of the mountain of the temple, and over the valley of Kidron to mount Olivet; and stood upon the edge of the hill over against the gate where they came out, and in view of the temple. All the way over the valley there was a causeway laid upon arches, that no graves might be there, to defile the passengers; and the place, where the cow was burnt upon mount Olivet, was arched for the same security.

The elders of the people marched before the priest, and his company to the place of burning, and there the priest bathed himself in a place for that purpose. Then was the pile of wood made, upon which she was to be burnt; and, tying her legs with cords, they laid her on it, her head lying toward the south, and her face turning to the west. The priest, standing upon the east side of her, and his face towards the west, killed her with his right hand, and received the blood with his left. Seven times he sprinkled the blood towards the temple, looking directly over the gate Shushan upon the porch of the temple.

Immediately after sprinkling the blood, he set the pile on fire, in which this Heifer was more entirely consumed than any other expiatory sacrifice: for not only her skin, and flesh, and dung, but the remainder of the blood, was ordered to be burnt. While she was burning, the priest took Cedar Wood, and Hyssop, and Scarlet Wool, and having shewed them to the spectators, threw them into the fire. The priest, who killed the Heifer, and sprinkled her blood, and the person who disposed her to be burnt, contracted a pollution, and were obliged to bathe themselves, and wash their clothes; and remained unclean till the evening.

When all was burnt, a man, free from legal pollution, took up the ashes, and laid them in a clean place without the camp. It is probable, these ashes were kept

kept in more places than one without the camp (as afterwards near Jerufalem) and perhaps in all the cities of the country: for it would have been laborious for all the people, and impossible for those who were remote, to go to Jerufalem the third day (as the law prescribed) after they were defiled, to fetch these ashes; which therefore were preserved in several clean places, where every body might easily have them. The ashes were not made by burning a Heifer every time the people had occasion for them; but the ashes of one sacrifice were sufficient for the use of many generations. The doctors say, that this Red Heifer was burnt but nine times while their polity lasted: the first by Eleazar in the wilderness; which was not repeated till after the destruction of Solomon's temple, that is, not during the space of more than a thousand years. It was again burnt by Ezra, after the return from the captivity; and but seven times more till the destruction of the second temple. Since which they have not attempted to make these ashes, but expect it to be done the tenth time by the Messiah.

To make these ashes fit for use, a quantity of them was put into a vessel with spring-water, called the *water of separation*; because by it those persons were to be cleansed, who, for their legal pollutions, were separated from the congregation; and those things also, which had been defiled, were restored to their common use.

This *water of separation* was chiefly, if not solely, designed to purify from that great pollution arising from touching the body of the dead. The person thus defiled was reputed unclean for seven days. Upon the third day, he was to begin his purification by being sprinkled with it: upon the seventh, he was sprinkled again; and then he was clean. This sprinkling was done by dipping a bunch of hyssop, which was a cleansing herb, into the water. The penalty for omitting this rite of purifying, after such pollutions, was excision, or cutting off. The house likewise, or tent, wherein a person died, and every one, who came within the doors while the dead body lay there, or before the place was purified, as well as those who were in it when the person died, were under a legal uncleanness, and to be purified by sprinkling. Every vessel in the house that was open, and without a covering, was defiled, and was made clean by the sprinkling of this water; because the air in the house, which was supposed to be tainted by the dead body, came as freely into such vessels as it did into the body it self.

The Law does not say, that this ceremony of sprinkling was to be performed by a priest; and therefore it is supposed, that it might be done by any other person, who was under no pollution. And in this the Jews were so curious, that they extended it not only to a person that was at present clean, but that never had been defiled by a dead corps in all his life. Therefore, that such persons might be found, there were arches made in a rock in Jerufalem, and houses built over those arches. Thither, as to a place secure from graves, were certain women with child removed, when they were near the time of their delivery, and there they were brought to bed. The children, born in these houses, were constantly kept there, that they might be ready, as occasion required, to sprinkle these ashes. When any one of them went upon this service, he rode upon a seat on the backs of oxen, first to the pool of Siloam, where he lighted in the water (for there it might be presumed, were no graves to defile him) filled his pitcher, and got up again; then he rode to mount Olivet, besprinkled the person who was to be cleansed, and returned in the same manner to his cell. The very act of sprinkling made the person officiating unclean; and, to purify himself, he was obliged to wash his clothes, and to be esteemed polluted till the evening.

By this nice care about the smallest bodily defilements, God seems to have designed to make them sensible, how necessary it was to preserve inward purity, without which they could not be acceptable to him, tho' they approached his sanctuary.

S. ROSA'S DAY. A festival of the Romish Church, observed on the 30th of August, in memory of St Rosa, who was of Lima the Capital of Peru.

The blessed Rosa was scarce five years old, when, by an express vow, she consecrated her virginity to God. In so tender an age, she lived upon bread and water three days in the week. This holy maid used to rub her cheeks and eyes with powder of Indian pepper, to blister them, that she might not be obliged to appear in company. The blessed Rosa, like Christ, multiplied loaves. She miraculously filled an empty vessel with celestial honey, to ease her mother, who was sick. As she was once passing by St Dominic's church, she found herself inspired

F. OLIVA,
Panegyric. en
St Rosa, apud
Bouhours O-
puscula.

inspired to go in, and pay her devotions to our Lady of the Rosary. She was no sooner on her knees, than she remained immovable, and as it were nailed to the ground. Astonished at this prodigy, she promised the holy Virgin to become a Nun of the third order of St Dominic: immediately she rose up with great ease, and took care to perform her promise. When she had taken upon her the religious life, she studied to invent new austerities. She wore a heavy chain about her waist, which she fastened with a padlock, and threw the key into a well. But, not being able to bear the pains this chain gave her, she prayed to the blessed Virgin, who opened the lock for her. The blessed Rosa, thinking her lodgings at her mother's too good for her, built herself a sorry hut at the end of the garden. She was soon disturbed by a multitude of gnats, with whom she made peace; and the conditions of the treaty were these. The gnats were allowed to shelter themselves in the cell, during excessive heat or cold; and they on their part stipulated not to molest her any more, and even to retire, whenever she found any inconvenience from them. Her Panegyrist, F. Oliva, observes, that mankind had an infinite loss, in that God did not create Rosa, instead of Eve, in the terrestrial paradise.

ROSICRUCIANS or **BRETHREN OF THE ROSY CROSS.** A whimsical and enthusiastic sect, of which Naudé gives us the following account.

Instruction, &c.
printed at
Paris in 1623.

This society took its rise in Germany, about the year 1394. Their founder was a young man, who from five years old had been brought up in a convent, became acquainted with some magicians, learned their art, and travelled into the East as far as Arabia, where the doctors of that country taught him wonderful secrets, and foretold to him, that he should be the author of a general reformation. From Arabia he went to Barbary, and from thence to Spain, where he frequented the Moors and Jews, who were versed in the Cabbala. He there pretended to begin his reformation; but, being banished from Spain, he returned to his native country Germany, and died in the year 1484, being one hundred and six years old. His body was not buried, but only deposited in a Grotto; where it was discovered, in 1604, in the following manner. A Rosicrucian took notice of a stone with a nail in it, and, removing it, found the Grotto, in which was deposited the body of their founder. There was this inscription: *At the end of one hundred and twenty years I shall be manifested*; and over the monument, after these initial letters A. C. R. C. these words were written, *In my life-time I made choice of this compendium of the world for my tomb*, with several hieroglyphical figures about them. The body, they pretended, held in its hand a book written in gold letters, containing the praises of the founder, and an account of his contempt of the vast treasures he had found, and of his dying without sickness or pain. This discovery occasioned the establishment of the *brethren of the Rosy Cross* into a kind of regular order or society; and, in 1615, a German printed their apology and profession of faith.

The articles of this society were, to swear fidelity to each other, and to observe its laws, which consisted chiefly in secrecy, and in speaking and writing only by Enigma's and allegories. The pretended design of their institution was, to restore good discipline in religion, and the study of the sciences, particularly Physic, of which they boasted to know the most hidden secrets. In a word, they pretended to know the philosopher's stone, and to have dived into the most hidden secrets of nature. They were to remain in a perpetual state of virginity, and to make themselves known to the world by no other name than the *Enlightened of the Rosy Cross*.

These Rosicrucians practised Physic without fee or reward: they endeavoured to reform religious worship, by retrenching all superfluous ceremonies. They met together once every year, and wore constantly the character or impression of the *Rosy Cross*, as the token of the brotherhood. They were Protestants in religion, openly declaring the Pope to be antichrist, and admitting but two sacraments. They pretended a right of naming their successors, and of bequeathing to them all their privileges and virtues; to know by revelation who were worthy to be admitted as members of their society; to keep the devil in a state of subjection, and to discover hidden treasures. They boasted of having invented a new language, by which they could describe the nature of every Being.

The

The Rosicrucians were much talked of in France, in the first 15 or 20 years of the last century. The credulity of the people was greatly raised by the following bill, posted up in all public places. 'We the deputies of the Rosicrucians, who dwell visibly or invisibly in this town, by the grace of the most High, shew and teach, without books or notes, to speak all the languages of the countries where we please to live, to deliver our fellow-creatures from deadly error.' In 1613, a Rosicrucian of Barbary, named Muley-Ibn-Hamet, having, with a handful of men, overcome the king of Fez and Morocco, was, they said, to conquer Spain. At the same time, some of the *Enlightened* appeared in Spain: but were soon quelled by the Inquisition.

S.



SABATHIAN S. A Christian sect, so called from their leader *Sabathius*, a Jew of Constantinople, who received Baptism in the year 392, and was ordained a priest by the Novatians. Finding himself as little esteemed by the Novatians, who had received him, as by the Jews, whom he had deserted, he set up for the head of a sect. As he had still some attachment to Judaism, he declared for the opinion of the *Quarto-Decimani*, and affirmed, that Easter ought to be observed precisely on the fourteenth of the moon of March. And the better to confirm his disciples in this opinion, he made use of the following stratagem. In reading the 22d chapter of St Luke, when he came to these words, *The feast of unleavened bread drew nigh, which is called the Passover*, he raised his voice on a sudden, and cried; *Wo unto him, who keeps the Passover but on the day of unleavened bread!* He joined these words so artfully to those of the sacred text, that his ignorant followers took them for an express declaration made by Jesus Christ himself.

BARON. an.
408, 413.
SOZOM. l. 7.
c. 18.

Sisinnius, a Novation bishop, being arrived at Constantinople, zealously opposed Sabathius. One day, this latter being in a certain church with his followers, a report was suddenly spread, that Sisinnius was coming with armed men, to destroy him and all those of his sect. The Sabathians, seized with terror, endeavoured to escape: but, as they pressed to get out of the church, they fell one upon another; and the number of those, who were trampled to death, was so great, that the rest abandoned their leader out of fear of Sisinnius. Thus the sect of the Sabathians was entirely dispersed.

SADDER. The name of a sacred Book, containing the religion and morality of the *Gaures*, a people of Persia. See GAURES.

The *Sadder* is properly an abridgment of the *Zend* or *Zendavesta*. See ZEND.

This sacred book principally recommends charity, as capable of hiding a multitude of sins. It insinuates, that, when a person sneezes, he is exposed to the assaults and temptations of the devil; and for this reason, on such occasions, he must repeat certain prayers, to drive away the foul fiend. It requires an implicit faith, and a blind obedience to the decisions of the sovereign pontiff. The *Sadder* likewise recommends a frequent commemoration of their deceased friends and relations. It enjoins a strict and impartial examination of all the actions of the past day; and an inviolable performance of all their promises and engagements; kindness and indulgence to all sorts of animals, particularly oxen, horses, sheep, and cocks; and a frequent performance of the most austere penances. It commands them to

destroy five kinds of noxious reptiles. It forbids walking barefooted on the ground, to avoid profaning it. A due regard for the element of water is likewise expressly recommended: thus when they set water over the fire, they must take particular care, that one third part at least of the pot be empty, that the water may not boil over. The same *Sadder* likewise strictly forbids all calumny, lying, adultery, fornication, and stealing. It requires the faithful to be frequent in their ablutions, and propitiatory sacrifices. And it is observable, that the *Sadder* holds an equality of guilt with respect to sins, and threatens the slightest transgressions with the severest punishments.

MANDESLO.

OLEARIUS.

SAMARATH. The name of a sect of Banians in the East-Indies. They are a sort of Pythagoreans, who believe the pre-existence and transmigration of souls. They say God, whom they call *Permiseer*, governs the world by three lieutenants; the first of whom they call *Brama*, who sends the souls into the bodies they are designed for by *Permiseer*. The second is *Buffina*, who teaches men to live according to the commands of God, which they have written down in four books: he also superintends the growth of corn and all vegetables. The third is called *Mais*, who has power over the dead; and, according to their good or evil actions, sends them into a body to do more or less penance: and when their penance hath had it's full effect, he presents the purified souls to *Permiseer*, who receives them into the number of his servants.

The wives of this sect cheerfully sacrifice themselves upon their husbands funeral piles, as being fully persuaded that for so doing they shall enjoy seven-fold, in the other world, whatsoever they have renounced here. As soon as any of their women are delivered, they set before the new-born infant an inkhorn, with paper and pen, to intimate that *Buffina* will write the law of *Permiseer* in it's understanding; and, if it be a boy, they add a bow and arrows, as a presage of his being fortunate in war.

EPIPH. Hæ-
ref. 23.

SATURNINIANS. The disciples of Saturninus, a philosopher of Antioch, who, about the year 115, published the errors of almost all the heretics, who had gone before him. He had a particular system concerning the creation of the world: for he taught, that God had created seven angels, and that these angels had created the world, and two kinds of men, the one good, who are the elect; and the other bad, who are the reprobate. He taught likewise, that men live by the divine breath alone, and that, when God withdraws his breath, they die.

To these ridiculous notions he added, that the angels, after having a long time admired the beauties of God, agreed among themselves to form a man in his likeness; that, having laboured a great while, they made a kind of animal, which could not support itself upon it's feet, but crawled upon the ground like a serpent; that God suffered their work to remain some time in this low condition, to convince them of the rashness of their project; but that at last God, touched with compassion, imparted some share of his own perfection to this creature, who immediately raised himself upon his feet, and lifted up his head towards heaven.

Saturninus pretended, that the Jews had been for a long time under the government of a bad angel, as a punishment of their crimes; but that at last the eternal Father, taking pity on them, had sent him (Saturninus) into the world, to take them out of the power of the angel of discord; that he himself was the true Messiah, and that Jesus Christ was a meer apparition, and not a real man.

This impostor had a great number of disciples, who infected with their doctrine several towns of Syria. To support his pretences, Saturninus had forged a book filled with oracles, which he said were dictated by a good angel. His followers put on the appearance of the strictest virtue and morality, but were secretly guilty of the greatest vices and irregularities. The List of the apostolical Canons condemns Saturninus and his adherents.

SCRIBES. An order of Jewish Doctors, often mentioned in the New Testament, in conjunction with the *Pharisees*.

The word *Scribe* more properly signifies the name of some office or function, than of any sect, they being more antient than any sect among the Jews. These

were

were persons of great repute, being called in the New Testament *Scribes of the Law, Teachers of the People, Doctors of the Law*, and sometimes *Lawyers*.

This office began immediately after the Babylonish captivity, above five hundred years before the nativity of Christ, Ezra himself being one of the first. They were a body of the most learned men of the nation, and generally of the tribe of Levi, who were distinguished by the title of *Scribes of the Clergy*; those who were not derived from the Levitical stock, but, as the Jews say, from the tribe of Simeon only, being called *Scribes of the People*.

The business of the lay Scribes was to copy the bible for any, who had occasion for it, it not being thought proper that every vulgar pen should copy things of so sublime speculation. Therefore there was a peculiar order of learned men among the Jews, whose office it was to preserve the purity of the text in all bibles that should be copied out, that no corruption might creep into the original of sacred writ. These *Scribes of the People* were likewise employed as public notaries in the Sanhedrims and courts of justice, and as registers in the synagogues. And they not only transcribed the book of the law, but they wrote out phylacteries, short sentences to be fixed upon the door-posts, bills of contracts or divorce, and other matters of civil or religious concern. Out of these, it is probable, some of the most accomplished were made choice of, to attend upon the king as his secretaries, called the *King's Scribes*. And, to qualify them for these offices, they were entered as students in some public academy, where they studied with great application, till they were capable of these employments.

The office of the *Scribes of the Clergy* was to preach in publick, and to instruct the people: for they were more constant teachers than any other of the clergy; taking upon them to be the most certain and regular interpreters and expounders of the Law in sermons. And they grew into such repute in the Jewish state, that it is hard to say, whether the Pharisees, or Scribes, were held in the greater veneration: for what the Pharisees gained among the common people, by their pretensions to an extraordinary sanctity, these obtained more justly by their zeal for the written word, which they preserved from the common dangers of corruption and contempt.

These *Scribes* were closely linked with the *Pharisees*, and concurred with them in most of their corruptions and superstitions. They both are represented as sitting in Moses's seat upon the legislative bench, and presiding in the courts of justice, being called *the Fathers of the Sanhedrim*. But there was a degree of *Scribes*, who sat in this court, not in the capacity of legislators or judges, but as men learned in the Law, whose office it was to explain cases of difficulty, and with whom the Fathers consulted, when any debates arose about the execution of justice. See PHARISEES.

SEBUSEANS. A sect of the Samaritans, so called, either from *Sebeon*, EPIPHANIUS. whose children perhaps fell into the schism of the Samaritans; or from *Seboim*, one of their cities, in the neighbourhood of Jerusalem.

The Sebuseans made a change in the times of celebrating the grand festivals of the year. They kept the Passover in the beginning of autumn, the feast of Pentecost at the end of the same season, and that of Tabernacles in the month of March. What gave occasion to this alteration was, first, the hatred which reigned between the Jews and the Samaritans: in the second place, as the Jews of the more distant parts must necessarily pass through the cities of Samaria, in their way to Jerusalem, this great concourse of people, at the time of preparing for the great festivals, was thought troublesome and inconvenient; for which reason, the Sebuseans celebrated those festivals at a different time of the year, when there were no Jews going up to Jerusalem.

SELEUCIANS. Disciples of *Seleucus*, a philosopher of Galatia, who, AUGUST. Har. 59. about the year 380, adopted the errors of Hermogenes, and those of Audeus, both of whom taught, that God was the eternal matter, that he had a body, and that he was the author of sin. He pretended, with the Valentinians, that Jesus Christ took a body only in appearance. He held, that the soul was only an animated fire, created by the angels; and that therefore men should be baptized with fire. He taught, that the pleasures of beatitude consisted in corporeal delights.

SIEGAKI.

KÆMPFER,
Hist. Japan.
l. 3. c. 5.

SIEGAKI. A religious ceremony, practised by certain mendicant or begging fryars of Japan, in behalf of the souls of the deceased. In this act of devotion, they take the branch of a green tree, called, in the Japanese language, *Famma Skimmi*, and therewith rub and wash several wooden chips and shavings, on which are written the names of such souls as they undertake to assist. During this action, they repeat a certain form of words in a faint, low, voice; by which means, they pretend, the souls receive a kind of purgation or purification. Such persons, as have a pious regard for the souls of their deceased relations and friends, make it their business to find out these Mendicants, and reward them for their trouble, by throwing them a piece of money on a mat, which is spread before them.

A. ROGER,
Relig. &c. of
the Bramins.
P. 1. c. 2.

SMAERTAS. A particular sect of the Indian Bramins, who are not distinguished by any exterior mark, and have very few followers among the common people: for, besides that they couch their doctrine under very mysterious terms, and speak of it in the most pompous phrase, that spirit of moderation, which they profess, is not very apt to engage the populace.

The distinguishing tenet of the *Smaertas* is, that *Vishnou* and *Eswara* are one and the same god.

GIRY'S Lives
of the Saints.

SNOWS (OUR LADY OF THE). A Romish festival, observed on the fifth of August, in honour of the Virgin Mary, surnamed *Our Lady of the Snows*.

The rise of this solemnity was as follows. In the pontificate of Liberius, a Roman nobleman, being old and childless, resolved, with the consent of his wife, to make the blessed Virgin his sole heir. The vow was made with much devotion; after which, the Virgin appeared to each of them in a dream, telling them, it was her's and her son's pleasure, that they should employ their goods, thus devoted to her service, in building a church to her on a certain part of the mount Esquiline, which they should find covered with snow. Accordingly, having found the place, they built a church there, called *St Mary ad Præsepe*, because the manger, which served our Lady as a cradle, was brought thither from Bethlehem. It is now called *St Mary Major*; and every festival-day, the memory of the miracle is revived, by letting fall white jessamin leaves in so artificial a manner, as to imitate the falling of snow on the ground.

LUTZEMB.
Catal. Hæret.
tit. Soldini.

SOLDINS. Certain Greek Schismatics, so called from their leader one *Soldin* a Greek priest. They appeared about the middle of the Vth century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass: their priests offered gold; their deacons incense; and their subdeacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the *Soldins*, neither do we know whether they still subsist.

DUPIN, Hist.
de l'Eglise.
Cent. xiii.
c. 4.

STADINGS. The name of an infamous sect, that arose in Germany, about the year 1230, and distinguished themselves by the violences and cruelties, which they exercised against the Ecclesiastics.

These impious wretches worshipped Lucifer, and rebelled against God himself, believing that he had unjustly condemned that prince of darkness; and that one day Lucifer should be restored, and they saved with him. From hence they concluded, that we ought not to observe the commands of God: they abandoned themselves to all sorts of abominations, uttered dreadful blasphemies, and committed the most horrible impieties.

These heretics spread themselves in the bishopric of Bremen, and the confines of Friseland and Saxony, and, forming themselves into companies, massacred the Ecclesiastics and Religious, pillaged the churches, and committed numberless abuses. Pope Gregory IX exhorted the bishops, and great men of the country, to extirpate this impious race. The Archbishop of Bremen, the Duke of Brabant, and the Earl of Holland assembled troops, and attacked them, in 1234. Those Fanatics were defeated, and cut to pieces: 6000 of them were killed on the spot, and the rest perished several ways: so that very few of them were left, who were converted, and returned to their duty next year.

STANCARIANS.

STANCARIANS. The disciples of Francis *Stancarus*, professor of the Hebrew tongue, and a native of Mantua in Italy. This man had but little, if any, religion, and was perpetually rallying matters of faith. This rendered him suspected in Italy, and he was upon the point of being surprized by the Inquisition: whereupon he retired into Germany. The impiety of his expressions concerning the mystery of the holy Trinity made him odious to the Germans, who quickly obliged him to leave their country. He went into Poland, from whence he was driven out by the bishop of Cracow. Then he came into Prussia, where he taught the Hebrew language in the college of *Mont-Royal de Konisberg*. At the same time he spread his doctrines, which were a jumble of almost all the heresies that had ever infested the Church. But the tenet, which he most eagerly defended, was, that Jesus Christ was a Mediator, in quality of a meer man, and not in quality of man and God.

SPONDAN.
ad an. 1551.
n. 22.

Osiander opposed Stancarus; whence the disciples of the former were called *Antistancarians*. Stancarus formed a party, composed of all sorts of libertines; declaimed against the use of the Sacraments, and pronounced curses against the doctrines of Luther and Calvin. The bishops of Poland assembled Synods against him; and his error concerning the mediation of Christ was condemned by the sixth session of the council of Trent.

STERCORANISTÆ [*Lat.*] A name of reproach, given to those divines, in the IXth century, who affirmed, that the elements of the Eucharist, like all other food, were changed into excrement, and came away from the bodies of men.

DUPIN. Hist.
de l'Eglise.
Cent. ix. c. 7.

This was a famous controversy in that age, occasioned by some persons thinking it indecent to say, that the Eucharist was subject to the condition of other food, and that any part of it should go to the privy.

Origen was the first, who considered this question; and his decision is, that this food, which is consecrated by prayer, and by the word of God, passes into the belly, and thence to the privy, as far as regards the matter it is composed of, but not as to what it was made by prayer. The author of the sermon on the Eucharist, in the fifth volume of St Chrysostom's works, affirms the contrary. St John of Damascus espoused this opinion. Paschasius says, it is needless to disturb our selves about this question. Bertram maintains, that the invisible body of Jesus Christ cannot be subject to the condition of other food, but he believes the visible species are. Amalarius proposes the question, but does not decide it, and leaves us to consider, whether the body of Jesus Christ is taken up into heaven, or reserved in our body till the day of our interment, or exhaled in the air. Rabanus decides in the affirmative, that the elements of the Eucharist are subject to the condition of other food. But other authors have thought, this was not suitable to the dignity of the mystery, and that it was more reasonable to believe, that either the elements were annihilated, or preserved for ever, or that they were changed into blood and flesh, and not into humours or excrements. This is the opinion of the anonymous writer quoted by Eriger, and maintained by him as an infallible doctrine. Guitmond and Alger carry it yet further, and pretend, that the species of the Eucharist are never putrified or altered, though they seem to be so. This opinion, which was common enough in that age and the following, has since been rejected by the school-divines, who make no question, but that the eucharistical species may be corrupted, and changed into another substance.

CHRYST.
Serm. 38.

DAMASC. de
fide Orthod.
l. 4. c. 13.

MABILL.
Præf. 1. Sæc.
4.

Epist. ad
Heribal. c. 33.

GUIT. de
vera Euch.
l. 2.
ALGER, de
Sacram. l. 2.
c. 1.

SUWA. A Japanese deity, who is the god and protector of the huntsmen. All, who come to the pagod of *Suwa*, to pay their adoration to the god, are obliged to pass thro' a hoop, made of bambou, with a linnen cloth twisted round about it. As the province of Nanguesacque is under the more immediate protection of this deity, he is worshipped there with more fervency of devotion, than in any other province.

KÆMPFER,
Hist. Japan.
l. 4. c. 4.

On the festival of this god, they form a grand procession. It begins with two sumpter-horses, both as white as snow. After these come several banners, standards, and colours, which are all hieroglyphics of the deity and his festival. Then follow devices of another sort; such as, a short and broad lance, all over gilt; a pair of large shoes; and some white paper, fastened to the end of a long staff; which last is an ensign of ecclesiastical jurisdiction. Two persons, hired for the purpose, carry

a large chest, and, during the proceſſion, make charitable collections, which are thrown into the cheſt. Next follows ſeveral *Mikoſi*, or octogonal ſhrines, varniſhed all over, and carried on ſtools. The clergy follow on foot, attended by a great concourſe of people. When they are come to the temple of *Suwa*, they take their places, and four deputies from the governor come and pay his compliments to the ſuperiors.

Upon this occaſion, they ſet up a tent, made of bambou, and call it a temple. Here they place the image of *Suwa*, that he may be a ſpectator of their public ſports. The plainneſs of the temple repreſents the abject condition of the primitive Japanefe. Dramatic performances make a conſiderable part of theſe religious ſhews, and the poets uſually pitch upon ſome atchievement of the gods, for the ſubject of their drama's

T.

LEO of Modena, Cerem.
of the Jews.

Exod. xxxiv.



TALED. So the Jews call a white ſquare veil, with which they cover their heads, during their prayers at the ſynagogue. The origin of it is derived from Moſes, who, when he came down from the mount, covered his face with a veil, to hide it's dazling ſplendor.

The *Taled* has ſtrings and taſſels, called *Zizith*. Each ſtring has five knots in it, on account of the Pentateuch or five books of Moſes. In putting it on, care is taken, that it hang before and behind: for a true Jew ſhould be fortified and ſurrounded with the precepts of the Law, as with a rampart. When it is put on, in the morning, the wearer ſays, *Bleſſed be the Lord, who hath ſanctified us by his Law, and ordained us to wear the Zizith*. Some, in repeating this benediction, kiſs the *Taled*.

Some pretend, the Jews borrowed the cuſtom of wearing the *Taled* from the Romans, who had it from from *Æneas*:

VIRG. ÆN.
l. 3. v. 545.

Et capita ante aras Phrygio velamur amictu.

Each with a Phrygian mantle veiled his head.

DRYDEN.

S. THOMAS AQUINAS'S DAY. A feſtival of the Romiſh Church, obſerved on the ſeventh of March, in memory of that famous ſchool-divine.

The Legends relate, that St Thomas Aquinas, praying in his youth with bended knees before the ſign of the croſs, and there falling aſleep, thought he felt his loins faſt bound by angels; from which inſtant he was never troubled with any luſtful inclination.

CAMDEN,
in Coritani.

ST TIBBA. A ſaint, worſhipped by the antient *Coritani*, or inhabitants of Rutlandſhire, as the patroness or goddeſs of Falconry.

The Saxon annals tell us, St Tibba was buried at *Ribala*; and that *Ælſſi*, abbot of Peterborough, took up her body, together with thoſe of St Kynaburge and St Cyneſwithe, and tranſlated them all three to his monaſtery, where, in one day, he dedicated them to St Peter, the ſaint of the place.

TI-CAN. An idol, or false god, of the Chinese. He is considered as the PURCHAS. supreme director of their treasures, and the dispenser of their riches. He is elevated on a very high altar, having a crown on his head, and a scepter in his hand, and gilt all over from head to foot. Eight ministers, gilt like himself, attend on him as his assistants. On the walls of *Ti-can's* temple are delineated the torments of hell, and the several punishments of the damned; and over them an inscription to this effect; *He who shall humble himself, and say his prayers a thousand times before this idol, shall be delivered from these torments.*

TIEDBAIK. A monstrous idol of the Japanese. It is covered with gold and precious stones, and has the head of a wild boar, decked with a golden crown, set round with precious stones. To complete its monstrous figure, it has four hands, one holding a scepter, another a ring, the third the head of a dragon, and the fourth a flower. Embassies of the Dutch to Japan.

V.



ALESIAN S. Christian Heretics, disciples of Valesius, an Arabian philosopher, who appeared about the year 250, and maintained, that concupiscence acted so strongly upon man, that it was not in his power to resist it, and that even the grace of God was not sufficient to enable him to get the better of it. Upon this principle he taught, that the only way for a man to be saved was, to make himself an eunuch. The Origenists afterwards fell into the same error; but it was Valesius, who gave birth to it. The bishop of Philadelphia condemned this philosopher, and the other Churches of the East followed his example. EPIPH. Hæ. ref. 58.

The maxims of the Valefians were very cruel. They were not satisfied to mutilate those of their sect; but they had the barbarity to make eunuchs of strangers, who chanced to pass by where they lived. This heresy spread greatly in Arabia, and especially in the territory of Philadelphia.

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